# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

المر تِلْكَ آيَـتُ الْكِتَـبِ وَالَّذِى أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

**13:1 Alif Lam-Mim Ra.**

**These are the verses of the Book (the Qur'an), and that which has been revealed unto you from your Lord is the truth, but most men believe not.**

## The Qur'an is Allah's Kalam (Speech)

Allah said:

المر...

**Alif Lam-Mim Ra**

We talked before, in the beginning of Surah **Al-Baqarah** about the meaning of the letters that appear in the beginnings of some Surahs in the Qur'an.

We stated that every Surah that starts with separate letters, affirms that the Qur'an is miraculous and is an evidence that it is a revelation from Allah, and that there is no doubt or denying in this fact. This is why Allah said next,

... تِلْكَ آيَاتُ الْكِتَابِ ...

These are the verses of the Book,

the Qur'an, which Allah described afterwards,

... وَالَّذِيَ أُنزِلَ إِلَيْكَ ...

and that which has been revealed unto you, (O Muhammad),

... مِن رَّبِّكَ الْحَقُّ ...

from your Lord is the truth,

Allah said next,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ (١)

but most men believe not.

just as He said in another **Ayah**,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

Allah declares that even after this clear, plain and unequivocal explanation (the Qur'an), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

اللَّهُ الَّذِى رَفَعَ السَّمَـوَتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

**13:2 Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the `Arsh (Throne).**

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لأَجَلٍ مُّسَمًّـى

**He has subjected the sun and the moon, each running (its course) for a term appointed.**

يُدَبِّرُ الاٌّمْرَ يُفَصِّلُ الآيَـتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ

**He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainty in the meeting with your Lord.**

## Clarifying Allah's Perfect Ability

Allah tells;

اللّهُ الَّذِي رَفَعَ السَّمَاوَاتِ ...

Allah is He Who raised the heavens,

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high above it from every direction.

The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years.

The second heaven surrounds the first heaven from every direction, encompassing everything that the latter

carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.

Allah said,

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ

It is Allah who has created seven heavens and of the earth the like thereof. (65:12)

Allah said next,

... بِغَيْرِ عَمَدٍ تَرَوْنَهَا ...

..without any pillars that you can see.

meaning, `there are pillars, but you cannot see them,'

according to Ibn Abbas, Mujahid, Al-Hasan, Qatadah, and several other scholars.

Iyas bin Mu`awiyah said,

"The heaven is like a dome over the earth,''

meaning, without pillars.

Similar was reported from Qatadah, and this meaning is better for this part of the **Ayah**, especially since Allah said in another **Ayah**,

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الاٌّرْضِ إِلاَّ بِإِذْنِهِ

He withholds the heaven from falling on the earth except by His permission. (22:65)

Therefore, Allah's statement, **تَرَوْنَهَا** (...that you can see), affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see.

This meaning best affirms Allah's ability and power.

## Al-Istawa', Rising above the Throne

Allah said next,

... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

Then, He rose above (**Istawa**) the Throne.

We explained the meaning of the **Istawa'** in Surah **Al-A`raf** (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allah is glorified and praised from all that they attribute to Him.

## Allah subjected the Sun and the Moon to rotate continuously

Allah said,

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لأَجَلٍ مُّسَمًّى ...

He has subjected the sun and the moon, each running (its course) for a term appointed.

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allah stated,

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا

And the sun runs on its fixed course for a term (appointed). (36:38)

It was also said that the meaning is:

until they settle under the Throne of Allah after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a dome, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried. This fact is clear to those who correctly understand the **Ayat** and authentic

**Hadiths**. All the (praise is due to) Allah and all the favors are from Him.

Allah mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allah subjected these to His power, then it is clear that He has also subjected all other heavenly objects.

... يُدَبِّرُ الأَمْرَ ...

He manages and regulates all affairs;

Allah said in other **Ayat**,

لاَ تَسْجُدُواْ لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُواْ لِلَّهِ الَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him. (41:37)

and,

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)

Allah's statement next,

... يُفَصِّلُ الآيَاتِ لَعَلَّكُم بِلِقَاء رَبِّكُمْ تُوقِنُونَ (٢)

He explains the **Ayat** in detail, that you may believe with certainty in the Meeting with your Lord.

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

وَهُوَ الَّذِى مَدَّ الاٌّرْضَ وَجَعَلَ فِيهَا رَوَاسِىَ وَأَنْهَـراً

**13:3 And it is He Who spread out the earth, and placed therein firm mountains and rivers**

وَمِن كُلِّ الثَّمَرَتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ

**and of every kind of fruit. He made Zawjayn Ithnayn (two in pairs).**

يُغْشِى الَّيْلَ النَّهَارَ

**He brings the night as a cover over the day.**

إِنَّ فِى ذلِكَ لاّيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

**Verily, in these things, there are Ayat (signs) for people who reflect.**

وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٍّكُلِ

**13:4 And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat.**

إِنَّ فِى ذلِكَ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

**Verily, in these things there are Ayat (signs) for the people who understand.**

## Allah's Signs on the Earth

After Allah mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world.

Allah said,

وَهُوَ الَّذِي مَدَّ الأَرْضَ ...

And it is He Who spread out the earth,

made it spacious in length and width.

... وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ...

and placed therein firm mountains and rivers,

Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

... وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ...

and of every kind of fruit He made **Zawjayn Ithnayn**,

two types from every kind of fruit,

... يُغْشِي اللَّيْلَ النَّهَارَ...

He brings the night as a cover over the day.

Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٣)

Verily, in these things, there are **Ayat** for people who reflect.

who reflect on Allah's signs and the evidences of His wisdom.

Allah said,

وَفِي الأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ ...

And in the earth are neighboring tracts,

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything.

This meaning was collected from Ibn Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and several others.

This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him.

Allah said next,

... وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ ...

and gardens of vines, and green crops (fields), and date palms...

Allah's statement, next,

... صِنْوَانٌ وَغَيْرُ صِنْوَانٍ ...

**Sinwanun wa** (or) **Ghayru Sinwan**.

**`Sinwan'** means,

growing into two or three from a single stem, such as figs, pomegranate and dates.

**`Ghayru Sinwan'** means,

having one stem for every tree, as is the case with most plants.

From this meaning, the paternal uncle is called one's **`Sinw**' of his father.

There is an authentic **Hadith** that states that the Messenger of Allah said to Umar bin Al-Khattab,

أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيه

Do you not know that man's paternal uncle is the **Sinw** of his father!

Allah said next,

...يُسْقَى بِمَاء وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ ...

watered with the same water; yet some of them We make more excellent than others to eat.

Abu Hurayrah narrated that the Prophet commented on Allah's statement, **وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ** (yet some of them We make more excellent than others to eat),

الدَّقَلُ، وَالْفَارِسِيُّ، وَالْحُلْوُ، وَالْحَامِض

The **Dagal**, the Persian, the sweet, the bitter...''

At-Tirmidhi collected this **Hadith** and said, "**Hasan Gharib**.''

Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allah's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water.

Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allah said,

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٤)

Verily, in these things there are **Ayat** for the people who understand.

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ

**13:5 And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation!''**

أُوْلَـئِكَ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ

**They are those who disbelieved in their Lord!**

وَأُوْلَئِكَ الاٌّغْلَـلُ فِى أَعْنَـقِهِمْ وَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

**They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.**

## Denying Resurrection after Death, is Strange

Allah says to His Messenger Muhammad, peace and blessings be upon him,

وَإِن تَعْجَبْ ...

And if you wonder.

at the rejection of the polytheists who deny Resurrection, even though they witness Allah's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allah originated the creation of all things and brought them into existence after they were nothing.

However, they deny Allah's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject.

... فَعَجَبٌ قَوْلُهُمْ ...

then wondrous is their saying:

Therefore, it is amazing that they said,

... أَئِذَا كُنَّا تُرَابًا أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ ...

When we are dust, shall we indeed then be (raised) in a new creation,

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead! Yes, He surely is able to do all things. (46:33)

Allah described those who deny Resurrection,

... أُوْلَـئِكَ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ وَأُوْلَئِكَ الأَغْلاَلُ فِي أَعْنَاقِهِمْ ...

They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.

They will be dragged in the Fire by these chains,

... وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدونَ (٥)

They will be dwellers of the Fire to abide therein forever.

for they will remain in Hell forever and will never escape it or be removed from it.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَـتُ

**13:6 They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them.**

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ

**But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing.**

وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

**And verily, your Lord is (also) severe in punishment.**

## The Disbelievers ask for the Punishment to be delivered now!

Allah said,

وَيَسْتَعْجِلُونَكَ ...

They ask you to hasten,

in reference to the disbelievers,

... بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ...

the evil before the good,

meaning, the punishment.

Allah said in other **Ayat** that they said,

وَقَالُواْ يأَيُّهَا الَّذِى نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

لَّوْ مَا تَأْتِينَا بِالْمَلَـئِكَةِ إِن كُنتَ مِنَ الصَّـدِقِينَ

مَا نُنَزِّلُ الْمَلَـئِكَةَ إِلاَّ بِالحَقِّ وَمَا كَانُواْ إِذًا مُّنظَرِينَ

And they say: "O you to whom the **Dhikr** (the Qur'an) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful!''

We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite! (15:6-8)

and two **Ayat**;

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ

And they ask you to hasten on the torment! (29:53-54)

Allah also said,

سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ

A questioner asked concerning a torment about to befall. (70:1)

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. (42:18)

and,

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا

They say: "Our Lord! Hasten to us **Qittana**. (38:16),

meaning, our due torment and reckoning.

Allah said that they also supplicated,

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ

And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth from You. (8:32)

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allah's torment.

Allah replied,

... وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلاَتُ ...

while exemplary punishments have indeed occurred before them.

Meaning, `We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allah would have indeed punished them sooner.

Allah said in another **Ayah**,

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ

And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth. (35:45)

Allah said in this honorable **Ayah**,

... وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ ...

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day.

Allah next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned.

... وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (٦)

And verily, your Lord is (also) severe in punishment.

Allah said in other **Ayat**,

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ وَلاَ يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.'' (6:147)

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful. (7:167)

and,

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الاٌّلِيمُ

Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

There are many other **Ayat** that mention both fear and hope.

وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ

**13:7 And the disbelievers say: "Why is not a sign sent down to him from his Lord!''**

إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

**You are only a warner, and to every people there is a guide.**

Allah says:

وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

And the disbelievers say: "Why is not a sign sent down to him from his Lord!''

Allah states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger from his Lord, just like the earlier Messengers. For instance, the disbelievers were being stubborn when they asked the Prophet to turn **As-Safa** into gold, to remove the mountains from around them, and to replace them with green fields and rivers.

Allah said,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ

And nothing stops Us from sending the **Ayat** but that the people of old denied them. (17:59)

Allah said here,

... إِنَّمَا أَنتَ مُنذِرٌ ...

You are only a warner,

and your duty is only to convey Allah's Message which He has ordered you,

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

Allah said;

... وَلِكُلِّ قَوْمٍ هَادٍ (٧)

And to every people there is a guide.

meaning that for every people there has been a caller, according to Ibn Abbas and as narrated from him by Ali bin Abi Talhah.

Allah said in a similar **Ayah**,

وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

And there never was a nation but a warner had passed among them. (35:24)

Similar has reported from Qatadah and Abdur-Rahman bin Zayd.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ

**13:8 Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.**

عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ الْكَبِيرُ الْمُتَعَالِ

**13:9 All-Knower of the unseen and the seen, the Most Great, the Most High.**

## Allah is All-Knower of Al-Ghayb (Unseen)

Allah says:

اللّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى ...

Allah knows what every female bears,

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

وَيَعْلَمُ مَا فِى الأَرْحَامِ

And He knows that which is in the wombs. (31:34),

whether male or female, fair or ugly, miserable or happy, whether it will have a long or a short life.

Allah said in other **Ayat**,

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِّنَ الاٌّرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ

He knows you well when He created you from the earth, and when you were fetuses. (53:32)

and,

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـتِكُمْ خَلْقاً مِّن بَعْدِ خَلْقٍ فِى ظُلُمَـتٍ ثَلَـثٍ

He creates you in the wombs of your mother: creation after creation in three veils of darkness. (39:6)

meaning stage after stage.

Allah also said,

وَلَقَدْ خَلَقْنَا الإِنْسَـنَ مِن سُلَـلَةٍ مِّن طِينٍ

ثُمَّ جَعَلْنَـهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَـماً فَكَسَوْنَا الْعِظَـمَ لَحْماً ثُمَّ أَنشَأْنَـهُ خَلْقاً ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَـلِقِينَ

And indeed We created man out of an extract of clay. Thereafter We made him as a **Nutfah** in a safe lodging. Then We made the **Nutfah** into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators. (23:12-14)

In the two **Sahihs** it is recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، بِكَتْبِ رِزْقِهِ، وَعُمْرِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيد

The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down;

- his provisions,
- his life span,
- his deeds, and
- whether he will be blessed or wretched.''

In another **Hadith**, the Prophet said,

فَيَقُولُ الْمَلَكُ: أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ أَيْ رَبِّ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ اللهُ: وَيَكْتُبُ الْمَلَكُ

Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span!''

Allah then ordains and the angel records it.

Allah said next,

... وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ ...

and by how much the wombs fall short or exceed.

Al-Bukhari recorded that Abdullah bin Umar said that the Messenger of Allah said,

مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللهُ:

- لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللهُ،
- وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللهُ،

- وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللهُ،
- وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ،
- وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا الله

The Keys of the **Ghayb** (unseen knowledge) are five, nobody knows them but Allah.

- Nobody knows what will happen tomorrow except Allah;
- nobody knows what is in the womb except Allah;
- nobody knows when it will rain except Allah;
- no soul knows at what place he will die except Allah; and
- nobody knows when the (Final) Hour will begin except Allah.

Al-Awfi reported from Ibn Abbas that he said,

وَمَا تَغِيضُ الأَرْحَامُ (and by how much the wombs fall short),

this refers to miscarriages,

وَمَا تَزْدَادُ (or exceed),

this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allah the Exalted mentioned, and all this occurs by His knowledge.''

... وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ (٨)

Everything with Him is in proportion.

Qatadah commented on Allah's statement,

"For a term appointed. Allah has the records of the provisions and terms of His creation and made an appointed term for everything.''

An authentic **Hadith** mentioned that;

one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet returned the messenger and told him to say to her,

إِنَّ للهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرُوهَا فَلْتَصْبِرْ وَلْتَحْتَسِب

Verily, whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allah's reward.

Allah said next,

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ...

All-Knower of the **Ghayb** (the unseen) and the **Shahadah** (the witness able),

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

... الْكَبِيرُ ...

the Most Great, (greater than everything),

... الْمُتَعَالِ (٩)

the Most High. (above everything),

قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمَا

(Allah) surrounds all things in (His) knowledge. (65:12),

and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

**13:10 It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.**

لَهُ مُعَقِّبَـتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

**13:11 For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.**

إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِمْ

**Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.**

وَإِذَآ أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ

**But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.**

## Allah's Knowledge encompasses all Things Apparent and Hidden

Allah says:

سَوَاء مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ ...

It is the same (to Him) whether any of you conceals his speech or declares it openly,

Allah declares that His knowledge is encompassing all of His creation, those who

declare their speech or hide it, He hears it and nothing of it ever escapes His observation.

Allah said in other **Ayat**,

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. (20:7)

and,

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

And (Allah) knows what you conceal and what you reveal.

A'ishah said, "All praise is due to Allah Whose hearing has encompassed all voices! By Allah, she who came to complain about her husband to the Messenger of Allah was speaking while I was in another part of the room, yet I did not hear some of what she said.

Allah sent down,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِى إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمآ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Indeed Allah has heard the statement of her that disputes with you concerning her husband and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer. (58:1)

Allah said next,

... وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ ...

whether he be hid by night,

in his house in the darkness of the night,

... وَسَارِبٌ بِالنَّهَارِ (١٠)

or goes forth freely by day.

moves about during the daylight; both are encompassed by Allah's knowledge.

Allah said in other **Ayat**,

أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ

Surely, even when they cover themselves with their garments. (11:5)

and,

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلا أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

Neither you do any deed nor recite any portion of the Qur'an nor you do any deed, but We are witness thereof when you are doing it.

And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (10:61)

## The Guardian Angels

Allah said next,

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللّهِ ...

For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.

Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents.

There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night.

There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds.

There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards.

An authentic **Hadith** states,

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ،

فَيَصْعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟

فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّون

Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the **Fajr** and **`Asr** prayers.

Then those who have stayed with you throughout the night, ascend to Allah Who asks them, and He knows the answer better than they about you, "How have you left My servants?''

They reply, "As we have found them praying, we have left them praying.''

Imam Ahmad recorded that Abdullah said that the Messenger of Allah said,

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَة

Verily, every one among you has his companion from the Jinn and his companion from the angels.''

They said, "And you too, O Allah's Messenger!''

He said,

وَإِيَّايَ، ولَكِنَّ اللهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْر

And I too, except that Allah has helped me against him, so he only orders me to do good.

Muslim collected this **Hadith**.

Ibn Abi Hatim narrated that Ibrahim said,

"Allah revealed to a Prophet from among the Children of Israel, `Say to your nation: every people of a village or a house who used to obey Allah but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.''

Ibrahim next said that this statement has proof in Allah's Book,

... إِنَّ اللّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ ...

Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.

... وَإِذَا أَرَادَ اللّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ (١١)

But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.

هُوَ الَّذِى يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِىءُ السَّحَابَ الثِّقَالَ

**13:12 It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).**

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَـئِكَةُ مِنْ خِيفَتِهِ

**13:13 And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe.**

وَيُرْسِلُ الصَّوَعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَـدِلُونَ فِى اللَّهِ

**He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah.**

وَهُوَ شَدِيدُ الْمِحَالِ

**And He is Mighty in strength and Severe in punishment.**

## Clouds, Thunder and Lightning are Signs of Allah's Power

Allah says:

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ ...

It is He Who shows you the lightning,

Allah states that He has full power over **Al-Barq** (lightning), which is the bright light that originates from within clouds.

Ibn Jarir recorded that;

Ibn Abbas once wrote to Abu Al-Jald asking about the meaning of **Al-Barq**, and he said that it is water.

... خَوْفًا وَطَمَعًا ...

as a fear and as a hope.

Qatadah commented on Allah's statement,

"Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its

blessing and benefit and anticipating Allah's provisions.''

Allah said next,

... وَيُنْشِىءُ السَّحَابَ الثِّقَالَ (١٢)

And it is He Who brings up the clouds, heavy.

meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain.

Mujahid said that;

this part of the **Ayah** is about clouds that are heavy with rain.

Allah's statement,

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ ...

And **Ar-Ra'd** (thunder) glorifies and praises Him,

is similar to His other statement,

وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ

And there is not a thing but glorifies His praise. (17:44)

Imam Ahmad recorded that Ibrahim bin Sa`d said,

"My father told me that he was sitting next to Hamid bin Abdur Rahman in the **Masjid**. A man from the tribe of Ghifar passed and Hamid sent someone to him to please come to them. When he came, Hamid said to me, `My nephew! Make space for him between me and you, for he had accompanied Allah's Messenger.'

When that man came, he sat between me and Hamid and Hamid said to him, `What was the **Hadith** that you narrated to me from the Messenger of Allah?'

He said, `A man from Ghifar said that he heard the Prophet say,

إِنَّ اللهَ يُنْشِيءُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ، وَيَضْحَكُ أَحْسَنَ الضَّحِك

Verily, Allah originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.

It appears, and Allah has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning.

Musa bin Ubaydah narrated that Sa`d bin Ibrahim said,

"Allah sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder.''

... وَالْمَلاَئِكَةُ مِنْ خِيفَتِهِ ...

and so do the angels because of His awe.

## Supplicating to Allah upon hearing Ar-Ra`d (Thunder)

Imam Ahmad recorded that Salim bin Abdullah narrated that his father said that the Messenger of Allah used to say upon hearing the thunder and thunderbolts,

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِك

O Allah! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.''

This **Hadith** was recorded by At-Tirmidhi, Al-Bukhari in his book Al-Adab Al-Mufrad, An-Nasa'i in `Amal Al-Yawm wal-Laylah, and Al-Hakim in Al-Mustadrak.

When Abdullah bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate,

"All praise is to He Whom **Ar-Ra`d** (thunder) glorifies and praises, and so do the angels because of His awe.''

He would then say, "This is a stern warning to the people of earth.''

Malik collected this **Hadith** in Al-Muwatta', and Al-Bukhari in Al-Adab Al-Mufrad.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عَبِيدِي أَطَاعُونِي لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ، وَلَمَا أَسْمَعْتُهُمْ صَوْتَ الرَّعْد

Your Lord, the Exalted and Most High, said, `Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the **Ra`d** (thunder).'

Allah's statement,

... وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاء ...

He sends the thunderbolts, and therewith He strikes whom He wills,

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Hafiz Abu Al-Qasim At-Tabarani narrated that Ibn Abbas said that;

Arbad bin Qays bin Juzu' bin Julayd bin Jafar bin Kulab, and Amir bin At-Tufayl bin Malik came to Al-Madinah to the Messenger of Allah and sat where he was sitting.

Amir bin At-Tufayl said, "O Muhammad! What will you give me if I embrace Islam!''

The Messenger of Allah said,

لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِم

You will have the rights and duties of all Muslims.

Amir bin At-Tufayl said, "Will you make me your successor if I embrace Islam?''

The Messenger of Allah said,

لَيْسَ ذَلِكَ لَكَ ولَا لِقَوْمِكَ، ولَكِنْ لَكَ أعِنَّةَ الْخَيْل

That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).

Amir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities.''

The Messenger of Allah refused.

When these two men were leaving the Messenger of Allah, Amir said, "By Allah! I will fill it (Al-Madinah) with horses and men (hostile to Muslims).''

The Messenger of Allah replied,

يَمْنَعُكَ الله

Rather, Allah will prevent you.

When Amir and Arbad left, Amir said, "O Arbad! I will keep Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money.''

Arbad said, "I will do that,'' and they went back to the Messenger.

Amir said, "O Muhammad! Stand next to me so that I can talk to you.''

The Messenger stood up, and they both stood next to a wall talking to each other. Arbad wanted

to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath.

Arbad did not strike the Messenger as Amir suggested, and the Messenger of Allah looked at Arbad and realized what he was doing, so he departed.

When Arbad and Amir left the Messenger of Allah and arrived at Al-Harrah of Waqim area, they dismounted from their horses. However, Sa`d bin Mu`adh and Usayd bin Hudayr came out saying, "Come, O enemies of Allah! May Allah curse you.''

Amir asked, "Who is this with you, O Sa`d?''

Sa`d said, "This is Usayd bin Hudayr.''

They fled until they reached the Riqm area, where Allah struck Arbad with a bolt of lightning and he met his demise.

As for Amir, he went on until he reached the Kharim area, where Allah sent an open ulcer that struck him. During that night, Amir took refuge in a woman's house, from Banu Salul. Amir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salul, seeking to bring my death in her house!''

He rode his horse, but he died while riding it headed to his area.

Allah sent down these **Ayat** (13:8-11) in their case, اللّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى (Allah knows what every female bears) until, وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ (...and they will find besides Him no protector).

Ibn Abbas commented,

"The angels in succession, guard Muhammad, peace be upon him, by the command of Allah.''

He next mentioned the demise of Arbad by Allah's command, reciting this **Ayah**, وَيُرْسِلُ الصَّوَاعِقَ (He sends the thunderbolts,)''

Allah said next,

... وَهُمْ يُجَادِلُونَ فِي اللّهِ ...

yet they (disbelievers) dispute about Allah.

they doubt Allah's greatness and that there is no deity worthy of worship except Him,

... وَهُوَ شَدِيدُ الْمِحَالِ (١٣)

And He is Mighty in strength and Severe in punishment.

Allah's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the Tafsir of Ibn Jarir At-Tabari.

There is a similar **Ayah** in the Qur'an,

وَمَكَرُواْ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَـهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together. (27:50-51)

Ali bin Abi Talib said that, وَهُوَ شَدِيدُ الْمِحَالِ (And He is Mighty in strength and Severe in punishment (**Al-Mihal**)),

means, His punishment is severe.

لَهُ دَعْوَةُ الْحَقِّ

**13:14 For Him is the Word of Truth.**

وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لاَ يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلاَّ كَبَـسِطِ كَفَّيْهِ إِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَآءُ الْكَـفِرِينَ إِلاَّ فِى ضَلَـلٍ

**And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.**

## A Parable for the Weakness of the False Gods of the Polytheists

Ali bin Abi Talib said that Allah's statement,

لَهُ دَعْوَةُ الْحَقِّ ...

For Him is the Word of Truth.

is in reference to **Tawhid**, according to Ibn Jarir At-Tabari.

Ibn Abbas, Qatadah, and Malik who narrated it from Muhammad bin Al-Munkadir, said that, لَهُ دَعْوَةُ الْحَقِّ (For Him is the Word of Truth),

means, "**La ilaha illallah**.''

Allah said next,

... وَالَّذِينَ يَدْعُونَ مِن دُونِهِ ...

And those whom they invoke besides Him...,

meaning, the example of those who worship others besides Allah,

... لاَ يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلاَّ كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاء لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ...

answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not;

كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ (like one who stretches forth his hand for water to reach his mouth), Ali bin Abi Talib commented,

> "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth!''

Mujahid said about, كَبَاسِطِ كَفَّيْهِ (like one who stretches forth his hand),

> "Calling the water with his words and pointing at it, but it will never come to him this way.''

The meaning of this **Ayah** is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed.

Likewise, those idolators who call another deity besides Allah, will never benefit from these deities in this life or the Hereafter, hence Allah's statement,

... وَمَا دُعَاء الْكَافِرِينَ إِلاَّ فِي ضَلاَلٍ (١٤)

> and the invocation of the disbelievers is nothing but misguidance.

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَوَتِ وَالأٌّرْضِ طَوْعًا وَكَرْهًا وَظِلَـلُهُم بِالْغُدُوِّ وَالاٌّصَالِ

**13:15 And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.**

## Everything prostrates unto Allah

Allah tells:

وَلِلّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا ...

And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly,

Allah affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allah willingly, while the disbelievers do so unwillingly,

... وَظِلالُهُم بِالْغُدُوِّ ...

and so do their shadows in the mornings,

in the beginning of the days,

... وَالآصَالِ (١٥)

and in the afternoons.

towards the end of the days.

Allah said in another **Ayah**,

أَوَ لَمْ يَرَوْا إِلَى خَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ

Have they not observed things that Allah has created: (how) their shadows incline. (16:48)

قُلْ مَن رَّبُّ السَّمَوَتِ وَالأٌّرْضِ قُلِ اللَّهُ

**13:16 Say: "Who is the Lord of the heavens and the earth!'' Say: "(It is) Allah.''**

قُلْ أَفَاتَّخَذْتُمْ مِّن دُونِهِ أَوْلِيَآءَ لاَ يَمْلِكُونَ لأَنْفُسِهِمْ نَفْعًا وَلاَ ضَرًّا

**Say: "Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves!''**

قُلْ هَلْ يَسْتَوِى الأَْعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِى الظُّلُمَـتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَآءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ

**Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creation seemed alike to them!''**

قُلِ اللَّهُ خَـلِقُ كُلِّ شَىْءٍ وَهُوَ الْوَاحِدُ الْقَهَّـرُ

**Say: "Allah is the Creator of all things; and He is the One, the Irresistible.''**

## Affirming Tawhid

Allah says:

قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالأَرْضِ قُلِ اللّهُ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاء لاَ يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلاَ ضَرًّا ...

Say: "Who is the Lord of the heavens and the earth!''

Say: "(It is) Allah.''

Say: "Have you then taken (for worship) **Awliya'** (protectors) other than Him, such as have no power either for benefit or for harm to themselves!''

Allah affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allah and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them.

Therefore, the polytheists will not benefit or have harm removed from them by these false deities.

> Are those who worship the false deities instead of Allah equal to those who worship Him alone, without partners, and thus have a light from their Lord.

This is why Allah said here,

... قُلْ هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُواْ لِلّهِ شُرَكَاء خَلَقُواْ كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ...

Say:

"Is the blind equal to the one who sees!

Or darkness equal to light!

Or do they assign to Allah partners who created the like of His creation, so that the creations seemed alike to them!''

> Allah asks, `Do these polytheists worship gods besides Him that rival Him in what He created!
>
> Have their false deities created similar creations to those Allah created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allah!'
>
> Rather, the **Ayah** proves that the truth is nothing like this. There is none similar to Allah, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allah is glorified in that He is far away from all that is ascribed to Him.
>
> These idolators worship gods that they themselves admit were created by Allah and are subservient to Him. They used to say during their **Talbiyah**: "Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not.''
>
> Allah also mentioned their polytheistic statements in other **Ayat**,

مَا نَعْبُدُهُمْ إلاَّ لِيُقَرِّبُونَآ إِلَى اللَّهِ زُلْفَى

We worship them only that they may bring us near to Allah. (39:3)

Allah admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إلاَّ لِمَنْ أَذِنَ لَهُ

Intercession with Him profits not except for him whom He permits. (34:23)

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ

And there are many angels in the heavens.....(53:26)

and,

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالأٌّرْضِ إلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection. (19:93-95)

If all are Allah's servants, then why do any of them worships each other without proof or evidence that allows them to do so Rather, they rely on sheer opinion and innovation in the religion, even though Allah has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice (polytheism) and ordering them to refrain from worshipping others besides

Allah. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And your Lord treats no one with injustice. (18:49)

Allah's statement,

... قُلِ اللّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ (١٦)

Say: "Allah is the Creator of all things; and He is the One, the Irresistible.''

أَنَزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَةٍ أَوْ مَتَـعٍ زَبَدٌ مِّثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَـطِلَ

**13:17 He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood.**

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِى الاٌّرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الاٌّمْثَالَ

**Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.**

## Two Parables proving that Truth remains and Falsehood perishes

This honorable **Ayah** contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes.

Allah said,

أنزَلَ مِنَ السَّمَاء مَاء ...

He sends down water from the sky,

He sends rain,

... فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا ...

and the valleys flow according to their measure,

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water.

This **Ayah** indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

... فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ...

but the flood bears away the foam that mounts up to the surface,

of the water that ran down the valleys;

this is the first parable.

Allah said next,

... وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاء حِلْيَةٍ أَوْ مَتَاعٍ ...

and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

... زَبَدٌ مِّثْلُهُ ...

rises a foam like unto it,

... كَذَلِكَ يَضْرِبُ اللّهُ الْحَقَّ وَالْبَاطِلَ ...

thus does Allah (by parables) show forth truth and falsehood.

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

... فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاء ...

Then, as for the foam it passes away as scum upon the banks,

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit.

This is why Allah said next,

... وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ كَذَلِكَ يَضْرِبُ اللّهُ الأَمْثَالَ (١٧)

while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.

Allah said in a similar **Ayah**,

وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

And these similitudes We put forward for mankind; but none will understand them except those who have knowledge. (29:43)

Some of the **Salaf** (rightly guided ancestors) said,

"When I would read a parable in the Qur'an that I could not comprehend, I would cry for myself because Allah the Exalted says,

وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

But none will understand them except those who have knowledge.'' (29:43)

Ali bin Abi Talhah reported that Abdullah bin Abbas commented on Allah's statement, **أَنزَلَ مِنَ السَّمَاء مَاء فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا** (He sends down water from the sky, and the valleys flow according to their measure),

"This is a parable that Allah has set;

the hearts carry knowledge from Him, and certainty according to the amount of doubt.

As for doubt, working good deeds does not benefit while it exists.

As for certainty, Allah benefits its people by it, hence Allah's statement, **فَأَمَّا الزَّبَدُ** (Then, as for the foam), which refers to doubt, **فَيَذْهَبُ جُفَاء وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ** (it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth), in reference to certainty.

And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allah accepts certainty and discards doubt.''

## The Qur'an and the Sunnah contain Parables that use Water and Fire

Allah has set two examples in the beginning of Surah **Al-Baqarah** (Surah 24), about the hypocrites, one using fire and another using water.

Allah said,

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ

> Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him. (2:17)
>
> then He said,

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيهِ ظُلُمَـتٌ وَرَعْدٌ وَبَرْقٌ

> Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. (2:19)

Allah also has set two parables for the disbelievers in Surah **An-Nur** (Surah 24), one of them is,

وَالَّذِينَ كَفَرُوا أَعْمَـلُهُمْ كَسَرَابٍ

> As for those who disbelieved, their deeds are like a mirage in a desert. (24:39)
>
> The mirage occurs during intense heat.
>
> It is recorded in the Two **Sahihs** that the Messenger of Allah said,

فَيُقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُون؟

فَيَقُولُونَ: أَيْ رَبَّنَا عَطِشْنَا فَاسْقِنَا.

فَيُقَالُ: أَلَا تَرِدُونَ؟

فَيَرِدُونَ النَّارَ فَإِذَا هِيَ كَسَرَابٍ يَحْطِمُ بَعْضُهَا بَعْضًا

> It will be said to the Jews on the Day of Resurrection, "What do you desire?''

They will reply, "We need to drink, for we have become thirsty, O our Lord!''

It will be said, "Will you then proceed to drink,''

and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts.''

Allah said in the second parable (in Surah **An-Nur**);

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ

Or is like the darkness in a vast deep sea. (24:40)

In the Two **Sahihs** it is recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

إِنَّ مَثَلَ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا،

The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth,

فَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ،

some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance.

وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا، وَرَعَوْا، وَسَقَوْا، وَزَرَعُوا،

And another portion of it was hard, it held the rain water and Allah benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes.

وَأَصَابَتْ طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً،

And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation.

فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ اللهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ،

The first is the example of the person who comprehends Allah's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allah has revealed through me and learns and then teaches others.

وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ

The last example is that of a person who does not care for it and does not embrace Allah's guidance revealed through me.

This parable uses water in it.

In another Hadith that Imam Ahmad collected, Abu Hurayrah narrated that the Messenger of Allah said,

مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا

قَالَ : فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا

My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire.

This is the parable of me and you, I am holding you by the waist trying to save you from the Fire,

saying, "Go away from the Fire," yet you overwhelm me and fall into it.

The Two **Sahihs** also collected this **Hadith**. This is a parable using fire.

لِلَّذِينَ اسْتَجَابُواْ لِرَبِّهِمُ الْحُسْنَى

**13:18 For those who answered their Lord's call is Al-Husna.**

وَالَّذِينَ لَمْ يَسْتَجِيبُواْ لَهُ لَوْ أَنَّ لَهُمْ مَّا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ

**But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves.**

أُوْلَـئِكَ لَهُمْ سُوءُ الْحِسَـبِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

**For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.**

## Reward of the Blessed and Wretched Ones

Allah mentions the final destination of the blessed ones and the wretched ones,

لِلَّذِينَ اسْتَجَابُواْ لِرَبِّهِمُ ...

For those who answered their Lord's call,

obeyed Allah and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

... الْحُسْنَى ...

**Al-Husna**,

which is the good reward.

Allah said that Dhul-Qarnayn declared,

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَاباً نُّكْراً

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَـلِحاً فَلَهُ جَزَآءً الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْراً

As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (**Al-Husna**), and we shall speak unto him mild words by our command. (18: 87-88)

Allah said in another **Ayah**,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

For those who have done good is the best (**Al-Husna**) and even more. (10: 26)

Allah said next,

... وَالَّذِينَ لَمْ يَسْتَجِيبُواْ لَهُ ...

But those who answered not His call,

disobeyed Allah,

... لَوْ أَنَّ لَهُم مَّا فِي الأَرْضِ جَمِيعًا ...

if they had all that is in the earth together, (meaning, in the Hereafter).

... وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ ...

with its like, they would offer it in order to save themselves.

This **Ayah** says:

> Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allah's torment at that time. However, this will not be accepted from them. Verily, Allah the Exalted will not accept any type of exchange from,

... أُوْلَـئِكَ لَهُمْ سُوءُ الْحِسَابِ ...

For them there will be the terrible reckoning.

> in the Hereafter, when they will be reckoned for the **Naqir** and the **Qitmir**, the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allah's statement next,

... وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٨)

Their dwelling place will be Hell; and worst indeed is that place for rest.

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

**13:19 Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind!**

إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَـبِ

**But it is only the men of understanding that pay heed.**

## The Believer and the Disbeliever are never Equal

Allah says,

أَفَمَن يَعْلَمُ أَنَّمَا ...

Shall he then who knows that what,

> Allah says, `They could never be equal; those among people who know that what,

... أُنزِلَ إِلَيْكَ ...

has been revealed unto you, (O Muhammad),

... مِن رَبِّكَ الْحَقُّ ...

from your Lord is the truth,

> about which there is no doubt and in which there is no confusion, vagueness or contradiction.
>
> Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,
>
> وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً
>
> And the Word of your Lord has been fulfilled in truth and in justice. (6:15)

... كَمَنْ هُوَ أَعْمَى ...

be like him who is blind!

It is accurate in its information and stories and just in what it orders. Therefore, the **Ayah** says, those who believe in the truth that you brought, O Muhammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.'

Allah said in another **Ayah**,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

Allah said in this honorable **Ayah**,

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ...

Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind!

They are not equal.

Allah said next,

... إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَابِ (١٩)

But it is only the men of understanding that pay heed.

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allah to make us among them.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يِنقُضُونَ الْمِيثَـقَ

**13:20 Those who fulfill, the covenant of Allah and break not the trust.**

وَالَّذِينَ يَصِلُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ

**13:21 And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning.**

وَالَّذِينَ صَبَرُواْ ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُواْ الصَّلَوةَ وَأَنْفَقُواْ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلاَنِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُوْلَـئِكَ لَهُمْ عُقْبَى الدَّارِ

**13:22 And those who remain patient, seeking their Lord's Face, perform the Salah, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.**

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّاتِهِمْ وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍ

**13:23 `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):**

سَلَـمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

**13:24 "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!''**

## Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

الَّذِينَ يُوفُونَ بِعَهْدِ اللّهِ وَلاَ يِنقُضُونَ الْمِيثَاقَ (٢٠)

Those who fulfill the covenant of Allah and break not the trust.

They are nothing like the hypocrites who;

- when one of them makes a covenant, he breaks it;
- if he disputes, he is most quarrelsome;
- if he speaks, he lies; and
- if he is entrusted, he betrays his trust.

Allah said next,

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللّهُ بِهِ أَن يُوصَلَ ...

And those who join that which Allah has commanded to be joined,

- they are good to their relatives and do not sever the bond of kinship.
- They are also kind to the poor and the needy and generous in nature,

... وَيَخْشَوْنَ رَبَّهُمْ ...

and fear their Lord,

in what they do or do not do of actions and statements. They remember that Allah is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

... وَيَخَافُونَ سُوءَ الحِسَابِ (٢١)

and dread the terrible reckoning.

وَالَّذِينَ صَبَرُواْ ابْتِغَاء وَجْهِ رَبِّهِمْ ...

And those who remain patient, seeking their Lord's Face,

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

... وَأَقَامُواْ الصَّلاَةَ ...

and perform the **Salah**,

> preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

... وَأَنفَقُواْ مِمَّا رَزَقْنَاهُمْ ...

and spend out of that which We have bestowed on them,

> They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

... سِرًّا وَعَلاَنِيَةً ...

secretly and openly,

> They spend during all conditions and times, whether during the night or the day, secretly and openly,

... وَيَدْرَؤُونَ بِالْحَسَنَةِ السَّيِّئَةَ ...

and repel evil with good,

> they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon.
>
> Allah said in another **Ayah**,
>
> وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ
>
> وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ
>
> Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted

it except those who are patient - and none is granted it except the owner of the great portion in this world. (41:34-35)

This is why Allah states here that those who have these good qualities, the blessed ones, will earn the final home,

... أُوْلَئِكَ لَهُمْ عُقْبَى الدَّارِ (٢٢)

for such there is a good end.

which He explained next,

جَنَّاتُ عَدْنٍ ...

**`Adn** Gardens,

where, **`Adn**, indicates continuous residence;

they will reside in the gardens of everlasting life.

... يَدْخُلُونَهَا ...

which they shall enter,

Allah said next,

... وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ...

and (also) those who acted righteously from among their fathers, and their wives, and their offspring.

Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise).

Allah said in another **Ayah**,

وَالَّذِينَ ءَامَنُوا۟ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

And those who believe and whose offspring follow them in faith: to them shall We join their offspring. (52:21)

Allah said next,

... وَالْمَلاَئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ (٢٣)

And angels shall enter unto them from every gate (saying): "**Salamun `Alaykum** (peace be upon you) for you persevered in patience! Excellent indeed is the final home!''

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imam Ahmad recorded that Abdullah bin Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said,

هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ؟

Do you know who among Allah's creation will enter Paradise first?

They said, "Allah and His Messenger have more knowledge.''

He said,

أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ،

The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with

whom the outposts (of the land) are secured and the various afflictions are warded off.

وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللهُ تَعَالَى لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ،

One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the **Salam**.''

فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سُكَّانُ سَمَائِكَ، وَخِيرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِي هؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟

The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the **Salam**!''

فَيَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً

Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it.''

قَالَ: فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَاب

So the angels will go to them from every gate (of Paradise), saying,

سَلاَمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (٢٤)

**Salamun `Alaykum** (peace be upon you) for you persevered in patience! Excellent indeed is the final home!''

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِى الاٌّرْضِ أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

**13:25 And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).**

## Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allah mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allah's covenant and join that which Allah has ordained on them to join.

As for the former, they used to,

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ...

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land,

An authentic **Hadith** states that,

آيَةُ الْمُنَافِقِ ثَلَاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا اؤْتُمِنَ خَانَ

The signs of a hypocrite are three:

- Whenever he speaks, he tells a lie;
- whenever he promises, he always breaks it (his promise);
- if you entrust him, he proves to be dishonest.''

In another narration, the Prophet said,

- وَإِذَا عَاهَدَ غَدَرَ
- وَإِذَا خَاصَمَ فَجَرَ

- If he enters into a covenant, he betrays it; and
- if he disputes, he proves to be most quarrelsome.

This is why Allah said next,

... أُوْلَئِكَ لَهُمُ اللَّعْنَةُ ...

on them is the curse,

they will be cast away from Allah's mercy,

... وَلَهُمْ سُوءُ الدَّارِ (٢٥)

and for them is the unhappy home.

the evil end and destination,

وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Their dwelling place will be Hell; and worst indeed is that place for rest. (13:18)

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَآءُ وَيَقْدِرُ

**13:26 Allah increases the provision for whom He wills, and straitens (it for whom He wills),**

وَفَرِحُواْ بِٱلْحَيَوٰةِ الدُّنْيَا وَمَا ٱلْحَيَوٰةُ الدُّنْيَا فِى ٱلأٌّخِرَةِ إِلاَّ مَتَـعٌ

**and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.**

## Increase and Decrease in Provision is in Allah's Hand

Allah says:

اللّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاء وَيَقَدِرُ وَفَرِحُواْ بِالْحَيَاةِ الدُّنْيَا ...

Allah increases the provision for whom He wills, and straitens (it for whom He wills),

Allah states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried.

Allah said in other **Ayat**,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not. (23:55-56)

Allah belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

... وَمَا الْحَيَاةُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَتَاعٌ (٢٦)

whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.

Allah said in other **Ayat**,

قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has **Taqwa**, and you shall not be dealt with unjustly even equal to the amount of a **Fatila**. (4:77)

and,

بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا

وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى

Nay, you prefer the life of this world, although the Hereafter is better and more lasting. (87:16-17)

Imam Ahmad recorded that Al-Mustawrid, from Bani Fihr, said that the Messenger of Allah said,

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِع

The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.

and he pointed with the index finger.

Imam Muslim also collected this **Hadith** in his **Sahih**.

In another **Hadith**, the Prophet passed by a dead sheep, whose ears were small, and said,

وَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا عَلَى أَهْلِهِ حِينَ أَلْقَوه

By Allah! The life of this present world is as insignificant to Allah as this sheep was to its owners when they threw it away.

وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلاَ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ

**13:27 And those who disbelieved say: "Why is not a sign sent down to him from his Lord!''**

قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى إِلَيْهِ مَنْ أَنَابَ

**Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.''**

الَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

**13:28 Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.**

الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّلِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَـَابٍ

**13:29 Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.**

## Disbelievers ask for Miracles, Allah's Response to Them

Allah tells:

وَيَقُولُ الَّذِينَ كَفَرُواْ ...

And those who disbelieved say:

Allah says that the idolators said,

... لَوْلاَ ...

Why is not,

meaning, there should be,

... أنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

a sign sent down to him from his Lord,

The idolators also said,

فَلْيَأْتِنَا بِـَايَةٍ كَمَآ أُرْسِلَ الأَوَّلُونَ

> Let him then bring us an **Ayah** like the ones (Prophets) that were sent before (with signs)! (21:5)

We mentioned this subject several times before and stated that Allah is able to bring them what they wanted. There is a **Hadith** which mentions that the idolators asked the Prophet to turn Mount As-Safa into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens.

Allah revealed to His Messenger:

> "If You wish, O Muhammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the **`Alamin** (mankind and the Jinns).
>
> Or, if you wish, I will open for them the door to repentance and mercy.''

The Prophet said,

بَلْ تَفْتَحُ لَهُمْ بَابَ التَّوبَةِ وَالرَّحْمَةَ

> Rather, open for them the door to repentance and mercy.

This is why Allah said to His Messenger next,

... قُلْ إِنَّ اللّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ (٢٧)

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.''

Allah states that He brings misguidance or guidance whether the Messenger was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them.

Allah said in other **Ayat**,

وَمَا تُغْنِى الآيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

But neither **Ayat** nor warners benefit those who believe not. (10:101)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (6:111)

Allah said here,

... قُلْ إِنَّ اللّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.''

> meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

## The Believer's Heart finds Comfort in the Remembrance of Allah

Allah said,

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ ...

Those who believed, and whose hearts find rest in the remembrance of Allah.

for their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter.

So Allah said,

... أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)

Verily, in the remembrance of Allah do hearts find rest.

and surely, He is worthy of it.

## The Meaning of Tuba

Allah said,

الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ (٢٩)

Those who believed, and work righteousness, **Tuba** is for them and a beautiful place of (final) return.

Ali bin Abi Talhah reported that Ibn Abbas said that **Tuba** means,

"Happiness and comfort or refreshment of the eye.''

Ikrimah said that **Tuba** means,

"How excellent is what they earned,''

while Ad-Dahhak said,

"A joy for them.''

Furthermore, Ibrahim An-Nakh`i said that **Tuba** means,

"Better for them,''

while Qatadah said that it is an Arabic word that means,

`you have earned a good thing.'

In another narration, Qatadah said that **`Tuba** for them' means,

"It is excellent for them,''

**وَحُسْنُ مَآبٍ** (and a beautiful place of return),

and final destination.

These meanings for **Tuba** are all synonymous and they do not contradict one another.

Imam Ahmad recorded that Abu Sa'id Al-Khudri said that a man asked,

"O Allah's Messenger! **Tuba** for those who saw you and believed in you!''

The Prophet said,

طُوبَى لِمَنْ رَآنِي وَآمَنَ بِي، وَطُوبَى ثُمَّ طُوبَى ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي

**Tuba** is for he who saw me and believed in me. **Tuba**, and another **Tuba**, and another **Tuba** for he who believed in me, but did not see me.

A man asked, "What is **Tuba**?''

The Prophet said,

شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَتُهَا مِائَةُ عَامٍ ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا

A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.

Al-Bukhari and Muslim recorded that Sahl bin Sa`d said that the Messenger of Allah said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا

There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.

An-Nu`man bin Abi Ayyash Az-Zuraqi added,

"Abu Sa`id Al-Khudri narrated to me that the Prophet said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا

There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.''

In his **Sahih**, Imam Muslim recorded that Abu Dharr narrated that the Messenger of Allah said that Allah the Exalted and Most Honored said,

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ فِي الْبَحْرِ

O My slaves!

If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.

Khalid bin Ma`ddan said,

"There is a tree in Paradise called **Tuba**, that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage of a woman will

be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age.''

Ibn Abi Hatim collected this statement.

كَذَلِكَ أَرْسَلْنَاكَ فِى أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِى أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَـنِ

**13:30 Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah).**

قُلْ هُوَ رَبِّى لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

**Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn.''**

## Our Prophet was sent to recite and call to Allah's Revelation

Allah says,

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ ...

Thus have We sent you to a community before whom other communities have passed away,

Allah says, `Just as We sent you, O Muhammad, to your **Ummah**,

... لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ ...

...in order that you might recite unto them what We have revealed to you,

so that you deliver to them Allah's Message. Likewise, We sent others to earlier nations that

disbelieved in Allah. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ

By Allah, We indeed sent (Messengers) to the nations before you. (16-63)

Allah said in another **Ayah**,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَـهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَـتِ اللَّهِ وَلَقدْ جَآءَكَ مِن نَّبَإِ الْمُرْسَلِينَ

Verily, many Messengers were denied before you, with patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allah. Surely, there has reached you the information (news) about the Messengers (before you). (6-34),

meaning, `How We gave them victory and granted the best end for them and their followers in this life and the Hereafter. '

Allah said next,

... وَهُمْ يَكْفُرُونَ بِالرَّحْمَـنِ ...

while they disbelieve in the Most Gracious (Allah).

Allah says, `These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allah by **Ar-Rahman**, **Ar-Rahim** (the Most Gracious, Most Merciful).'

This is why on the day of Al-Hudaybiyyah, as Al-Bukhari narrated, they refused to write, "In the

Name of Allah, **Ar-Rahman Ar-Rahim**,'' saying, "We do not know **Ar-Rahman**, **Ar-Rahim**!''

Qatadah narrated this words. Allah the Exalted said,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say: "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, for to Him belong the Best Names. (17:110)

In his **Sahih**, Imam Muslim recorded that Abdullah bin Umar said that the Messenger of Allah said,

إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللهِ تَعَالَى عَبْدُاللهِ وعَبْدُ الرَّحْمَن

The most beloved names to Allah the Exalted are:

- Abdullah and
- Abdur-Rahman.

Allah said next,

... قُلْ هُوَ رَبِّي لا إِلَـهَ إِلاَّ هُوَ...

Say: "He is my Lord! None has the right to be worshipped but He!''

meaning: for I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no deity worthy of worship except Him,

... عَلَيْهِ تَوَكَّلْتُ ...

In Him is my trust,

in all of my affairs,

... وَإِلَيْهِ مَتَابِ (٣٠)

and to Him I turn.

meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى بَل لِلَّهِ الأَمْرُ جَمِيعًا

**13:31 And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah.**

أَفَلَمْ يَايْـَسِ الَّذِينَ ءَامَنُواْ أَن لَّوْ يَشَآءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا

**Have not then those who believed yet known that had Allah willed, He could have guided all mankind!**

وَلاَ يَزَالُ الَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ

**And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allah comes to pass.**

إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ

**Certainly, Allah breaks not His promise.**

## Virtues of the Qur'an and the Denial of Disbelievers

Allah praises the Qur'an which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى ...

And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could

be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an).

> Allah says, `If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'an and none else.'
>
> Or, this Qur'an is more worthy to cause all this, because of its marvelous eloquence that defies the ability of mankind and the Jinns, even if all of them gather their forces together to invent something like it or even a **Surah** like it.
>
> Yet, these idolators disbelieve in the Qur'an and reject it.

Allah said,

... بَل لِّلّهِ الأَمْرُ جَمِيعًا ...

But the decision of all things is certainly with Allah.

> The decision over all affairs is with Allah Alone, whatever He wills, occurs and whatever He does not will, never occurs.
>
> Certainly, he whom Allah misguides, will never find enlightenment and he whom Allah guides, will never be misled.

Ibn Abbas commented,

> "He will only do what He wills and He decided that He will not do that.''
>
> Ibn Ishaq reported a chain for this, and Ibn Jarir At-Tabari agreed with it.

We should state here that it is possible to call other Divine Books, Qur'an', since this Qur'an is based on all of them.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

خُفِّفَتْ عَلَى دَاوُدَ الْقِرَاءَةُ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْه

Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'an. He used to eat only from what his hand made.

Al-Bukhari collected this **Hadith**.

The Qur'an mentioned here is refers to the **Zabur**.

Allah said next,

... أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُواْ ...

Have not then those who believed yet known,

that not all people would believe and understand and that,

... أَن لَّوْ يَشَاء اللّهُ لَهَدَى النَّاسَ جَمِيعًا ...

had Allah willed, He could have guided all mankind,

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'an. Had Allah revealed it to a mountain, you would see the mountain shake and humbled from fear of Allah.

The **Sahih** recorded that the Messenger of Allah said,

مَا مِنْ نَبِيَ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

Every Prophet was given (a miracle) the type of which would make (some) people believe. What I

was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.

This **Hadith** indicates that every Prophet's miracle disappeared upon his death, but this Qur'an will remain as evidence for all times. Verily, the miracle of the Qur'an will never end, nor will it become old the more it is read, nor will scholars ever have enough of it.

The Qur'an is serious and is not meant for jest; any tyrant that abandons it, Allah will destroy him; he who seeks guidance in other than the Qur'an, then Allah will misguide him.

Allah said next,

... وَلاَ يَزَالُ الَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ ...

And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them.

Allah said in other **Ayat**,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الاٌّيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We have destroyed towns round about you, and We have shown (them) the **Ayat** in various ways that they might return (to the truth). (46:27)

أَفَلاَ يَرَوْنَ أَنَّا نَأْتِى الاٌّرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ أَفَهُمُ الْغَـلِبُونَ

See they not that We gradually reduce the land (in their control) from its outlying

borders! Is it then they who will overcome! (21:44)

Qatadah narrated that Al-Hasan commented on Allah's statement, أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ (or it settles close to their homes),

"It is in reference to the disaster.''

This is the apparent meaning here.

Al-`Awfi reported that bin Abbas said about,

تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ (And a **Qari`ah** (disaster) strikes them because of their (evil) deeds),

"A torment that descends on them from heaven,

أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ (or it settles close to their homes),

when the Messenger of Allah camps near their area and fights them.''

Similar was reported from Mujahid and Qatadah.

Ikrimah said in another narration he reported from Ibn Abbas that,

قَارِعَةٌ (**Qari'ah**), means affliction.

These scholars also said that,

... حَتَّى يَأْتِيَ وَعْدُ اللّهِ ...

until the promise of Allah comes to pass.

refers to the conquering of Makkah.

Al-Hasan Al-Basri said that;

it refers to the Day of Resurrection.

Allah said next,

... إِنَّ اللّهَ لاَ يُخْلِفُ الْمِيعَادَ (٣١)

Certainly, Allah breaks not His promise.

> to His Messengers to aid them and their followers in this life and the Hereafter,

فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

> So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution. (14:47)

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

**13:32 And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!**

## Comforting the Messenger of Allah

Allah says to His Messenger, while comforting him in facing his people's denial of him,

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ ...

And indeed (many) Messengers were mocked at before you,

> so you have a good example in them,

... فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ...

but I granted respite to those who disbelieved,

> deferred their judgment for a term appointed,

... ثُمَّ أَخَذْتُهُمْ ...

and finally I punished them.

with encompassing punishment.

How did you obtain the news of how I gave them respite and then took them with punishment!'

... فَكَيْفَ كَانَ عِقَابِ (٣٢)

Then how (terrible) was My punishment!

Allah said in another **Ayah**,

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). (22:48)

It is recorded in the Two **Sahihs** that the Prophet said,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily, Allah gives respite to the unjust until when He seizes him, He never lets go of him.

The Messenger next recited this **Ayah**,

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe. (11:102)

أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ

**13:33 Is then He (Allah) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)! Yet, they ascribe partners to Allah.**

قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لاَ يَعْلَمُ فِى الاٌّرْضِ أَم بِظَـهِرٍ مِّنَ الْقَوْلِ

**Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words.''**

بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ وَصُدُّواْ عَنِ السَّبِيلِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

**Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allah sends astray, for him there is no guide.**

## There is no Similarity between Allah and False Deities in any Respect

Allah said,

أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ...

Is then He (Allah) Who takes charge of every person and knows all that he has earned,

Allah is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation.

Allah said in other **Ayat**,

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but we are witness thereof, when you are doing it. (10:61)

and Allah said,

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا

Not a leaf falls, but He knows it. (6:59)

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposits. All is in a Clear Book. (11:6)

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. (13:10)

يَعْلَمُ السِّرَّ وَأَخْفَى

He knows the secret and that which is yet more hidden. (20:7)

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wherever you may be. And Allah is the All-Seer of what you do. (57:4)

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers The answer to the question in the **Ayah** was omitted, because it is implied, for Allah said next,

... وَجَعَلُواْ لِلّهِ شُرَكَاء ...

Yet, they ascribe partners to Allah.

which they worshipped besides Him, such as idols, rivals and false deities,

... قُلْ سَمُّوهُمْ ...

Say: "Name them!''

> make them known to us and uncover them so that they are known, for surely, they do not exist at all!

So Allah said,

... أَمْ تُنَبِّئُونَهُ بِمَا لاَ يَعْلَمُ فِي الأَرْضِ ...

Is it that you will inform Him of something He knows not in the earth!

> for had that thing existed in or on the earth, Allah would have known about it because nothing ever escapes His knowledge,

... أَم بِظَاهِرٍ مِّنَ الْقَوْلِ ...

or is it (just) a show of words,

> or doubts expressed in words, according to Mujahid, while Ad-Dahhak and Qatadah said, false words.
>
> Allah says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,
>
> إِنْ هِىَ إِلاَّ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَـنٍ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الأَنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ الْهُدَى
>
> They are but names which you have named - you and your fathers - for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord! (53:23)

Allah said next,

... بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ ...

Nay! To those who disbelieved, their plotting is made fair seeming, (or their words, according to Mujahid).

> This **Ayah** refers to the misguidance of the polytheists and their propagation night and day.
>
> Allah said in another **Ayah**,
>
> وَقَيَّضْنَا لَهُمْ قُرَنَاء فَزَيَّنُوا لَهُم
>
> And We have assigned for them (devils) intimate companions, who have made fair-seeming to them. (41:25)

Allah said next,

... وَصُدُّوا عَنِ السَّبِيلِ ...

and they have been hindered from the right path;

Some read with **Fatha** over the **Sad** (i.e. **wa Saddu**), which would

> mean, `and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.'

Others read it with **Damma** over the **Sad** (i.e. **wa Suddu**), which would mean,

> `and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path,

so Allah said,

... وَمَن يُضْلِلِ اللّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣)

and whom Allah sends astray, for him there is no guide.

Allah said in similar instances,

وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً

And whomsoever Allah wants to suffer a trial, you can do nothing for him against Allah. (5:41)

إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِى مَن يُضِلُّ وَمَا لَهُمْ مِّن نَّـصِرِينَ

If you covet for their guidance, then verily, Allah guides not those whom He makes to go astray. And they will have no helpers. (16:37)

لَّهُمْ عَذَابٌ فِى الْحَيَوةِ الدُّنْيَا وَلَعَذَابُ الاٌّخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ

**13:34 For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allah.**

مَّثَلُ الْجَنَّةِ الَّتِى وُعِدَ الْمُتَّقُونَ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ أُكُلُهَا دَآئِمٌ وِظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى الْكَـفِرِينَ النَّارُ

**13:35 The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.**

## Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allah mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the **Kufr** and **Shirk** that the disbelievers indulge in,

لَّهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ...

For them is a torment in the life of this world,

by the hands of the believers, killing and capturing them,

... ولَعَذَابُ الآخِرَةِ ...

and certainly, the torment of the Hereafter,

which will come after they suffer humiliation in this life,

... أَشَقُّ ...

is harder,

many times harder.

The Messenger of Allah said to those who agreed to **Mula`anah**,

إنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ

Surely, the torment of this life, is easier than the torment of the Hereafter.

Indeed, and just as the Messenger of Allah stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable.

... ومَا لَهُم مِّنَ اللّهِ مِن وَاقٍ (٣٤)

And they have no defender (or protector) against Allah.

Allah said in other **Ayat**,

فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ

وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ

So on that Day none will punish as He will punish. And none will bind as He will bind. (89:25-26)

بَلْ كَذَّبُواْ بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيراً

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظاً وَزَفِيراً

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

لاَّ تَدْعُواْ الْيَوْمَ ثُبُوراً وَحِداً وَادْعُواْ ثُبُوراً كَثِيراً

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِى وَعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَآءً وَمَصِيراً

And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

Exclaim not today for one destruction, but exclaim for many destructions.

Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have **Taqwa**!'' It will be theirs as a reward and as a final destination. (25:11-15)

Similarly He said;

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ...

The description of the Paradise which those who have **Taqwa** have been promised,

meaning its description and qualities;

... تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

Underneath it rivers flow,

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allah also said,

مَّثَلُ الْجَنَّةِ الَّتِى وُعِدَ الْمُتَّقُونَ فِيهَآ أَنْهَارٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَـرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـرِبِينَ وَأَنْهَـرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَـهُمْ فِيهَا مِن كُلِّ الثَّمَرَتِ وَمَغْفِرَةٌ

The description of Paradise which those who have **Taqwa** have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness. (47:15)

Allah said next,

... أُكُلُهَا دَآئِمٌ وِظِلُّهَا ...

its provision is eternal and so is its shade,

for Paradise has foods, fruits and drinks that never end or finish.

It is recorded in the Two **Sahihs** that Ibn Abbas narrated in the **Hadith** about the Eclipse prayer that the Companions said,

"O Allah's Messenger! While you were standing (in prayer), we saw you reach for something with your hand and then you brought it back.''

The Messenger said,

إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا

I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.

Imam Muslim recorded that Jabir bin Abdullah said that the Messenger of Allah said,

> يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ الْمِسْكِ، وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ النَّفَس
>
> The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allah) as spontaneously as they breathe.

Imams Ahmad and An-Nasa'i recorded that Thumamah bin Uqbah said that he heard Zayd bin Arqam say,

> "A man from the People of the Scriptures came and said (to the Prophet), `O Abul-Qasim! You claim that the people of Paradise eat and drink'
>
> The Prophet said,
>
> نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعطى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالْجِمَاعِ وَالشَّهْوَة
>
> Yes. By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.
>
> That man asked, `He who eats and drinks needs to relieve the call of nature, but Paradise is pure (from feces and urine).'
>
> The Prophet said,
>
> تَكُونُ حَاجَةُ أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنُه
>
> One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.

Imam Ahmad and An-Nasa'i collected this **Hadith**.

Allah said in other **Ayat**,

وَفَـكِهَةٍ كَثِيرَةٍ

لاَّ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ

And fruit in plenty, whose supply is not cut off nor are they out of reach. (56:32-33)

وَدَانِيَةً عَلَيْهِمْ ظِلَـلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. (76:14)

The shade of Paradise is everlasting and never shrinks, just as Allah said,

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَنُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَدًا لَّهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِـلاًّ ظَلِيلاً

But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening. (4:57)

Allah often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allah mentioned the description of Paradise here,

He next said,

... تِلْكَ عُقْبَى الَّذِينَ اتَّقَواْ وَّعُقْبَى الْكَافِرِينَ النَّارُ (٣٥)

this is the end (final destination) of those who have **Taqwa**, and the end (final destination) of the disbelievers is Fire.

Allah said in another **Ayah**,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

وَالَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ الاٌّحْزَابِ مَن يُنكِرُ بَعْضَهُ

**13:36 Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzab (Confederates) those who reject a part thereof.**

قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ

**Say: "I am commanded only to worship Allah and not to join partners with Him. To Him I call and to Him is my return.''**

وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا

**13:37 And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.**

وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِىٍّ وَلاَ وَاقٍ

**Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.**

## The Truthful Ones from among the People of the Scriptures rejoice at what Allah has revealed to Muhammad

Allah said,

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ...

Those to whom We have given the Book,

and they adhere by it,

... يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ ...

rejoice at what has been revealed unto you,

i.e. the Qur'an, because they have evidence in their Books affirming the truth of the Qur'an and conveying the good news of its imminent revelation, just as Allah said in another **Ayah**,

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ

Those to whom We gave the Book recite it as it should be recited. (2:121)

Allah said,

قُلْ آمِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration.''

And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' (17:107-108)

meaning, Allah's promise to us in our Books to send Muhammad is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how

truthful is His promise, all the thanks are due to Him,

وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

And they fall down on their faces weeping and it increases their humility. (17:109)

Allah said next,

... وَمِنَ الأَحْزَابِ مَن يُنكِرُ بَعْضَهُ ...

but there are among the **Ahzab** (Confederates) those who reject a part thereof.

meaning, `There are those among the sects who disbelieve in some of what was revealed to you (O Muhammad).'

Mujahid said that,

**وَمِنَ الأَحْزَابِ** (but there are among the **Ahzab** (Confederates),

refers to Jews and Christians,

**مَن يُنكِرُ بَعْضَهُ** (those who reject a part thereof),

meaning, `They reject a part of the truth that came down to you - O Muhammad.'

Similar was reported from Qatadah and Abdur-Rahman bin Zayd bin Aslam.

Allah said in similar **Ayat**,

وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ

And there are, certainly, among the People of the Scripture, those who believe in Allah. (3:199)

Allah said next,

... قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللّهَ وَلا أُشْرِكَ بِهِ ...

Say: "I am commanded only to worship Allah and not to join partners with Him...''

> meaning, `I (Muhammad) was sent with the religion of worshipping Allah alone without partners, just as the Messengers before me,

... إِلَيْهِ أَدْعُو ...

To Him (alone) I call,

> I call the people to His path,

... وَإِلَيْهِ مَآبِ (٣٦)

and to Him is my return.

> final destination and destiny.'

Allah said,

وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا ...

And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.

> Allah says, `Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'an, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,
>
> لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ
>
> Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.' (41:42)

Allah's statement,




Were you to follow their (vain) desires,

means, their opinions,

... بَعْدَ مَا جَاءكَ مِنَ الْعِلْمِ ...

after the knowledge which has come to you,

from Allah, all praise to Him,

... مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ وَاقٍ (٣٧)

then you will not have any **Wali** (protector) or defender against Allah.

This part of the **Ayah** warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic **Sunnah** and the path of Muhammad, may Allah's best peace and blessings be on him.

وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

**13:38 And indeed We sent Messengers before you, and made for them wives and offspring.**

وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَايَةٍ إِلاَّ بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

**And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a decree (from Allah).**

يَمْحُو اللَّهُ مَا يَشَآءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَـبِ

**13:39 Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.**

## All Prophets and Messengers were Humans

Allah says,

وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ...

And indeed We sent Messengers before you, and made for them wives and offspring.

Allah says, `Just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.'

Allah said to the most honorable and Final Messenger,

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ

Say: "I am only a man like you. It has been revealed to me.'' (18:110)

It is recorded in the Two **Sahihs** that the Messenger of Allah said,

أَمَّا أَنَا فَأَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَآكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my **Sunnah** is not of mine.

## No Prophet can bring a Miracle except by Allah's Leave

Allah said,

... وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلاَّ بِإِذْنِ اللَّهِ ...

And it was not for a Messenger to bring a sign except by Allah's leave.

meaning, no Prophet could have brought a miracle to his people except by Allah's permission

and will, for this matter is only decided by Allah the Exalted and Most Honored, not the Prophets; surely Allah does what He wills and decides what He wills.

... لِكُلِّ أَجَلٍ كِتَابٌ (٣٨)

(For) every matter there is a decree (from Allah).

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allah,

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالأٌّرْضِ إِنَّ ذلِكَ فِى كِتَـبٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

Know you not that Allah knows all that is in the heaven and on the earth, Verily, it is (all) in the Book. Verily, that is easy for Allah. (22:70)

## Meaning of Allah blotting out what He wills and confirming what He wills of the Book

Allah said,

يَمْحُو اللّهُ مَا يَشَاء ...

Allah blots out what He wills,

of the divinely revealed Books,

... وَيُثْبِتُ ...

and confirms,

until the Qur'an, revealed from Allah to His Messenger peace be upon him, abrogated them all.

Mujahid commented; يَمْحُو اللّهُ مَا يَشَاء وَيُثْبِتُ (Allah blots out what He wills and confirms (what He wills).

"Except life and death, misery and happiness (i.e., faith and disbelief), for they do not change."

Mansur said that he asked Mujahid,

"Some of us say in their supplication, `O Allah! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.''

Mujahid said. "This supplication is good.''

I met him a year or more later and repeated the same question to him and he recited these **Ayat**,

إِنَّآ أَنزَلْنَـهُ فِى لَيْلَةٍ مُّبَـرَكَةٍ

We sent it (this Qur'an) down on a blessed night. (44:3)

Mujahid commented next,

"During **Laylatul-Qadr** (Night of the Decrees), Allah decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills.

As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change.''

Al-A`mash narrated that Abu Wa'il, Shaqiq bin Salamah said that he used to recite this supplication often,

"O Allah, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and confirm what You will, and with You is the Mother of the Book.''

Ibn Jarir At-Tabari collected this.

Similar statements were collected from Umar bin Al-Khattab and Abdullah bin Mas`ud, indicating

that Allah blots out (or abrogates) and affirms what He wills in the Book of Records.

What further supports this meaning is that Imam Ahmad recorded that Thawban said that the Messenger of Allah said,

إِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِر

A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes **Al-Qadar** (Predestination); and only **Birr** (righteousness) can increase the life span.''

An-Nasa'i and Ibn Majah collected this **Hadith**.

There is also a **Hadith** recorded in the **Sahih** that affirms that;

maintaining the ties of the womb increases the life span.

يَمْحُو اللَّهُ مَا يَشَاء وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ (٣٩)

Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.

Al-Awfi reported that Ibn Abbas said about Allah's statement,

"A man might work in Allah's obedience for a while but he reverts to the disobedience of Him and then dies while misguided.

This is what Allah blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allah.

This is what Allah confirms.''

It was also reported that Sa`id bin Jubayr said that this **Ayah** is in the meaning of another **Ayah**,

فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things. (2:284)

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

**13:40 Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.**

أَوَلَمْ يَرَوْاْ أَنَّا نَأْتِى الاٌّرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لاَ مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

**13:41 See they not that We gradually reduce the land from its outlying borders. And Allah judges, there is none to put back His judgement, and He is swift at reckoning.**

## Punishment is by Allah, and the Messenger's Job is only to convey the Message

Allah said to His Messenger,

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ ...

Whether We show you part of what We have promised them,

O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life,

... أَوْ نَتَوَفَّيَنَّكَ ...

or cause you to die, (before that),

... فَإِنَّمَا عَلَيْكَ الْبَلاَغُ ...

your duty is only to convey,

> We have only sent you to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

... وَعَلَيْنَا الْحِسَابُ (٤٠)

and on Us is the reckoning,

> their reckoning and recompense is on Us.'
>
> Allah said in similar **Ayat**,
>
> فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ
>
> لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ
>
> إِلاَّ مَن تَوَلَّى وَكَفَرَ
>
> فَيْعَذِّبُهُ اللَّهُ الْعَذَابَ الاٌّكْبَرَ
>
> إِنَّ إِلَيْنَآ إِيَابَهُمْ
>
> ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ
>
> So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning. (88:21-26)

Allah said next,

أَوَلَمْ يَرَوْاْ أَنَّا نَأْتِي الأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ...

See they not that We gradually reduce the land from its outlying borders.

Ibn Abbas commented,

> "See they not that We are granting land after land to Muhammad!''

Al-Hasan and Ad-Dahhak commented that;

> this **Ayah** refers to Muslims gaining the upper hand over idolators, just as Allah said in another Ayah,
>
> وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى
>
> And indeed We have destroyed towns round about you. (46:27)

... وَاللّهُ يَحْكُمُ لاَ مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ (٤١)

And Allah judges, there is none to put back His judgement, and He is swift at reckoning.

وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا

**13:42 And verily, those before them did devise plots, but all planning is Allah's.**

يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّرُ لِمَنْ عُقْبَى الدَّارِ

**He knows what every person earns, and the disbelievers will know who gets the good end (final destination).**

## The Disbelievers plot, but the Believers gain the Good End

Allah says,

وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ ...

And verily, those before them did devise plots,

> against their Messengers, they wanted to expel them from their land, but Allah devised plots against the disbelievers and gave the good end to those who fear Him.

Allah said in other **Ayat**,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. (8:30)

and,

وَمَكَرُواْ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَـهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. (27:50,51)

... فَلِلّهِ الْمَكْرُ جَمِيعًا ...

but all planning is Allah's.

Allah said next,

... يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ...

He knows what every person earns,

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

... وَسَيَعْلَمُ الْكُفَّارُ ...

and the **Kuffar** (disbeliever) will know ,

... لِمَنْ عُقْبَى الدَّارِ (٤٢)

who gets the good end.

who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

وَيَقُولُ الَّذِينَ كَفَرُواْ لَسْتَ مُرْسَلاً

**13:43 And those who disbelieved, say: "You are not a Messenger.''**

قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَـبِ

**Say: "Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture.''**

## Allah and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet

Allah says,

وَيَقُولُ الَّذِينَ كَفَرُواْ ...

And those who disbelieved, say:

Allah says, the disbelievers reject you and say,

... لَسْتَ مُرْسَلاً ...

You are not a Messenger. (from Allah),

... قُلْ كَفَى بِاللّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ...

Say: "Sufficient as a witness between me and you is Allah...''

meaning, say, `Allah is sufficient for me and He is the witness over me and you. He is witness that I (Muhammad) have conveyed the Message from

Him and over you, O rejecters, to the falsehood that you invent.'

Allah said,

... وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ (٤٣)

and those too who have knowledge of the Scripture.

This refers to Abdullah bin Salam, according to Mujahid.

However, this opinion is not plausible, since this **Ayah** was revealed in Makkah and Abdullah bin Salam embraced Islam soon after the Prophet emigrated to Al-Madinah.

A more suitable explanation is that narrated by Al-Awfi from Ibn Abbas that;

this **Ayah** refers to Jews and Christians.

Qatadah said that;

among them are, Abdullah bin Salam, Salman (Al-Farisi) and Tamim Ad-Dari.

The correct view is that this **Ayah**, وَمَنْ عِندَهُ (and those too who have. ..),

refers to the scholars of the People of the Scriptures who find the description of Muhammad in their Books and the good news of his advent that were conveyed to them by their Prophets.

Allah said in other **Ayat**,

وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَـوةَ وَالَّذِينَ هُم بِـايَـتِنَا يُؤْمِنُونَ

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

And My mercy embraces all things. That (mercy) I shall ordain for those who have **Taqwa**, and give **Zakah**; and those who believe in Our **Ayat**;

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the **Tawrah** and the **Injil**). (7:156-157)

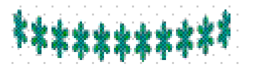
and,

أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِى إِسْرَءِيلَ

It is not a sign to them that the learned scholars of the Children of Israel knew it (as true). (26:197)

There are similar **Ayat** that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Surah **Ar-Ra'd**, and all praise is due to Allah and all favors are from Him.



Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Ibrahim

**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الر كِتَابٌ أَنزَلْنَـهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَـتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

**14:1 Alif-Lam-Ra.**

**(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.**

اللَّهِ الَّذِى لَهُ مَا فِى السَّمَوَتِ وَمَا فِى الاٌّرْضِ

**14:2 Allah to Whom belongs all that is in the heavens and all that is in the earth!**

وَوَيْلٌ لِّلْكَـفِرِينَ مِنْ عَذَابٍ شَدِيدٍ

**And woe unto the disbelievers from a severe torment.**

الَّذِينَ يَسْتَحِبُّونَ الْحَيَوةَ الدُّنْيَا عَلَى الاٌّخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُوْلَـئِكَ فِى ضَلَـلٍ بَعِيدٍ

**14:3 Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.**

## Describing the Qur'an and warning Those Who defy it

Allah says,

الَر...

**Alif-Lam-Ra.**

Previously we discussed the meaning of the separate letters that appear in the beginnings of some **Surahs**.

... كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ ...

(This is) a Book which We have revealed unto you...

> Allah says, `This is a Book that We have revealed to you, O Muhammad. This `Book', is the Glorious Qur'an, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

... لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ...

in order that you might lead mankind out of darkness into light,

> We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ

Allah is the **Wali** (Protector or Guardian) of those who believe. He brings them out from darkness into light.

But as for those who disbelieve, their **Awliya** (supporters and helpers) are **Taghut** (false deities), they bring them out from light into darkness. (2:257)

and,

هُوَ الَّذِى يُنَزِّلُ عَلَى عَبْدِهِ ءَايَـتٍ بَيِّنَـتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ

It is He Who sends down manifest **Ayat** to His servant that He may bring you out from darkness into light. (57:9)

Allah said next,

... بِإِذْنِ رَبِّهِمْ ...

by their Lord's leave,

He guides those whom He destined to be guided by the hand of His Messenger, whom He sent to guide them by His command,

... إِلَى صِرَاطِ الْعَزِيزِ ...

to the path of the All-Mighty,

Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,

... الْحَمِيدِ (١)

the Praised.

Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys.

Allah's statement,

اللّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

Allah to Whom belongs all that is in the heavens and all that is in the earth!,

is similar to,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ

Say: "O mankind!

Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. (7:158)

Allah's statement,

... وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ (٢)

And woe unto the disbelievers from a severe torment.

means, `woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.'

Allah says,

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ ...

Those who prefer the life of this world to the Hereafter,

Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

... وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

and hinder (men) from the path of Allah,

from following the Messengers,

... وَيَبْغُونَهَا عِوَجًا ...

and seek crookedness therein,

> they seek to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.
>
> ... أُوْلَـئِكَ فِي ضَلاَلٍ بَعِيدٍ (٣)
>
> they are far astray.

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

**14:4 And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.**

فَيُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

**Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.**

## Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allah says:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ...

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with.

Allah said next,

... فَيُضِلُّ اللّهُ مَن يَشَاء وَيَهْدِي مَن يَشَاء ...

Then Allah misleads whom He wills and guides whom He wills.

after the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth,

... وَهُوَ الْعَزِيزُ ...

And He is the All-Mighty,

whatever He wills occurs and whatever He does not will never occurs,

... الْحَكِيمُ (٤)

the All-Wise.

in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance.

This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people.

It is recorded in the Two **Sahihs** that Jabir said that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي:

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،

- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي،
- وَأُعْطِيتُ الشَّفَاعَةَ،
- وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

I have been given five things which were not given to anyone else before me.

- Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
- The earth has been made for me (and for my followers) a place for worship and a purifier.
- The war booty has been made lawful for me and it was not lawful for anyone else before me.
- I have been given the right of Intercession (on the Day of Resurrection).
- Every Prophet used to be sent to his nation only, but I have been sent to all mankind.

Allah said,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah... (7:158)

**وَلَقَدْ أَرْسَلْنَا مُوسَى بِـَايَـتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَـتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ**

**14:5 And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah.**

إِنَّ فِى ذلِكَ لاَيَـتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

**Truly, therein are Ayat for every patient, thankful (person).''**

## Story of Musa and His People

Allah says;

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا ...

And indeed We sent Musa with Our **Ayat** (saying):

Allah says here, `Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Musa to the Children of Israel with Our **Ayat** (signs, or miracles).'

Mujahid said that this part of the **Ayah** refers to the nine miracles.

... أَنْ أَخْرِجْ قَوْمَكَ ...

Bring out your people,

he is being commanded;

...أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ...

Bring out your people from darkness into light,

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

... وَذَكِّرْهُمْ بِأَيَّامِ اللّهِ ...

and remind them of the annals (or days) of Allah,

remind them (O Musa) of Allah's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir`awn and his injustice, tyranny and brutality. This is when Allah delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties.

Mujahid, Qatadah and several others said this.

Allah said next,

... إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (٥)

Truly, therein are **Ayat** for every patient, thankful (person).

Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity.

Qatadah said,

"Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it.''

It is recorded in the **Sahih** that the Messenger of Allah said,

إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ،

- إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ،
- وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَه

Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him.

- If an affliction strikes him, he is patient and this is good for him;
- if a bounty is give to him, he is thankful and this is good for him.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

**14:6 And (remember) when Musa said to his people:**

اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُمْ مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَلِكُمْ بَلاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

**"Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.''**

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ

**14:7 And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe.''**

وَقَالَ مُوسَى إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

**14:8 And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.''**

Allah states:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ ...

And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live;

Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Fir`awn and his people and the torment and disgrace they used to exert on them.

They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty, indeed.

This is why Allah described this affliction,

... وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ (٦)

and in it was a tremendous trial from your Lord.

`for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.'

Some scholars said that this part of the **Ayah** means,

`what Fir`awn used to do to you was a tremendous بَلاء (trial).'

Both meanings might be considered here and Allah knows best.

Allah said in another **Ayah**,

وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We tried them with good and evil in order that they might turn (to Allah). (7:168)

Allah's statement next,

وَإِذْ تَأَذَّنَ رَبُّكُمْ ...

And (remember) when your Lord proclaimed,

means, proclaimed and made known His promise to you.

It is possible that this **Ayah** means, your Lord has vowed and sworn by His might, grace and exaltness.

Allah said in a similar **Ayah**,

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَـمَةِ

And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection. (7:167)

Allah said,

... لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ ...

If you give thanks, I will give you more;

meaning, `if you appreciate My favor on you, I will give you more of it,

... وَلَئِن كَفَرْتُمْ ...

but if you are thankless,

if you are not thankful for My favors, covering and denying, then,

... إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

verily, My punishment is indeed severe,

by depriving you of the favor and punishing you for being unappreciative of it.'

A **Hadith** states that,

إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُه

A servant might be deprived of a provision (that was written for him) because of a sin that he commits.

Allah said,

وَقَالَ مُوسَى إِن تَكْفُرُواْ أَنتُمْ وَمَن فِي الأَرْضِ جَمِيعًا فَإِنَّ اللّهَ لَغَنِيٌّ حَمِيدٌ (٨)

And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.''

Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

إِن تَكْفُرُواْ فَإِنَّ اللَّهَ غَنِىٌّ عَنكُمْ

If you disbelieve, then verily, Allah is not in need of you. (39:7)

and,

فَكَفَرُواْ وَتَوَلَّواْ وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِىٌّ حَمِيدٌ

So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise. (64:6)

In his **Sahih**, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

يَا عِبَادِي

لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا،

يَا عِبَادِي

لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا،

يَا عِبَادِي

لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي،فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ المِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ

O My servants!

If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least.

O My servants!

If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least.

O My servants!

If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.''

Verily, all praise and glory are due to Allah, the Rich (free of need), the Worthy of all praise.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ

**14:9 Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud, and those after them!**

لاَ يَعْلَمُهُمْ إِلاَّ اللَّهُ

**None knows them but Allah.**

جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَـتِ فَرَدُّواْ أَيْدِيَهُمْ فِى أَفْوَاهِهِمْ وَقَالُواْ

**To them came their Messengers with clear proofs, but they put their hands in their mouths and said:**

إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ

**"Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.''**

## Earlier Nations disbelieved in Their Prophets

Allah says:

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لاَ يَعْلَمُهُمْ إِلاَّ اللّهُ ...

Has not the news reached you, of those before you, the people of **Nuh**, **`Ad**, and **Thamud**, and those after them! None knows them but Allah.

Allah narrated to this **Ummah** (followers of Muhammad) the stories of the people of Prophet **Nuh**, **`Ad** and **Thamud**, and other ancient nations that belied their Messengers. Only Allah knows the count of these nations,

... جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

To them came their Messengers with clear proofs,

they brought them evidences and plain, tremendous proofs and signs.

Ibn Ishaq reported that Amr bin Maymun said that Abdullah said about Allah's statement, لاَ يَعْلَمُهُمْ إِلاَّ اللّهُ (None knows them but Allah),

> "The genealogists utter lies.''

> This is why Urwah bin Az-Zubayr said,

> "We did not find anyone who knows the forefathers of Ma`dd bin Adnan.''

## Meaning of, "They put Their Hands in Their Mouths"

Allah said next,



but they put their hands in their mouths,

- It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allah, the Exalted and Most Honored.
- It is also said that it means, they placed their hands on their mouths in denial of the Messengers.
- It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage.

Mujahid, Muhammad bin Ka`b and Qatadah said that;

- they belied the Messengers and refuted their call with their mouths.

I (Ibn Kathir) say that Mujahid's **Tafsir** is supported by the completion of the narrative,

... وَقَالُواْ إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ (٩)

and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.''

Al-Awfi reported that Ibn Abbas said,

"When they heard Allah's Word, they were amazed and placed their hands on their mouths,''

... وَقَالُواْ إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ ...

and said: "Verily, we disbelieve in that with which you have been sent.''

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَـوَتِ وَالاٌّرْضِ

**14:10 Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth!**

يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّـى

**He calls you that He may forgive you of your sins and give you respite for a term appointed.''**

قَالُواْ إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَـنٍ مُّبِينٍ

**They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.''**

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلاَّ بَشَرٌ مِّثْلُكُمْ وَلَـكِنَّ اللَّهَ يَمُنُّ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ

**14:11 Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants.**

وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُمْ بِسُلْطَـنٍ إِلاَّ بِإِذْنِ اللَّهِ وَعلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

**It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust.''**

وَمَا لَنَآ أَلاَّ نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَآ آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

**14:12 "And why should we not put our trust in Allah while He indeed has guided us in our ways! And we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.''**

## The Argument between the Prophets and the Disbelievers

Allah says:

قَالَتْ رُسُلُهُمْ ...

Their Messengers said:

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

... أَفِي اللّهِ شَكٌّ ...

(What!) Can there be a doubt about Allah...

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures!

... فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ ...

the Creator of the heavens and the earth!

Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah.

Their Messengers said to them,

... يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ ...

He calls you that He may forgive you of your sins, (in the Hereafter),

... وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى ...

and give you respite for a term appointed,

in this worldly life.

Allah said in other **Ayat**,

وَأَنِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. (10:3)

However, their nations went on arguing against their Prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

## Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

... قَالُواْ إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا ...

They said: "You are no more than human beings like us!

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

... تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَآؤُنَا ...

You wish to turn us away from what our fathers used to worship.

... فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ (١٠)

Then bring us a clear authority.

i.e. a miracle of our choice.

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلاَّ بَشَرٌ مِّثْلُكُمْ ...

Their Messengers said to them: "We are no more than human beings like you..."

affirming that truly, they were only human being like their nations,

... وَلَـكِنَّ اللّهَ يَمُنُّ عَلَى مَن يَشَاء مِنْ عِبَادِهِ ...

but Allah bestows His grace to whom He wills of His servants,

with Prophethood and Messengership which is His choice,

... وَمَا كَانَ لَنَا أَن نَّأْتِيَكُم بِسُلْطَانٍ ...

It is not ours to bring you an authority,

according to your choice,

... إِلاَّ بِإِذْنِ اللّهِ ...

except by the permission of Allah,

after we beg Him and He provides us with a miracle,

... وَعلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١١)

And in Allah (alone) let the believers put their trust.

in all their affairs.

Their Messengers said to them next,

وَمَا لَنَا أَلاَّ نَتَوَكَّلَ عَلَى اللّهِ ...

And why should we not put our trust in Allah,

after He had guided us to the best, most clear and plain way,

... وَقَدْ هَدَانَا سُبُلَنَا ...

while He indeed has guided us in our ways!

... وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا ...

And we shall certainly bear with patience all the hurt you may cause us,

such as foolish actions and abusive statements,

... وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (١٢)

and in Allah (alone) let those who trust, put their trust.

وَقَالَ الَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا

**14:13 And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion.''**

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّـلِمِينَ

**So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.''**

وَلَنُسْكِنَنَّـكُمُ الاٌّرْضَ مِن بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ

**14:14 "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.''**

وَاسْتَفْتَحُواْ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

**14:15 And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.**

مِّن وَرَآئِهِ جَهَنَّمُ وَيُسْقَى مِن مَّآءٍ صَدِيدٍ

**14:16 In front of him is Hell, and he will be made to drink boiling, festering water.**

يَتَجَرَّعُهُ وَلاَ يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ

**14:17 He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.**

## Disbelieving Nations threaten Their Messengers with Expulsion

Allah tells;

وَقَالَ الَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّـكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا...

And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion.''

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment.

For instance, the people of Prophet Shu`ayb, peace be upon him, said to him and to those who believed in him,

لَنُخْرِجَنَّكَ يـشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ

> We shall certainly drive you out from our town, O Shu`ayb, and those who have believed with you. (7:88)

The people of Prophet Lut, peace be upon him, said,

أَخْرِجُواْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ

> Drive out the family of Lut from your city. (27:56)

Allah said about the idolators of Quraysh,

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الاٌّرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لاَّ يَلْبَثُونَ خِلَـفَكَ إِلاَّ قَلِيلاً

> And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while. (17:76)

and,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

> And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. (8:30)

Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from

Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world.

Hence Allah's statement,

... فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ (١٣)

وَلَنُسْكِنَنَّـكُمُ الأَرْضَ مِن بَعْدِهِمْ ...

So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them.''

Allah said in other **Ayat**,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

وَإِنَّ جُندَنَا لَهُمُ الْغَـلِبُونَ

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors. (37:171-173)

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty.'' (58:21)

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِن بَعْدِ الذِّكْرِ

And indeed We have written in **Az-Zabur** after **Adh-Dhikr**. (21:05)

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِ وَالْعَـقِبَةُ لِلْمُتَّقِينَ

Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have **Taqwa**.'' (7:128)

and,

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَـرِقَ الاٌّرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِى إِسْرَءِيلَ بِمَا صَبَرُواْ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected. (7:137)

Allah said next,

... ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ (١٤)

This is for him who fears standing before Me and also fears My threat.

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment.

Allah said in other instances,

فَأَمَّا مَن طَغَى

وَآثَرَ الْحَيَاةَ الدُّنْيَا

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode. (79:37-41)

and,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

But for him who fears the standing before his Lord, there will be two Gardens. (55:46)

Allah said next,

وَاسْتَفْتَحُواْ ...

And they sought victory and help,

refers to the Messengers who sought the help and victory of their Lord over their nations, according to Abdullah bin Abbas, Mujahid and Qatadah.

Abdur-Rahman bin Zayd bin Aslam said that;

this **Ayah** refers to the nations, invoking Allah's victory against themselves!

Some idolators said,

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

O Allah! If this (Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment. (8:32)

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allah against themselves on the day of **Badr**, and the Messenger of Allah invoked Him for victory and support.

Allah said to the idolators then,

إِن تَسْتَفْتِحُواْ فَقَدْ جَآءَكُمُ الْفَتْحُ وَإِن تَنتَهُواْ فَهُوَ خَيْرٌ لَّكُمْ

(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it will be better for you. (8:19)

Allah knows best.

Allah said next,

... وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ (١٥)

and every obstinate, arrogant dictator was brought to a complete loss and destruction.

those who were arrogant and rebelled against the truth.

Allah said in other **Ayat**,

أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

مَّنَّـعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

الَّذِى جَعَلَ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ فَأَلْقِيَـهُ فِى الْعَذَابِ الشَّدِيدِ

(Allah will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allah. Then both of you cast him in the severe torment.'' (50:24-26)

The Prophet said,

إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَتُنَادِي الْخَلَائِقَ، فَتَقُولُ: إِنِّي وُكِّلْتُ بِكُلِّ جَبَّارٍ عَنِيد

On the Day of Resurrection, **Jahannam** (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant.''

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allah, the Mighty, the Able for victory.

Allah said next,

مِّن وَرَآئِهِ جَهَنَّمُ ...

In front of him is Hell,

Allah says that **Jahannam** is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

... وَيُسْقَى مِن مَّاء صَدِيدٍ (١٦)

and he will be made to drink boiling, festering water.

in the Fire, his only drink will be from **Hamim** and **Ghassaq**, the former is very hot and the latter is very cold and rotten.

Allah said in another instance,

هَـذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

This is so! Then let them taste it - **Hamim** and **Ghassaq**. And other (torments) of similar kind all together! (38:57-58)

Mujahid and Ikrimah said that;

this festering water is made of puss and blood.

Allah said in other **Ayat**,

وَسُقُواْ مَآءً حَمِيماً فَقَطَّعَ أَمْعَآءَهُمْ

And be given to drink boiling water so that it cuts up their bowels. (47:15)

and,

وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوجُوهَ

And if they ask for help, they will be granted water like boiling oil, that will scald their faces. (18:29)

Allah's statement,

يَتَجَرَّعُهُ ...

He will sip it unwillingly,

indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ

And for them are hooked rods of iron. (22:21)

Allah said next,

... وَلاَ يَكَادُ يُسِيغُهُ ...

and he will find great difficulty in swallowing it down his throat,

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

... وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ ...

and death will come to him from every side,

his organs, limbs and entire body will suffer pain because of this drink.

Amr bin Maymun bin Mahran commented,

"Every bone, nerve and blood vessel.''

Ad-Dahhak reported that Ibn Abbas commented on Allah's statement,

> "All types of torment that Allah will punish him with on the Day of Resurrection in the fire of **Jahannam** will come to him carrying death, if he were to die. However, he will not die because Allah the Exalted said,
>
> لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُواْ وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا
>
>> Neither will it affect them that they die nor shall its torment be lightened for them." (35:36)

Therefore, according to Ibn Abbas, may Allah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment.

Hence Allah's statement here,

... وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ...

and death will come to him from every side, yet he will not die,

Allah said,

... وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ (١٧)

and in front of him, will be a great torment.

> even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter.

Allah described the tree of **Zaqqum**,

> إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ الْجَحِيمِ
>
> طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَـطِينِ

فَإِنَّهُمْ لآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْباً مِنْ حَمِيمٍ

ثُمَّ إِنَّ مَرْجِعَهُمْ لإِلَى الْجَحِيمِ

Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of **Shayatin**; Truly, they will eat thereof and fill their bellies therewith.

Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. (37:64-68)

Allah states that they will either be eating from the **Zaqqum**, drinking the **Hamim**, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this.

Allah also said,

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water! (55:43-44)

إِنَّ شَجَرَةَ الزَّقُّومِ

طَعَامُ الأَثِيمِ

كَالْمُهْلِ يَغْلِى فِى الْبُطُونِ

كَغَلْىِ الْحَمِيمِ

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

Verily, the tree of **Zaqqum** will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water.

(It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)!

Verily, you were the mighty, the generous!

Verily, this is that whereof you used to doubt!'' (44:43-50)

وَأَصْحَـبُ الشِّمَالِ مَآ أَصْحَـبُ الشِّمَالِ

فِى سَمُومٍ وَحَمِيمٍ

وَظِلٍّ مِّن يَحْمُومٍ

لاَّ بَارِدٍ وَلاَ كَرِيمٍ

And those on the Left Hand - how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant. (56:41-44)

and,

هَـذَا وَإِنَّ لِلطَّـغِينَ لَشَرَّ مَـَابٍ

جَهَنَّمَ يَصْلَوْنَـهَا فَبِئْسَ الْمِهَادُ

هَـذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

This is so! And for the **Taghun** will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it **Hamim** and **Ghassaq**. And other (torments) of similar kind all together! (38:55-58)

There are many other similar **Ayat** that indicate that the punishment they will receive is of different kinds, and

that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

وَمَا رَبُّكَ بِظَلَّـمٍ لِّلْعَبِيدِ

> And your Lord is not at all unjust to (His) slaves. (41:46)

مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لاَّ يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَى شَىْءٍ ذلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

**14:18 The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).**

## A Parable for the Deeds of the Disbelievers

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards.

Allah said,

مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ ...

> The parable of those who disbelieved in their Lord is that their works,
>
> > on the Day of Judgment, when they will seek their rewards from Allah the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

... كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ ...

are as ashes, on which the wind blows furiously,

... فِي يَوْمٍ عَاصِفٍ ...

on a stormy day;

... لاَّ يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَى شَيْءٍ ...

they shall not be able to get aught of what they have earned.

They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind.

Allah said in other **Ayat**,

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. (25:23)

and,

مَثَلُ مَا يُنْفِقُونَ فِى هِـذِهِ الْحَيَوةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَـكِنْ أَنفُسَهُمْ يَظْلِمُونَ

The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves. (3:117)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُبْطِلُواْ صَدَقَـتِكُم بِالْمَنِّ وَالاٌّذَى كَالَّذِى يُنفِقُ مَالَهُ رِئَـآءَ النَّاسِ وَلاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ فَمَثَلُهُ كَمَثَلِ

صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لاَّ يَقْدِرُونَ عَلَى شَىْءٍ مِّمَّا كَسَبُواْ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَـفِرِينَ

O you who believe!

Do not render in vain your **Sadaqah** (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (2:264)

Allah said in this **Ayah**,

... ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ (١٨)

That is the straying, far away from the right path.

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most, **ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ** (That is the straying, far away from the right path).

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَـوَتِ وَالأَرْضَ بِالْحقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

**14:19 Do you not see that Allah has created the heavens and the earth with truth! If He wills, He can remove you and bring (in your place) a new creation!**

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

**14:20 And for Allah that is not hard or difficult.**

## Proof that Resurrection occurs after Death

Allah says:

أَلَمْ تَرَ أَنَّ اللّهَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحقِّ ...

Do you not see that Allah has created the heavens and the earth with truth!

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man.

Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs.

Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالأٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead!

Yes, He surely, is able to do all things. (46:33)

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الأٌّخْضَرِ نَاراً فَإِذَآ أَنتُم مِّنْه تُوقِدُونَ

أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوتِ وَالأٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

فَسُبْحَـنَ الَّذِى بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ

Does not man see that We have created him from **Nutfah** (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation

He says: "Who will give life to these bones after they are rotten and have become dust''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

He Who produces for you fire out of the green tree, when behold you kindle therewith.

Is not He Who created the heavens and the earth, able to create the like of them!

Yes, indeed! He is the All-Knowing Supreme Creator.

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' - and it is!

So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. (36:77-83)

Allah's statement,

... إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (١٩)

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (٢٠)

If He wills, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.

means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you.

Allah said in other **Ayat**,

يأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِىُّ الْحَمِيدُ

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

O mankind!

It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah. (35:15-17)

الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

And if you turn away, He will exchange you for some other people and they will not be your likes. (47:38)

يأَيُّهَا الَّذِينَ ءَامَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

O you who believe!

Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him. (5:54)

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِـاخَرِينَ وَكَانَ اللَّهُ عَلَى ذلِكَ قَدِيراً

If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that. (4:133)

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَىْءٍ

**14:21 And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment!''**

قَالُوا۟ لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ

**They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.''**

## Disbelieving Chiefs and Their Followers will dispute in the Fire

Allah said,

وَبَرَزُوا۟ لِلّهِ جَمِيعًا ...

And they all shall appear before Allah;

meaning, all the creatures, the wicked and the righteous among them, will appear before Allah the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

... فَقَالَ الضُّعَفَاء ...

then the weak will say,

the followers who used to obey their chiefs, leaders and notables will say,

... لِلَّذِينَ اسْتَكْبَرُوا۟ ...

to those who were arrogant,

who rebelled against worshipping Allah alone without partners and obeying the Messengers,

... إِنَّا كُنَّا لَكُمْ تَبَعًا ...

Verily, we were following you,

we obeyed your orders and implemented them,

... فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللّهِ مِن شَيْءٍ ...

can you avail us anything against Allah's torment!

> They will ask, `can you prevent any of Allah's torment from striking us as you used to promise and vow to us!'

... قَالُواْ ...

They will say:

> the leaders will say in response,

... لَوْ هَدَانَا اللّهُ لَهَدَيْنَاكُمْ ...

Had Allah guided us, we would have guided you.

> but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

... سَوَاء عَلَيْنَآ أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ (٢١)

It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.

> we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other **Ayat**,

> وَإِذْ يَتَحَآجُّونَ فِى النَّـارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُواْ إِنَّا كُنَّا لَكُمْ تَبَعاً فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيباً مِّنَ النَّارِ
>
> قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا كُلٌّ فِيهَآ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ
>
> And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire!''

Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!'' (40:47-48)

قَالَ ادْخُلُواْ فِى أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّن الْجِنِّ وَالإِنْسِ فِى النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

وَقَالَتْ أُولَـهُمْ لأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ

(Allah) will say:

"Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire.''

Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them:

"Our Lord! These misled us, so give them a double torment of the Fire.''

He will say: "For each one there is double (torment), but you know not.''

The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.'' (7:38-39)

and,

وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاْ

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْناً كَبِيراً

Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way.

Our Lord! Give them a double torment and curse them with a mighty curse! (33:67-68)

Disbelievers will also dispute on the Day of Gathering,

وَقَالَ الَّذِينَ كَفَرُواْ لَن نُّؤْمِنَ بِهَـذَا الْقُرْءَانِ وَلاَ بِالَّذِى بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّـلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَجَعَلْنَا الاٌّغْلَـلَ فِى أَعْنَاقِ الَّذِينَ كَفَرُواْ هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُواْ يَعْمَلُونَ

But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another!

Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly have been believers!''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you! Nay, but you were wrongdoers.''

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!''

And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do! (34:31-33)

وَقَالَ الشَّيْطَـنُ لَمَّا قُضِىَ الاٌّمْرُ

**14:22 And Shaytan will say when the matter has been decided:**

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ

**"Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you.**

مِّن سُلْطَـنٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِى فَلاَ تَلُومُونِى وَلُومُواْ أَنفُسَكُمْ

**I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves.**

مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُمْ بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ

**I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world).**

إِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

**Verily, there is a painful torment for the wrongdoers.''**

وَأُدْخِلَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ

**14:23 And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord.**

تَحِيَّتُهُمْ فِيهَا سَلَـمٌ

**Their greeting therein will be: "Salam (peace!)."**

## Shaytan disowns His Followers on the Day of Resurrection

Allah tells:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ ...

And **Shaytan** will say when the matter has been decided:

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire).

Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief.

He will declare,

... إِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ ...

`Verily, Allah promised you a promise of truth.

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.'

... وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ...

And I too promised you, but I betrayed you.

Allah said in another **Ayah**,

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً

He (**Shaytan**) makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:120)

... وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ ...

I had no authority over you,

**Shaytan** will say, `I had no proof for what I called you to, nor evidence for what I promised you,

... إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ...

except that I called you, and you responded to me.

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

... فَلاَ تَلُومُونِي ...

So blame me not, (today),

... وَلُومُواْ أَنفُسَكُم ...

but blame yourselves,

because it is your fault for defying the proofs and following me in the falsehood that I called you to.'

**Shaytan** will say next,

... مَّا أَنَاْ بِمُصْرِخِكُمْ ...

I cannot help you,

I cannot benefit, save, or deliver you from what you are suffering,

... وَمَا أَنتُمْ بِمُصْرِخِيَّ ...

nor can you help me.

nor can you save me and deliver me from the torment and punishment I am suffering,

... إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ...

I deny your former act of associating me (**Shaytan**) as a partner with Allah.

or because you associated me with Allah before,' according to Qatadah.

Ibn Jarir commented;

"I deny being a partner with Allah, the Exalted and Most Honored.''

This opinion is the most plausible, for Allah said in other **Ayat**,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them!

And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:5-6)

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. (19:82)

Allah said next,

... إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٢)

Verily, there is a painful torment for the wrongdoers.''

إِنَّ الظَّالِمِينَ (Verily, the wrongdoers),

> who deviate from truth and follow falsehood, will earn a painful torment.

It appears that this part of the **Ayah** narrates the speech that **Shaytan** will deliver to the people of the Fire after they enter it, as we stated.

Amir Ash-Sha`bi said,

> "On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,
>
> أَءَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِى وَأُمِّىَ إِلَـهَيْنِ مِن دُونِ اللَّهِ
>
> Did you say unto men: "Worship me and my mother as two gods besides Allah!'' (5:116) until,
>
> قَالَ اللَّهُ هَـذَا يَوْمُ يَنفَعُ الصَّـدِقِينَ صِدْقُهُمْ
>
> Allah will say: "This is a Day on which the truthful will profit from their truth.'' (5:119)
>
> **Shaytan**, may Allah curse him, will stand and address the people,
>
> ... وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ...
>
> I had no authority over you except that I called you, and you responded to me.

Allah after mentioning the final destination of the miserable ones, who earned the disgrace and torment and having to listen to **Shaytan** address them, then He mentioned the final destination of the happy ones.

Allah says:

وَأُدْخِلَ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,

wherever they wish them to flow and wherever they may be,

... خَالِدِينَ فِيهَا ...

to dwell therein for ever,

and will never transfer or be transferred from it,

... بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلاَمٌ (٢٣)

with the permission of their Lord. Their greeting therein will be: "**Salam** (peace!)."

Allah said in other **Ayat**,

حَتَّى إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـمٌ عَلَيْكُـمْ

Till, when they reach it, and its gates will be opened and its keepers will say: "**Salamun Alaykum** (peace be upon you)!" (39:73)

وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍسَلَـمٌ عَلَيْكُمُ

And angels shall enter unto them from every gate (saying): "**Salamun Alaykum** (peace be upon you)!" (13:23-24)

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـماً

Therein they shall be met with greetings and the word of peace and respect. (25:75)

دَعْوَهُمْ فِيهَا سُبْحَـنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَـلَمِينَ

Their way of request therein will be **Subhanaka Allahumma** (glory to you, O Allah) and **Salam** (peace!) will be their greetings therein (Paradise)!

And the close of their request will be: **Al-Hamdu Lillahi Rabbil-'Alamin** (all praise to Allah the Lord of that exists). (10:10)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً

**14:24 See you not how Allah sets forth a parable!**

كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَآءِ

**A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.**

تُؤْتِى أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

**14:25 Giving its fruit at all times, by the leave of its Lord,**

وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

**and Allah sets forth parables for mankind in order that they may remember.**

وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ

**14:26 And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.**

## The Parable of the Word of Islam and the Word of Kufr

Allah says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء (٢٤)

See you not how Allah sets forth a parable! A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.

Ali bin Abi Talhah reported that Abdullah bin Abbas commented that Allah's statement,

مَثَلاً كَلِمَةً طَيِّبَةً (a parable: a goodly word),

refers to testifying to **La ilaha illallah**, (none has the right to be worshipped but Allah)

while, كَشَجَرةٍ طَيِّبَةٍ (as a goodly tree),

refers to the believer,

and that, أَصْلُهَا ثَابِتٌ (whose root is firmly fixed),

indicates that **La ilaha illallah**, (none has the right to be worshipped but Allah) is firm in the believers' heart,

وَفَرْعُهَا فِي السَّمَاء (and its branches (reach) to the sky.

with which the believer's works are ascended to heaven.

Similar is said by Ad-Dahhak, Sa'id bin Jubayr, Ikrimah, Mujahid and several others.

They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhari recorded that Abdullah bin Umar said,

"We were with the Messenger of Allah when he asked,

أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاتُّ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.''

Ibn Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and Umar did not talk.

When they did not give an answer, the Messenger of Allah said,

هِيَ النَّخْلَة

It is the date palm tree.

When we departed, I said to Umar, `My father, by Allah! I thought that it was the date tree.'

He said, `Why did you not speak then?'

I said, `I saw you were silent and I felt shy to say anything.'

Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'''

Abdullah bin Abbas said that, كَشَجَرةٍ طَيِّبَةٍ (as a goodly tree),

is a tree in Paradise.

Allah said next,



Giving its fruit at all times,

It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,



by the leave of its Lord,

thus earning perfection and becoming beneficial, plentiful, pure and blessed,

... وَيَضْرِبُ اللّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥)

and Allah sets forth parables for mankind in order that they may remember.

Allah said next,

وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ...

And the parable of an evil word is that of an evil tree,

describing the disbelief of the disbeliever, for it has no basis or stability.

It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, `**Ash-Shiryan**'.

Shu`bah narrated that Mu`awiyah bin Abi Qurrah narrated that Anas bin Malik said that;

it is the colocynth tree.

Allah said,

... اجْتُثَّتْ ...

uprooted,

meaning, was cutoff from the root,

... مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ (٢٦)

from the surface of earth, having no stability.

therefore, existing without basis or stability, just like **Kufr** (disbelief), for it does not have a basis or roots.

Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ

**14:27 Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.**

وَيُضِلُّ اللَّهُ الظَّـلِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

**And Allah will cause the wrongdoers to go astray, and Allah does what He wills.**

## Allah keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Allah says;

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَيُضِلُّ اللّهُ الظَّالِمِينَ وَيَفْعَلُ اللّهُ مَا يَشَاء (٢٧)

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.

Al-Bukhari recorded that Al-Bara bin Azib, may Allah be pleased with him, said that the Messenger of Allah said,

الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ قَوْلُهُ:

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

When the Muslim is questioned in the grave, he will testify that, **`La ilaha illallah'**, and that Muhammad is Allah's Messenger, hence Allah's statement,

Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.

Muslim and the rest of the Group recorded it.

Imam Ahmad recorded that Al-Bara bin Azib said,

"We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ

Seek refuge with Allah from the punishment of the grave.

He said next,

إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهَهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ،

When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven.

وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ

They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and

pure soul! Depart (your body) to Allah's forgiveness and pleasure.''

قَالَ: فَتَخْرُجُ تَسِيلُ، كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ، فَيَأْخُذُهَا،

So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it.

فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا،

When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven).

يَعْنِي عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟

They will not pass by, but they will say, "Whose is this Tayyib (good) soul?''

فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا

They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person,'' -- calling him by the best names that he used to be called in the world.

حَتَّى يَنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ،

They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will

then see him to the next heaven, until he is brought to the seventh heaven.

فَيَقُولُ اللهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ، وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى،

Allah, the Exalted and Ever High, will say, "List my servants record in **`Illiyyin** and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again.''

قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟

The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?''

فَيَقُولُ: رَبِّيَ اللهُ،

He will say, "Allah is my Lord.''

فَيَقُولَانِ لَهُ: مَا دِينُكَ؟

They will ask him, "What is your religion?''

فَيَقُولُ: دِينِيَ الْإِسْلَامُ،

He will say, "My religion is Islam.''

فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟

They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you?''

فَيَقُولُ: هُوَ رَسُولُ اللهِ،

He will say, "He is the Messenger of Allah.''

فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟

They will ask him, "And what proof do you have about it?''

فَيَقُولُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ،

He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him.''

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ

Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise.''

قَالَ: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ

So he is given from Paradise's tranquility and good scent, and his grave will be expanded for him as far as his sight can reach.

وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ،

Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised.''

فَيَقُولُ لَهُ:مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟

He will ask him, "Who are you; for yours is the face that carries the good news''

فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ،

He will reply, "I am your good works.''

فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth.''

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ،

And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them **Musuh**, and will sit as far from him as the sight reaches.

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَى سَخَطٍ مِنَ اللهِ وَغَضَبٍ

Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him.''

قَالَ: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّقُّودُ مِنَ الصُّوفِ الْمَبْلُولِ،

The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool.

فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ،

The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the **Musuh**.

فَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا،

The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it.

فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟

Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?''

فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا،

The angels will respond, "He is such person son of such person,'' -- calling him by the worst names he was known by in the world.

حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ

When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied.

ثُمَّ قَرَأَ رَسُولُ اللهِ صلى الله عليه وسلّم:

Then the Prophet peace be upon him, recited:

> لاَ تُفَتَّحُ لَهُمْ أَبْوَبُ السَّمَآءِ وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ
>
> "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle.'' (7:40)

Allah will declare, "List his record in **Sijjin** in the lowest earth.''

The wicked soul will then be thrown (from heaven).

> وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِى بِهِ الرِّيحُ فِى مَكَانٍ سَحِيقٍ
>
> "And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.'' (22:31)

فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟

His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?''

فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي،

He will say, "Oh, oh! I do not know.''

فَيَقُولَانِ لَهُ: مَا دِينُكَ؟

They will ask him, "What is your religion?''

فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي،

and he will say, "Oh, oh! I do not know.''

فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟

They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you?''

فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي،

He will say, "Oh, oh, I do not know!''

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرِشُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ،

A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire.''

فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ،

He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other.

وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوؤُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ،

Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised.''

فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟

He will ask that man, "And who are you, for yours is the face that brings about evil?'

فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ،

He will say, "I am your evil work.''

فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ

He will therefore cry, "O, my Lord! Do not commence the Hour!''

Abu Dawud and Ibn Majah collected this **Hadith**.

In his Musnad, Imam Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟

قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُاللهِ وَرَسُولُهُ،

قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ

Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, `What do you say about this man (Muhammad)?'

As for the believer, he will say, `I bear witness that He is Allah's servant and Messenger.'

He will be told, `Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.'

The Prophet said next,

فَيَرَاهُمَا جَمِيعًا

So he will see both seats.

Qatadah added,

> "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement.''

Muslim collected this **Hadith** also from Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah.

Al-Hafiz Abu Isa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ: أَحَدُكُمْ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرِ نَكِيرٌ،

When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called `**Munkir**' and the other is called `**Nakir**'.

فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟

They will ask him, `What did you say about this man (Muhammad)?'

فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُاللهِ وَرَسُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

He will reply, `What he used to say, that he is Allah's servant and Messenger. I bear witness

that there is no true deity except Allah and that Muhammad is His servant and Messenger.'

فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ فِيهِ،

They will say, `We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him.

ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرُهُمْ،

He will be told, `Sleep,' but he will reply, `Let me go back to my family in order that I tell them.'

فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ،

They will say, `Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.'

وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَا أَدْرِي،

If he was a hypocrite, his answer will be, `I do not know! I heard people say something, so I used to repeat what they were saying.'

فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ

They will say, `We know that you used to say that.' The earth will be commanded, `Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.

At-Tirmidhi said, "This **Hadith** is **Hasan, Gharib**."

Abu Hurayrah narrated that the Messenger of Allah said,

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ

مَنْ رَبُّكَ،

وَمَا دِينُكَ،

وَمَنْ نَبِيُّكَ؟

فَيَقُولُ: رَبِّيَ اللهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّي مُحَمَّدٌ جَاءَنَا بِالبَيِّنَاتِ مِنْ عِنْدِ اللهِ، فَآمَنْتُ بِهِ وَصَدَّقْتُ،

فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا عِشْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَث

When he will be asked in the grave,

`Who is your Lord?

What is your religion?

Who is your Prophet?'

He will reply, `Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.'

He will be told, `You have said the truth; you have lived on this, died on it and will be resurrected on it.'

Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفْقَ نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدْبِرِينَ،

By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him.

فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصِّلَةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ،

If he is a believer, the prayer will stand by his head, **Zakah** to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet.

فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قِبَلِي مَدْخَلٌ،

He will be approached from his head, and the prayer will declare, `No entrance from my side.'

فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قِبَلِي مَدْخَلٌ،

He will be approached from his right, and **Zakah** will declare, `There is no entrance from my side.'

فَيُؤْتَى عَنْ يَسَارِهِ فَيَقُولُ الصِّيَامُ: مَا قِبَلِي مَدْخَلٌ،

He will be approached from his left, and the fast will declare, `There is no entrance from my side.'

فَيُؤْتَى عِنْدَ رِجْلَيْهِ فَيَقُولُ فِعْلُ الْخَيْرَاتِ : مَا قِبَلِي مَدْخَلٌ،

He will be approached from his feet, and the acts of righteousness will declare, `There is no entrance from our side.'

فَيُقَالُ لَهُ: اجْلِسْ، فَيَجْلِسُ قَدْ مُثِّلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ لِلْغُرُوبِ،

He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set.

فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ،

He will be told, `Tell us about what we are going to ask you.'

فَيَقُولُ: دَعْنِي حَتَّى أُصَلِّيَ،

He will say, `Leave me until I pray.'

فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ، فَأَخْبِرْنَا عَمَّا نَسْأَلُكَ،

He will be told, `You will pray, but first tell us what we want to know.'

فَيَقُولُ: وَعَمَّ تَسْأَلُونِي؟

He will ask, `What are your questions?'

فَيُقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟

He will be told, `This man who was sent among you, what do you say about him and what is your testimony about him?'

فَيَقُولُ: أَمُحَمَّدٌ؟

He will ask, `Muhammad?'

فَيُقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللهِ، وَأَنَّهُ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ فَصَدَّقْنَاهُ،

He will be answered in the positive and he will reply, `I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.'

فَيُقَالُ لَهُ: عَلَى ذَلِكَ حَيِيتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ،

He will be told, `This is the way you lived and died and Allah willing, you will be resurrected on it.'

ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ

His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise.

فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللهُ لَكَ فِيهَا،

He will be told, `Look at what Allah has prepared for you in it.'

فَيَزْدَادُ غِبْطَةً وَسُرُورًا،ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضْرٌ تَعْلَقُ بِشَجَرِ الْجَنَّةِ، وَيُعَادُ الْجَسَدُ إِلَى مَا بُدِىءَ مِنَ التُّرَابِ»

He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allah said,

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

Ibn Hibban collected this **Hadith**, and his narration added the disbeliever's answer and his torment.

Abdur-Razzaq recorded that Tawus said,

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا ...

Allah will keep firm those who believe, with the word that stands firm in this world,

is in reference to **La ilaha ilallah**,

while,

... وَفِي الآخِرَةِ ...

and in the Hereafter

is in reference to the questioning in the grave.

Qatadah commented,

"As for this life, Allah will make them firm on the way of righteousness and good deeds, وَفِي الآخِرَةِ (and in the Hereafter), in the grave.''

Several others among the **Salaf** said the same.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا۟ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ الْبَوَارِ

**14:28 Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction!**

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

**14:29 Hell, in which they will burn, - and what an evil place to settle in!**

وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِ

**14:30 And they set up rivals to Allah, to mislead (men) from His path!**

قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

**Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!''**

## The Recompense of Those Who have changed the Blessings of Allah into Disbelief

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا۟ نِعْمَةَ اللّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ الْبَوَارِ (٢٨)

Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet

Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction!

Al-Bukhari said, "Allah's statement, أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللّهِ كُفْرًا (Have you not seen those who have changed the blessings of Allah into disbelief...),

means, do you have knowledge in.

Allah said in other **Ayat**,

أَلَمْ تَرَ كَيْفَ

Saw you not how.

and,

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ

Did you not think of those who went forth.

قَوْماً بُوراً

A lost people. (25:18)

Ali bin Abdullah narrated that Sufyan said that Amr said that Ata said that he heard Ibn Abbas saying that, أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللّهِ كُفْرًا "(Have you not seen those who have changed the blessings of Allah into disbelief),

is in reference to the people of Makkah.''

Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked Ali about Allah's statement, إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ (those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and Ali said that;

it refers to the disbelievers of Quraysh on the day of **Badr**.

He also said that;

the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.

This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ (٢٩)

Hell, in which they will burn, - and what an evil place to settle in!

Allah said next,

وَجَعَلُواْ لِلّهِ أَندَادًا لِّيُضِلُّواْ عَن سَبِيلِهِ ...

And they set up rivals to Allah, to mislead from His path!

meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet,

... قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ (٣٠)

Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!''

`Whatever you are able to do in this life, then do it, for no matter what will happen, فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ (But certainly, your destination is the (Hell) Fire!), for to Us will be your destination and end.'

Allah said in other **Ayat**,

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment. (31:24)

and,

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:70)

قُل لِّعِبَادِىَ الَّذِينَ ءَامَنُواْ يُقِيمُواْ الصَّلَوٰةَ وَيُنْفِقُواْ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

**14:31 Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.**

## The Command for Prayer and Charity

Allah commands:

قُل لِّعِبَادِيَ الَّذِينَ آمَنُواْ يُقِيمُواْ الصَّلاَةَ وَيُنفِقُواْ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلانِيَةً ...

Say to My servants who have believed, that they should perform the **Salah**, and spend (in charity) out of the sustenance We have given them, secretly and openly,

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due **Zakah**, spending on relatives and being kind to all others.

Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations.

Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

... مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ ...

before the coming of a Day,

the Day of Resurrection,

... لاَّ بَيْعٌ فِيهِ وَلاَ خِلاَلٌ (٣١)

on which there will be neither mutual bargaining nor befriending.

on which no ransom will be accepted from anyone, if he seeks to buy himself.

Allah said in another **Ayah**,

فَالْيَوْمَ لا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلا مِنَ الَّذِينَ كَفَرُوا

So this Day no ransom shall be taken from you, nor of those who disbelieved. (57:15)

Allah said here, وَلاَ خِلاَلٌ (nor befriending),

Ibn Jarir commented,

"Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice.''

Qatadah said,

"Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff.''

I say that the meaning of this, is that;

Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever.

Allah the Exalted said,

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَـعَةٌ وَلاَ هُمْ يُنصَرُونَ

And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. (2:123)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَـكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَـعَةٌ وَالْكَـفِرُونَ هُمُ الظَّـلِمُونَ

O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers. (2:254)

اللَّهُ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ

**14:32 Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you;**

وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِىَ فِى الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الأَنْهَـرَ

**and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.**

وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ

**14:33 And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.**

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّواْ نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا

**14:34 And He gave you of all that you asked for, and if you (try to) count the blessings of Allah, never will you be able to count them.**

إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ

**Verily, man is indeed an extreme wrongdoer, ungrateful.**

## Describing Some of Allah's Tremendous Favors

Allah says;

اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءِ فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الأَنْهَارَ (٣٢)

Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby

brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed.

He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses.

Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods.

Allah also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ ...

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you;

rotating by night and by day,

... وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (٣٣)

and He has made the night and the day to be of service to you.

Allah said in other **Ayat**,

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ الْقَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالاٌّمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ

(Allah) merges the night into day, and merges the day into night. (35:13)

وَسَخَّـرَ الشَّمْسَ وَالْقَمَرَ كُـلٌّ يَجْرِى لأَجَـلٍ مُّسَـمًّى أَلا هُوَ الْعَزِيزُ الْغَفَّارُ

And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving. (39:5)

Allah said next,

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ...

And He gave you of all that you asked for,

He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

... وَإِن تَعُدُّواْ نِعْمَتَ اللّهِ لاَ تُحْصُوهَا ....

and if you (try to) count the blessings of Allah, never will you be able to count them.

Allah states that the servants are never able to count His blessings, let alone thank Him duly for them.

.. إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ (٣٤)

Verily, man is indeed an extreme wrongdoer, ungrateful.

In **Sahih** Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيَ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

> O Allah! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!

It was reported that Prophet Dawud, peace be upon him, used to say in his supplication,

> "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me''
>
> Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud,''
>
> meaning, `when you admitted that you will never be able to duly thank Me.'

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا وَاجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ الاٌّصْنَامَ

**14:35 And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.**

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِى فَإِنَّهُ مِنِّى وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ

**14:36 "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.**

## Ibrahim's Supplication to Allah when He brought Isma`il to Makkah

Allah tells:

وَإِذْ قَالَ إِبْرَاهِيمُ ...

And (remember) when Ibrahim said:

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure,

... رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا ...

O my Lord! Make this city (Makkah) of peace and security,

and Allah accepted his supplication.

Allah said in other Ayat,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً

Have they not seen that We have made (Makkah) a secure sanctuary. (29:67)

and,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَـلَمِينَ فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِناً

Verily, the first House (of worship) appointed for mankind was that at **Bakkah** (Makkah), full of blessing, and a guidance for **Al-'Alamin**. In it are manifest signs, the **Maqam** of Ibrahim; whosoever enters it, he attains security. (3:96)

Allah said here that Ibrahim supplicated, رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا (O my Lord! Make this city (Makkah) a of peace and security), saying, "this city,'' after he established it, and this is why he said afterwards,

الْحَمْدُ للَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَـعِيلَ وَإِسْحَـقَ

All praise is due to Allah, Who has given me in old age Ismail and Ishaq. (14:39)

It is well-known that Ismail was thirteen years older than Ishaq. When Ibrahim took Ismail and his mother to Makkah, while Ismail was still young enough to nurse, he supplicated to Allah,

رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا

O my Lord! Make this city (Makkah) a place of peace and security. (2:126) as we in explained in Surah **Al-Baqarah**.

Ibrahim then said,

... وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ (٣٥)

and keep me and my sons away from worshipping idols.

It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself.

Ibrahim then said;

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ (٣٦)

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred

their matter to Allah; if Allah wills, He will punish them, and if He wills, He will forgive them.

Isa, peace be upon him, said similar words,

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

> If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise. (5:118)

This supplication refers this and all matters to Allah, not that it is actually going to happen.

Abdullah bin Amr narrated that the Messenger of Allah recited Ibrahim's supplication,

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ...

> O my Lord! They have indeed led astray many among mankind.,

and the supplication of Isa,

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

> If You punish them, they are Your servants. (5:118)

then raised his hands and said,

اللَّهُمَّ أُمَّتِي،
اللَّهُمَّ أُمَّتِي،
اللَّهُمَّ أُمَّتِي

O Allah, Save my **Ummah**!

O, Allah, Save my **Ummah**!

O, Allah, Save my **Ummah**!

and cried.

Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry.''

Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication).

Allah said, "Go to Muhammad and tell him this;

> `We will make you pleased with your **Ummah**, O Muhammad, and will not treat them in a way you dislike.'''

رَّبَّنَآ إِنِّى أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ الصَّلَوةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِى إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَتِ لَعَلَّهُمْ يَشْكُرُونَ

**14:37 "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.**

Allah tells:

رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ الصَّلاَةَ ...

"O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform **Salah**.

This **Ayah** indicates that this was different supplication than the first one that Ibrahim said when he left **Hajar** and her son Ismail in Makkah, before the Sacred House was built.

This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored.

Ibrahim said here, عِندَ بَيْتِكَ الْمُحَرَّمِ by Your Sacred House... then he said, رَبَّنَا لِيُقِيمُواْ الصَّلاَةَ (O our Lord, that they may perform **Salah**),

Ibn Jarir At-Tabari commented that this,

> "Refers to his earlier statement,

الْمُحَرَّمِ (the Sacred...),''

> meaning, `You have made this House Sacred so that people establish the prayer next to it,'

.... فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ ...

So fill some hearts among men with love towards them,

Ibn Abbas, Mujahid and Sa'id bin Jubayr said,

> "Had Ibrahim said, `The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it.''
>
> However, Ibrahim said, مِّنَ النَّاسِ (among men), thus making it exclusive to Muslims only.

He said next,

... وَارْزُقْهُم مِّنَ الثَّمَرَاتِ ...

and (O Allah) provide them with fruits

> in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat.

... لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

so that they may give thanks.

Allah accepted Ibrahim's supplication,

> أَوَلَمْ نُمَكِّن لَّهُمْ حَرَماً ءَامِناً يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَىْءٍ رِّزْقاً مِّن لَّدُنَّا

> Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves. (28:57)

This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the **Khalil** - Allah's intimate friend, Prophet Ibrahim, peace be upon him.

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِن شَىْءٍ فَى الاٌّرْضِ وَلاَ فِى السَّمَآءِ

**14:38 "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.''**

الْحَمْدُ للَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَعِيلَ وَإِسْحَـقَ إِنَّ رَبِّى لَسَمِيعُ الدُّعَآءِ

**14:39 "All praise is due to Allah, Who has given me in old age Isma'il and Ishaq. Verily, my Lord is indeed the All-Hearer of invocations.''**

رَبِّ اجْعَلْنِى مُقِيمَ الصَّلَوةِ وَمِن ذُرِّيَتِى رَبَّنَا وَتَقَبَّلْ دُعَآءِ

**14:40 "O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation.''**

رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

**14:41 "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.''**

Allah tells;

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللّهِ مِن شَيْءٍ فَي الأَرْضِ وَلاَ فِي السَّمَاء (٣٨)

"O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.''

Ibn Jarir At-Tabari said about the **ayah**, رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ (O our Lord! Certainly, You know what we conceal and what we reveal),

"meaning, `You know the intention behind my supplication for the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.'''

He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

الْحَمْدُ لِلّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاء (٣٩)

All praise is due to Allah, Who has given me in old age Ismail (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

`He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.'

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاَةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاء

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

**"O my Lord!**

**Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation."**

**"Our Lord!**

**Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."**

Ibrahim said next,

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ ...

O my Lord! Make me one who performs **Salah**,

> preserving its obligations and limits,

... وَمِن ذُرِّيَّتِي ...

and (also) from my offspring,

> make them among those who establish the prayer, as well,

... رَبَّنَا وَتَقَبَّلْ دُعَاء (٤٠)

our Lord! And accept my invocation.

> all of my invocation which I invoked You with herein,

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ ...

Our Lord! Forgive me and my parents,

> Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah,




and the believers,

> all of them,

... يَوْمَ يَقُومُ الْحِسَابُ (٤١)

on the Day when the reckoning will be established.

on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

**14:42 Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.**

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَآءٌ

**14:43 (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.**

## Allah gives Respite to the Disbelievers and is never unaware of what They do

Allah says,

وَلاَ تَحْسَبَنَّ اللّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ ...

Consider not that Allah is unaware of that which the wrongdoers do,

Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do.

Rather, Allah keeps full account of this for them and keeps it on record against them,

... إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ (٤٢)

but He gives them respite up to a Day when the eyes will stare in horror.

from the horror of the Day of Resurrection.

Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

مُهْطِعِينَ ...

hastening forward,

in a hurry.

Allah said in other **Ayat**,

مُّهْطِعِينَ إِلَى الدَّاعِ

Hastening towards the caller. (54:8)

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِىَ لاَ عِوَجَ لَهُ

On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) (20:108) until, وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ And (all) faces shall be humbled before the Ever Living, the Sustainer. (20:111)

Allah said: another **Ayah**,

يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعاً

The Day when they will come out of the graves quickly. (70:43)

Allah said next,

... مُقْنِعِي رُءُوسِهِمْ ...

with necks outstretched,

meaning, raising their heads up, according to Ibn Abbas, Mujahid and several others.

Allah said next,

... لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ...

their gaze returning not towards them,

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allah from this end.

This is why Allah said,

... وَأَفْئِدَتُهُمْ هَوَاء (٤٣)

and their hearts empty.

meaning, their hearts are empty due to extreme fear and fright.

Qatadah and several others said that;

the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ

**14:44 And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:**

رَبَّنَآ أَخِّرْنَآ إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ

**"Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!''**

أَوَلَمْ تَكُونُواْ أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ

**(It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."**

وَسَكَنتُمْ فِى مَسَـكِنِ الَّذِينَ ظَلَمُواْ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الأَمْثَالَ

**14:45 "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."**

وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

**14:46 Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.**

## There will be no Respite after the Coming of the Torment

Allah said next to His Messenger,

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ ...

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

Allah mentions what those who committed injustice against themselves will say when they witness the torment,

... رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ...

Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!

Allah said in other **Ayat**,

حَتَّى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

Until, when death comes to one of them, he says: "My Lord! Send me back.'' (23:99)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ

O you who believe! Let not your properties divert you. (63:9-10)

Allah described the condition of the wrongdoers on the Day of Gathering, when He said,

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ

And if you only could see when the criminals shall hang their heads. (32:12)

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا

If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the **Ayat** of Our Lord. ..''! (6:27)

and,

وَهُمْ يَصْطَرِخُونَ فِيهَا

Therein they will cry. (35:27)

Allah refuted their statement here,

... أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ (٤٤)

Had you not sworn aforetime that you would not leave.)

Allah says, `Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning! Therefore, taste this torment because of what you vowed before.'

Mujahid commented that, مَا لَكُم مِّن زَوَالٍ (that you would not leave),

refers to leaving this worldly life to the Hereafter.

Allah also said,

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لاَ يَبْعَثُ اللَّهُ مَن يَمُوتُ

And they swear by Allah with their strongest oaths, that Allah will not raise up him who dies. (16:38)

Allah said next,

وَسَكَنتُمْ فِي مَسَـاكِنِ الَّذِينَ ظَلَمُواْ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الأَمْثَالَ (٤٥)

And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.

Allah says, `you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

حِكْمَةٌ بَـلِغَةٌ فَمَا تُغْنِـى النُّذُرُ

Perfect wisdom but the warners benefit then not. (54:5)

وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ اللّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (٤٦)

Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.

Shu`bah narrated that Abu Ishaq said that Abdur-Rahman bin Dabil said that Ali bin Abi Talib commented on Allah's statement, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places),

"He who disputed with Ibrahim about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allah said, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ `though their plot was hardly one to remove the mountains from their places.'"

Mujahid also mentioned that;

this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, `O tyrant one! Where are you headed to!' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allah said, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places).''

Ibn Jurayj narrated that Mujahid recited this **Ayah** in a way that means,

"though their plot was such as to remove the mountains from their places.''

However, Al-Awfi reported that Ibn Abbas said that, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places),

indicates that their plot was not such as to remove the mountains from their places.

Similar was said by Al-Hasan Al-Basri.

Ibn Jarir reasoned that,

> "Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them.''

I (Ibn Kathir) said, this meaning is similar to Allah's statement,

> وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الاٌّرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً
>
> And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. (17:37)

There is another way of explaining this **Ayah**;

Ali bin Abi Talhah reported that Ibn Abbas said that, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places),

> refers to their **Shirk**, for Allah said in another **Ayah**,
>
> تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ
>
> > Whereby the heavens are almost torn. (19:90)
>
> Ad-Dahhak and Qatadah said similarly.

فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ

**14:47 So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.**

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

**14:48 On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.**

## Allah never breaks a Promise

Allah affirms His promise,

فَلاَ تَحْسَبَنَّ اللّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ...

So think not that Allah will fail to keep His promise to His Messengers.

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him.

... إِنَّ اللّهَ عَزِيزٌ ذُو انْتِقَامٍ (٤٧)

Certainly, Allah is All-Mighty, All-Able of Retribution.

Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Woe that Day to the deniers! (77:15)

Allah said here,

يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ ...

On the Day when the earth will be changed to another earth and so will be the heavens,

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize.

It is recorded in the Two **Sahihs** that Sahl bin Sa`d said that the Messenger of Allah said,

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَد

On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.

Imam Ahmad recorded that A'ishah said,

"I was the first among all people who asked the Messenger of Allah about this **Ayah**, **يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ** (On the Day when the earth will be changed to another earth and so will be the heavens), saying, `O Allah's Messenger! Where will the people be then?'

He said,

عَلَى الصِّرَاط

On the **Sirat**.''

Muslim, but not Al-Bukhari, collected this **Hadith**.

At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said "**Hasan Sahih**''.

Imam Muslim bin Al-Hajjaj recorded in his **Sahih** that Thawban the servant of the Messenger of Allah said,

"I was standing next to the Messenger of Allah when a Jewish rabbi came to him and said, `Peace be to you, O Muhammad.'

I pushed him with such a force that almost caused him to fall down and he asked me why I did that.

I said, `Why did you not say, `O Messenger of Allah!'

The Jew said, `We call him by the name which his family gave him.'

The Messenger of Allah said,

Muhammad is indeed the name which my family gave me.

The Jew said, `I came to ask you about something.'

The Messenger of Allah replied,

Would it benefit you if I replied to your question?

He said, `I will hear it with my ear.'

The Messenger of Allah poked the ground with a staff he had and said, ask.

The Jew said, `Where will the people be when the earth will be changed to another earth and so will the heavens?'

The Messenger of Allah said,

In the darkness before the Bridge (**Jasr**).

He asked, `Who will be the first to pass it?'

He said, The poor emigrants (**Muhajirin**).

He asked, `What will their (refreshment) be when they enter Paradise?'

He said, The caul of fish liver.

He asked, `What will they have after that?'

He said, A bull of Paradise which grazed through its pathways will be slaughtered for them.

He asked, `From what will they drink?'

He said, From a fountain whose name is **Salsabil**.

He said, `You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.'

He said, Would you benefit by me informing you about it?

He replied, `I would listen. I have come to ask you about the child.'

He said, The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allah's permission. When the woman's discharge is greater than the man's, it becomes a female by Allah's permission.

The Jew said, `You have told the truth and are indeed a Prophet.' Then he left.

So Allah's Messenger said; He asked me such things that I had no knowledge of it until Allah gave it to me.

Allah said next,

... وَبَرَزُواْ للّهِ ...

and they will appear before Allah,

describing when the creatures will be resurrected before Allah from their graves,

... الْوَاحِدِ الْقَهَّارِ (٤٨)

the One, the Irresistible.

Who has full power and control over all things and to Whom the necks and minds are subservient.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى الاٌّصْفَادِ

**14:49 And you will see the criminals that Day, Muqarranun (bound together) in fetters.**

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَى وُجُوهَهُمْ النَّارُ

**14:50 Their garments will be of Qatiran (tar), and fire will cover their faces.**

لِيَجْزِىَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ

**14:51 That Allah may requite each person according to what he has earned.**

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

**Truly, Allah is swift at reckoning.**

## The Condition of the criminals on the Day of Resurrection

Allah said,

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الأَصْفَادِ (٤٩)

And you will see the criminals that Day, **Muqarranun** (bound together) in fetters.

Allah said, يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ (On the Day when the earth will be changed to another earth and so will be the heavens) `and the creations will be brought before their Lord, and you, O Muhammad, will witness the criminals who committed the crimes of **Kufr** and mischief,'

مُّقَرَّنِينَ (**Muqarranin**),

bound together, each with his or her like, just as Allah said,

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ

Assemble those who did wrong, together with their companions. (37:22)

وَإِذَا النُّفُوسُ زُوِّجَتْ

And when the souls are joined with their bodies. (81:7)

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. (25:13)

and,

وَالشَّيَـطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ

وَءَاخَرِينَ مُقَرَّنِينَ فِى الاٌّصْفَادِ

And also the **Shayatin** from the Jinn (including) every kind of builder and diver, and also others bound in fetters. (38:37-38)

Allah said next,

سَرَابِيلُهُم مِّن قَطِرَانٍ ...

Their garments will be of **Qatiran** (pitch),

that is used to coat camels.

Qatadah commented that;

**Qatiran** (tar) is one of the fastest objects to catch fire.

Ibn Abbas used to say that;

the **Qatiran**, mentioned in the **Ayah**, is dissolved lead.

It is possible that;

> this **Ayah** reads as: سَرَابِيلُهُمْ مِنْ قَطِرَانٍ referring to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sa'id bin Jubayr Al-Hasan and Qatadah.

Allah said next,

... وَتَغْشَى وُجُوهَهُمْ النَّارُ (٥٠)

and fire will cover their faces,

which is similar to His other statement,

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَـلِحُونَ

> The Fire will burn their faces, and therein they will grin, with displaced lips. (23:104)

Imam Ahmad recorded that Yahya bin Abi Ishaq said that Aban bin Yazid said that Yahya bin Abi Kathir said that Zayd bin Abi Salam said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ:

- الْفَخْرُ بِالْأَحْسَابِ،
- وَالطَّعْنُ فِي الْأَنْسَابِ،
- وَالْاسْتِسْقَاءُ بِالنُّجُومِ،
- وَالنِّيَاحَةُ عَلَى الْمَيِّتِ،

وَالنَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَب

> Four characteristics from the time of **Jahiliyyah** will remain in my **Ummah**, since they will not abandon them:
>
> - boasting about their family lineage,
> - discrediting family ties,
> - seeking rain through the stars, and
> - wailing for their dead.

Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of **Qatiran** and a cloak of mange.

Muslim collected this **Hadith**.

Allah said next,

لِيَجْزِي اللّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ...

That Allah may requite each person according to what he has earned.

meaning, on the Day of Resurrection.

Allah said in another **Ayah**,

لِيَجْزِىَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

That He may requite those who do evil with that which they have done. (53:31)

Allah said here,

... إِنَّ اللّهَ سَرِيعُ الْحِسَابِ (٥١)

Truly, Allah is swift at reckoning.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as a single person. (31:28)

And this is why Mujahid said, سَرِيعُ الْحِسَابِ (swift at reckoning),

means "keeping count.''

هَـذَا بَلَـغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِ وَلِيَعْلَمُوا۟ أَنَّمَا هُوَ إِلَـهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُوْلُوا۟ الأَلْبَـبِ

**14:52 This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.**

Allah states;

هَـذَا بَلاَغٌ لِّلنَّاسِ ...

This (Qur'an) is a Message for mankind (and a clear proof against them),

لاٌّنذِرَكُمْ بِهِ وَمَن بَلَغَ

(So) that I may therewith warn you and whomsoever it may reach. (6:19)

This Qur'an is for all mankind and the Jinns, just as Allah said in the beginning of this **Surah**,

الَر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

**Alif-Lam-Ra**. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light. (14:1)

Allah said next,

... وَلِيُنذَرُوا۟ بِهِ ...

in order that they may be warned thereby,

or to receive and draw lessons from it,

... وَلِيَعْلَمُوا۟ أَنَّمَا هُوَ إِلَـهٌ وَاحِدٌ ...

and that they may know that He is the only One God,

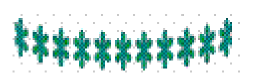
using its proofs and evidences that testify that there is no true deity except Allah,

... وَلِيَذَّكَّرَ أُوْلُواْ الأَلْبَابِ (٥٢)

and that men of understanding may take heed.

meaning those who have good minds.

This is the end of the Tafsir of Surah **Ibrahim**, and all praise is due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الر تِلْكَ ءايَـتُ الْكِتَـبِ وَقُرْءَانٍ مُّبِينٍ

**15:1 Alif-Lam-Ra.**

**These are Ayat of the Book and a plain Qur'an.**

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ

**15:2 How much would those who disbelieved wish that they had been Muslims.**

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلْهِهِمُ الأٌّمَلُ فَسَوْفَ يَعْلَمُونَ

**15:3 Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!**

## The Disbelievers will someday wish that They had been Muslims

Allah says:

الَر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ (١)

**Alif-Lam-Ra.**

These are **Ayat** of the Book and a plain Qur'an.

We have already discussed the letters which appear at the beginning of some **Surahs**.

Allah said:

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ ...

How much would those who disbelieved wish,

Here Allah tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ (٢)

How much would those who disbelieved wish that they had been Muslims.

Sufyan Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za\`ra', from Abdullah, who said:

"This is about the **Jahannamiyyun** (the sinners among the believers who will stay in Hell for some time), when they (the disbelievers) see them being brought out of Hell.''

Ibn Jarir reported that Ibn Abbas and Anas bin Malik explained that;

this **Ayah** refers to the Day when Allah will detain the sinful Muslims in Hell along with the idolators.

He said:

"The idolators will say to them, \`What you used to worship on earth has not helped you.'

Then by virtue of His mercy, Allah will be angry for their sake, and He will remove them (from it). That is when رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ (How much would those who disbelieved wish that they had been Muslims).''

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ ...

Leave them to eat and enjoy,

this is a stern and definitive threat for them, like His saying,

قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Say: "Enjoy your brief life! But certainly, your destination is the Fire!'' (14:30)

كُلُواْ وَتَمَتَّعُواْ قَلِيلاً إِنَّكُمْ مُّجْرِمُونَ

(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty. (77:46)

Allah says:

... وَيُلْهِهِمُ الأَمَلُ ...

let them be preoccupied with false hope.

i.e., distracted from repentance and turning to Allah, for,

... فَسَوْفَ يَعْلَمُونَ (٣)

They will soon come to know!

that is, their punishment.

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلاَّ وَلَهَا كِتَـبٌ مَّعْلُومٌ

**15:4 And never did We destroy a township but there was a known decree for it.**

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْخِرُونَ

**15:5 No nation can advance its term, nor delay it.**

## Every Township has its allotted Time

Allah says:

وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلاَّ وَلَهَا كِتَابٌ مَّعْلُومٌ (٤)

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ (٥)

And never did We destroy a township but there was a known decree for it. No nation can advance its term, nor delay it.

Allah is informing that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward.

This was a message and a warning to the people of Makkah, telling them to give up their **Shirk**, their stubbornness and disbelief for which they deserved to be destroyed.

وَقَالُواْ يأَيُّهَا الَّذِى نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

**15:6 And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman!**

لَّوْ مَا تَأْتِينَا بِالْمَلَـئِكَةِ إِن كُنتَ مِنَ الصَّـدِقِينَ

**15:7 "Why do you not bring angels to us if you are of the truthful!"**

مَا نُنَزِّلُ الْمَلَـئِكَةَ إِلاَّ بِالحَقِّ وَمَا كَانُواْ إِذًا مُّنظَرِينَ

**15:8 We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!**

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَـفِظُونَ

**15:9 Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).**

## The Accusation that the Prophet was a Madman and Demands for Him to bring down Angels

Allah tells:

وَقَالُواْ ...

And they say:

Allah tells about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

... يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ ...

O you (Muhammad) to whom the **Dhikr** (the Qur'an) has been revealed!

i.e., the one who claims to receive it.

... إِنَّكَ لَمَجْنُونٌ (٦)

Verily, you are a mad man!

i.e., by your invitation to us to follow you and leave the way of our forefathers.

لَّوْ مَا تَأْتِينَا بِالْمَلائِكَةِ إِن كُنتَ مِنَ الصَّادِقِينَ (٧)

Why do you not bring angels to us if you are of the truthful!

i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth!

This is similar to what Pharaoh said:

فَلَوْلاَ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ الْمَلَـئِكَةُ مُقْتَرِنِينَ

Why then are not golden bracelets bestowed on him, or angels sent along with him. (43:53)

And Allah said:

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُواْ فِى أَنفُسِهِمْ وَعَتَوْا عُتُوّاً كَبِيراً

يَوْمَ يَرَوْنَ الْمَلَـئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْراً مَّحْجُوراً

And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord!''

Indeed they think too highly of themselves, and are scornful with great pride.

On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you.'' (25:21-22)

For this reason Allah said:

مَا نُنَزِّلُ الْمَلائِكَةَ إِلاَّ بِالحَقِّ وَمَا كَانُواْ إِذًا مُّنظَرِينَ (٨)

We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!

Mujahid said in this **Ayah**: **مَا نُنَزِّلُ الْمَلائِكَةَ إِلاَّ بِالحَقِّ** (We do not send the angels down except with the truth),

"i.e., with the Message and the punishment.''

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

Verily, We, it is We Who revealed the **Dhikr** (i.e. the Qur'an) and surely We will guard it (from corruption).

Allah, may He be exalted, stated that He is the One Who revealed the **Dhikr** to him, which is the Qur'an, and He is protecting it from being changed or altered.

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ الاٌّوَّلِينَ

**15:10 Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.**

وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِئُونَ

**15:11 And there never came a Messenger to them but that they mocked him.**

كَذَلِكَ نَسْلُكُهُ فِى قُلُوبِ الْمُجْرِمِينَ

**15:12 Thus We allow it to enter the hearts of the guilty.**

لاَ يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الاٌّوَّلِينَ

**15:13 They would not believe in it (the Qur'an); and already the example of the ancients has gone forth.**

## The Idolators of Every Nation made a Mockery of their Messengers

Allah says,

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيَعِ الأَوَّلِينَ (١٠)

وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِؤُونَ (١١)

Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities. And there

never came a Messenger to them but that they mocked him.

Consoling His Messenger for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him.

Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ (١٢)

Thus We allow it to enter the hearts of the guilty.

Anas and Al-Hasan Al-Basri said that this referred to **Shirk**.

لاَ يُؤْمِنُونَ بِهِ ...

They would not believe in it (the Qur'an);

... وَقَدْ خَلَتْ سُنَّةُ الأَوَّلِينَ (١٣)

and already the example of the ancients has gone forth.

meaning the destruction wrought by Allah on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

**15:14 And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).**

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا

**15:15 They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven).**

بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

**Nay, we are a people bewitched.''**

## The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allah says,

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاء فَظَلُّواْ فِيهِ يَعْرُجُونَ (١٤)

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ (١٥)

And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long). They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.''

Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

... إِنَّمَا سُكِّرَتْ أَبْصَارُنَا ...

Our eyes have been (as if) dazzled.

Mujahid, Ibn Kathir and Ad-Dahhak said,

"this means our vision has been blocked.''

Qatadah narrated that Ibn Abbas said,

"this means our eyesight has been taken away.''

Al-Awfi reported that Ibn Abbas said,

"this means we were confused and put under a spell.''

... سُكِّرَتْ أَبْصَارُنَا ...

Our eyes have been (as if) dazzled.

Ibn Zayd said:

> "The one who is dazzled (lit. Intoxicated) is the one who cannot reason.''

وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّـهَا لِلنَّـظِرِينَ

**15:16 And indeed, We have put the big stars in the heaven and We beautified it for the beholders.**

وَحَفِظْنَـهَا مِن كُلِّ شَيْطَـنٍ رَّجِيمٍ

**15:17 And We have guarded it (near heaven) from every outcast Shaytan (devil).**

إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ

**15:18 Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.**

وَالاٌّرْضَ مَدَدْنَـهَا وَأَلْقَيْنَا فِيهَا رَوَسِيَ وَأَنْبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ

**15:19 And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.**

وَجَعَلْنَا لَكُمْ فِيهَا مَعَـيِشَ وَمَن لَّسْتُمْ لَهُ بِرَزِقِينَ

**15:20 And in it We have provided means of living, for you and for those whom you provide not.**

## The Power of Allah and His Signs in the Heavens and on Earth

Allah says,

وَلَقَدْ جَعَلْنَا فِي السَّمَاء بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦)

And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

> To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allah mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with which He has adorned it.

Here, Mujahid and Qatadah said that;

> **Buruj** (big stars) refers to the heavenly bodies.

I say: This is like the **Ayah**:

تَبَارَكَ الَّذِى جَعَلَ فِى السَّمَآءِ بُرُوجاً

> Blessed be He Who has placed the big stars in the heavens. (25:61)

Atiyah Al-Awfi said:

> "**Buruj** here refers to sentinel fortresses.''

وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ (١٧)

إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ (١٨)

And We have guarded it (near heaven) from every outcast **Shaytan** (devil). Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.

Allah made the "shooting stars'' to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star'' comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends (among humans), as is stated in the **Sahih**. Explaining this **Ayah**, Al-Bukhari reported from Abu Hurayrah that the Prophet said:

> إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ

When Allah decrees any matter in heaven, the angels beat their wings in submission to His Word, (with a sound like) a chain (beating) on a smooth rock.''

Ali and other sub narrators said, "The sound reaches them.''

"When the fright leaves their (angels') hearts, they (angels) are asked: `What did your Lord say!'

They respond: "The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other.''

Sufyan (the narrator) described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another.

"Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him, so he brings it to the earth.''

Perhaps Sufyan said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, `Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'''

Then Allah says:

وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ (١٩)

And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.

Allah mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

مِن كُلِّ شَيْءٍ مَّوْزُونٍ

all kinds of things in due proportion.

Ibn Abbas said that;

this means with their predetermined proportions.

This was also the opinion of Sa`id bin Jubayr, Ikrimah, Abu Malik, Mujahid, Al-Hakim bin Utaybah, Al-Hasan bin Muhammad, Abu Salih and Qatadah.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ...

And We have provided therein means of living, for you,

Here Allah mentions that He created the earth with different means of provisions and livelihood of all kinds.

... وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ (٢٠)

and for those whom you provide not.

Mujahid said,

"This refers to the riding animals and the cattle.''

Ibn Jarir said,

"They are slaves, men and women, as well as the animals and the cattle.

The meaning is that Allah, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allah alone.''

وَإِن مِّن شَىْءٍ إِلاَّ عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَّعْلُومٍ

**15:21 And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.**

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَآءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَآ أَنْتُمْ لَهُ بِخَـزِنِينَ

**15:22 And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.**

وَإِنَّا لَنَحْنُ نُحْىِ وَنُمِيتُ وَنَحْنُ الْوَرِثُونَ

**15:23 And certainly We! It is We Who give life, and cause death, and We are the Inheritors.**

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَـْخِرِينَ

**15:24 And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.**

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

**15:25 And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.**

## The Supplies for All Things are with Allah

Allah says:

وَإِن مِّن شَيْءٍ إِلاَّ عِندَنَا خَزَائِنُهُ ...

And there is not a thing, but the supplies for it are with Us,

Allah tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

... وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَّعْلُومٍ (٢١)

and We do not send it down but in a known measure.

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself.

Yazid bin Abi Ziyad reported from Abu Juhayfah that Abdullah said:

"No year has more rain than another, but Allah divides the rain between them as He wills, it rains here a year and there a year. Then he recited: وَإِن مِّن شَيْءٍ إِلاَّ عِندَنَا خَزَائِنُهُ (And there is not a thing, but the supplies for it are with Us...).

Reported by Ibn Jarir.

## Benefits of the Winds

Allah says:

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ ...

And We send the winds fertilizing.

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms.

These winds are mentioned here in the plural form because they give results, unlike the barren wind (**Ar-Rih Al-'Aqim**, see **Adh-Dhariyat** 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

Abdullah bin Mas`ud said,

"The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously.''

This was also the opinion of Ibn Abbas, Ibrahim An-Nakha`i and Qatadah.

Ad-Dahhak said:

"Allah sends it to the clouds and it gets fertilized and becomes full of water.''

Ubayd bin Umayr Al-Laythi said:

"Allah sends the wind which stirs up the earth, then Allah sends the wind which raises clouds, then Allah sends the wind which forms clouds, then Allah sends the fertilizing wind which pollinates the trees."

Then he recited, وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ (And We sent the winds fertilizing).

## Fresh Water is a Blessing from Allah

Allah says:

... فَأَنزَلْنَا مِنَ السَّمَاء مَاء ...

then We cause the water to descend from the sky,

... فَأَسْقَيْنَاكُمُوهُ ...

and We give it to you to drink,

This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)'', as Allah points out in another **Ayah** in Surah **Al-Waqi`ah**, where He says:

أَفَرَءَيْتُمُ الْمَآءَ الَّذِى تَشْرَبُونَ

أَءَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

لَوْ نَشَآءُ جَعَلْنَـهُ أُجَاجاً فَلَوْلاَ تَشْكُرُونَ

Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down! If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allah)! (56:68-70)

And Allah says:

هُوَ الَّذِى أَنْزَلَ مِنَ السَّمَاءِ مَآءً لَّكُم مَّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. (16:10)

... وَمَا أَنتُمْ لَهُ بِخَازِنِينَ (٢٢)

and it is not you who are the owners of its supply.

The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth.''

If Allah so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

## The Power of Allah to initiate and renew Creation

Allah says:

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ ...

And certainly We! We it is Who give life, and cause death,

Here Allah tells us of His power to initiate creation and renew it. He is the One Who brings life to

creatures out of nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together.

... وَنَحْنُ الْوَارِثُونَ (٢٣)

and We are the Inheritors.

He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return.

Then He tells us about His perfect knowledge of them, the first and the last of them.

He says:

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ ...

And indeed, We know the first generations of you who had passed away....

Ibn Abbas said,

"The first generations are all those who have passed away since the time of Adam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection.''

Something similar was narrated from Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad bin Ka`b, Ash-Sha`bi and others.

Ibn Jarir reported from Muhammad bin Abi Ma`shar, from his father, that;

he heard Awn bin Abdullah discussing the following **Ayah** with Muhammad bin Ka`b:

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (٢٤)

And indeed, We know the first generations of you who had passed away, and indeed, We know the

present generations of you (mankind), and also those who will come afterwards,

and it was stated that it refers to the rows for prayer.

Muhammad bin Ka`b said, "This is not the case. وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ (And indeed, We know the first generations of you who had passed away),

> it refers to those who are dead or have been killed,

and;

الْمُسْتَأْخِرِينَ (and also those who will come afterwards),

> meaning those who have yet to be created.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (٢٥)

And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing).''

Awn bin Abdullah said,

> "May Allah help you and reward you with good.''

وَلَقَدْ خَلَقْنَا الإِنسَـنَ مِن صَلْصَـلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

**15:26 And indeed, We created man from dried (sounding) clay of altered mud.**

وَالْجَآنَّ خَلَقْنَـهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ

**15:27 And the Jinn, We created earlier from the smokeless flame of fire.**

## The Substances from which Mankind and Jinns were created

Allah says:

وَلَقَدْ خَلَقْنَا الإِنسَانَ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٦)

وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ (٢٧)

And indeed, We created man from dried (sounding) clay of altered mud. And the Jinn, We created earlier from the smokeless flame of fire.

Ibn Abbas, Mujahid and Qatadah said that;

**Salsal** means dry mud.

The apparent meaning is similar to the **Ayah**:

خَلَقَ الإِنسَـنَ مِن صَلْصَـلٍ كَالْفَخَّارِ

وَخَلَقَ الْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ

He created man (Adam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire. (55:14-15)

It was also reported from Mujahid that,

صَلْصَالٍ (dried (sounding) clay) means "putrid'',

but it is more appropriate to interpret an **Ayah** with another **Ayah**.

مِّنْ حَمَإٍ مَّسْنُونٍ ...

of altered mud,

means the dried clay that comes from mud, which is soil.

"Altered'' here means smooth.

وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ ...

And the Jinn, We created earlier,

means before creating humans.



from the smokeless flame of fire.

Ibn Abbas said,

> "It is the smokeless flame that kills.''

Abu Dawud At-Tayalisi said that Shu`bah narrated to them from Abu Ishaq, who said:

> "I visited `Umar Al-Asamm when he was sick, and he said: `Shall I not tell you a **Hadith** that I heard from Abdullah bin Mas`ud He said:
>
> `This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn where created.
>
> Then he recited, **وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ** (And the Jinn, We created earlier from the smokeless flame of fire).'''

The following is found in the **Sahih**,

> خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَتِ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُم
>
> The angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from that which has been described to you.

The **Ayah** is intended to point out the noble nature, good essence and pure origin of Adam.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى خَـٰلِقٌۢ بَشَرًا مِّن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

**15:28 And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.''**

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُ سَـجِدِينَ

**15:29 "So, when I have fashioned him completely and breathed into him (Adam) of My spirit (the soul which I created for him,) then fall down, prostrating yourselves before him.''**

فَسَجَدَ الْمَلَـئِكَةُ كُلُّهُمْ أَجْمَعُونَ

**15:30 So the angels prostrated themselves, all of them together.**

إِلاَّ إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّـجِدِينَ

**15:31 Except Iblis (Shaytan) - he refused to be among the prostrate.**

قَالَ يإِبْلِيسُ مَا لَكَ أَلاَّ تَكُونَ مَعَ السَّـجِدِينَ

**15:32 (Allah) said: "O Iblis! What is your reason for not being among the prostrate!''**

قَالَ لَمْ أَكُن لاًّسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَـلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

**15:33 (Iblis) said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.''**

## The creation of Adam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblis

Allah tells:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٨)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُ سَاجِدِينَ (٢٩)

فَسَجَدَ الْمَلآئِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠)

إِلاَّ إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّاجِدِينَ (٣١)

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلاَّ تَكُونَ مَعَ السَّاجِدِينَ (٣٢)

And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him (Adam) of My spirit (the soul which I created for him,) then fall down, prostrating yourselves before him.''

So the angels prostrated themselves, all of them together. Except Iblis (**Shaytan**) - he refused to be among the prostrate.

(Allah) said: "O Iblis! What is your reason for not being among the prostrate!''

Allah informs us of how He mentioned Adam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said:

قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٣٣)

(Iblis) said: I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.

this is like when he said,

أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

I am better than him (Adam), You created me from Fire and him You created from clay. (7:12)

أَرَءَيْتَكَ هَـذَا الَّذِى كَرَّمْتَ عَلَىَّ

"Do you see this one whom You have honored above me...'' (17:62)

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

**15:34 (Allah) said: "Then leave, for verily, you are an outcast.''**

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

**15:35 "And verily, the curse shall be upon you until the Day of Recompense.''**

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

**15:36 (Iblis) said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected.''**

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

**15:37 Allah said: "Then verily, you are of those reprieved,''**

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

**15:38 "Until the Day of the time appointed.''**

## The Expulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection

Allah tells:

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤)

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ (٣٥)

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٣٦)

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ (٣٧)

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٣٨)

(Allah) said: "Then leave, for verily, you are an outcast. And verily, the curse shall be upon you until the Day of Recompense.''

(Iblis) said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected.''

Allah said: "Then verily, you are of those reprieved, Until the Day of the time appointed.''

> Allah tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights.
>
> He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection.

It was reported that Sa`id bin Jubayr said:

> "When Allah cursed Iblis, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that."
>
> This was reported by Ibn Abi Hatim.

قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لأُزَيِّنَنَّ لَهُمْ فِى الاٌّرْضِ وَلأُغْوِيَنَّهُمْ أَجْمَعِينَ

**15:39 (Iblis) said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.''**

إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

**15:40 "Except Your chosen (guided) servants among them.''**

قَالَ هَذَا صِرَطٌ عَلَىَّ مُسْتَقِيمٌ

**15:41 (Allah) said: "This is the way which will lead straight to Me.''**

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ إِلاَّ مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

**15:42 "Certainly, you shall have no authority over My servants, except those of the astray who follow you.''**

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

**15:43 And surely, Hell is the place promised for them all.**

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ

**15:44 It has seven gates, for each of those gates is a class assigned.**

## The Threat of Iblis to tempt Mankind, and Allah's Promise of Hell for him

Allah informed about the rebellion and arrogance of Iblis,

قَالَ رَبِّ بِمَآ أَغْوَيْتَنِي ...

(Iblis) said: "O my Lord! Because You misled me,

i.e., because You misled me and misguided me.

... لأُزَيِّنَنَّ لَهُمْ ...

I shall indeed adorn the path of error for them,

meaning, for the progeny of Adam.

... فِي الأَرْضِ ...

on the earth,

meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

... وَلأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩)

and I shall mislead them all.

meaning - just as You have misled me and have ordained that for me.

إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٤٠)

Except Your chosen, (guided) servants among them.

This is like the **Ayah**:

أَرَءَيْتَكَ هَـذَا الَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَـمَةِ لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إَلاَّ قَلِيلاً

"Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!'' (17:62)

قَالَ ...

(Allah) said,

i.e., threatening and warning Iblis.

... هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (٤١)

This is the way which will lead straight to Me.

means, `all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.'

This is like the **Ayah**:

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Verily, your Lord is ever watchful. (89:14)

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And it is up to Allah to show the right way. (16:9)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ...

Certainly, you shall have no authority over My servants,

meaning, `you will have no way to reach those for whom I have decreed guidance.'

... إِلاَّ مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢)

except those of the astray who follow you.

Ibn Jarir mentioned that Yazid bin Qusayt said:

"The Prophets used to have **Masjids** outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allah decreed. Then he would ask Him about whatever was concerning him.

Once while a Prophet was in his place of worship, the enemy of Allah - meaning Iblis - came and sat between him and the **Qiblah** (direction of prayer).

The Prophet said, `I seek refuge with Allah from the accursed **Shaytan**.'

The enemy of Allah said, `Do you know who you are seeking refuge from? Here he is!'

The Prophet said, `I seek refuge with Allah from the accursed **Shaytan**', and he repeated that three times.

Then the enemy of Allah said, `Tell me about anything in which you will be saved from me.'

The Prophet twice said, `No, you tell me about something in which you can overpower the son of Adam?'

Each of them was insisting that the other answer first, then the Prophet said, Allah says,

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلاَّ مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

Certainly, you shall have no authority over My servants, except those of the astray who follow you.

The enemy of Allah said, `I heard this before you were even born.'

The Prophet said, `and Allah says,

وَإِمَّا يَنَزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And if an evil whisper comes to you from **Shaytan** then seek refuge with Allah. Verily, He is All-Hearing, All-Knowing. (7: 200)

By Allah, I never sense that you are near but I seek refuge with Allah from you.'

The enemy of Allah said, `You have spoken the truth. In this way you will be saved from me.'

The Prophet said, `Tell me in what ways you overpower the son of Adam.'

He said, `I seize him at times of anger and times of desire.'

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ (٤٣)

And surely, Hell is the place promised for them all.

meaning, Hell is the abode designated for all those who follow Iblis, as Allah says in the Qur'an:

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting place. (11:17)

## The Gates of Hell are Seven

Then Allah tells about Hell:

لَهَا سَبْعَةُ أَبْوَابٍ ...

It has seven gates,

... لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ (٤٤)

for each of those gates is a (special) class (of sinners) assigned.

means, for each gate a portion of the followers of Iblis have been decreed, and they will have no choice in the matter. May Allah save us from that.

Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Hatim recorded that Samurah bin Jundub reported from the Prophet about, **لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ** (for each of those gates is a class assigned), He said,

إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَإِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقِيه

Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.

The degree of which will depend upon their deeds.

This is like the **Ayah**;

لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ

for each of those gates is a class assigned.

إِنَّ الْمُتَّقِينَ فِى جَنَّـتٍ وَعُيُونٍ

**15:45 Truly, those who have Taqwa, will dwell in Gardens and water springs.**

ادْخُلُوهَا بِسَلامٍ ءَامِنِينَ

**15:46 (It will be said to them): "Enter it in peace and security.''**

وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَـبِلِينَ

**15:47 And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.**

لاَ يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِّنْهَا بِمُخْرَجِينَ

**15:48 No sense of fatigue shall touch them, nor shall they be asked to leave it.**

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ

**15:49 Declare to My servants that I am truly the Forgiving, the Most Merciful.**

وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الاٌّلِيمُ

**15:50 And that My torment is indeed the most painful torment.**

## Description of the People of Paradise

Since Allah mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells that they will dwell in Gardens and water springs.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (٤٥)

Truly, those who have **Taqwa**, will dwell in Gardens and water springs.

ادْخُلُوهَا بِسَلاَمٍ ...

Enter it in peace,

> meaning free of all problems.

... آمِنِينَ (٤٦)

and security.

> meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ (٤٧)

And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.

Al-Qasim narrated that Abu Umamah said:

> "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts.''
>
> Then he recited: **وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ** (And We shall remove any deep feeling of bitterness from their breasts).

This is how it was narrated in this report, but Al-Qasim bin Abdur-Rahman is weak in his reports from Abu Umamah. However, this is in accord with the report in the Sahih where Qatadah says,

> "Abu Al-Mutawakkil An-Naji told us that Abu Sa`id Al-Khudri told them that the Messenger of Allah said:
>
> يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّة

The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.''

لاَ يَمَسُّهُمْ فِيهَا نَصَبٌ ...

No sense of fatigue shall touch them,

meaning no harm or hardship, as was reported in the **Sahihs**:

أَنَّ اللهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَب

Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.

... وَمَا هُم مِّنْهَا بِمُخْرَجِينَ (٤٨)

nor shall they (ever) be asked to leave it.

As was reported in the **Hadith**:

يُقَالُ: يَا أَهْلَ الْجَنَّةِ

- إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا،
- وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا،
- وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا،
- وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَظْعَنُوا أَبَدًا

It will be said, O dwellers of Paradise!

- You will be healthy and never fall sick;
- you will live and never die;
- you will be young and never grow old;
- you will stay here and never leave.

Allah says:

خَـلِدِينَ فِيهَا لاَ يَبْغُونَ عَنْهَا حِوَلاً

Wherein they shall dwell (forever). They will have no desire to be removed from it. (18:108)

نَبِّىءْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (٤٩)

وَ أَنَّ عَذَابِي هُوَ الْعَذَابُ الأَلِيمَ (٥٠)

Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.

meaning, `O Muhammad, tell My servants that I am the source of mercy and I am the source of punishment.'

Similar **Ayat** to this have already been quoted above, which indicate that we must always be in a state between hope (for Allah's mercy) and fear (of His punishment).

وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ

**15:51 And tell them about the guests (i. e., the angels) of Ibrahim.**

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلاماً قَالَ إِنَّا مِنْكُمْ وَجِلُونَ

**15:52 When they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you."**

قَالُواْ لاَ تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَـمٍ عَلِيمٍ

**15:53 They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."**

قَالَ أَبَشَّرْتُمُونِى عَلَى أَن مَّسَّنِىَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ

**15:54 He said: "Do you give me this good news while old age has overtaken me! Of what then is your news about!''**

قَالُواْ بَشَّرْنَـكَ بِالْحَقِّ فَلاَ تَكُن مِّنَ الْقَـنِطِينَ

**15:55 They said: "We give you good news in truth. So do not be of those who despair.''**

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلاَّ الضَّآلُّونَ

**15:56 He said: "And who despairs of the mercy of his Lord except those who are astray!''**

## The Guests of Ibrahim and their Good News of a Son for Him

Allah says:

وَنَبِّئْهُمْ عَن ...

And tell them about,

Allah is saying: `Tell them, O Muhammad, about the story of,

... ضَيْفِ إِبْرَاهِيمَ (٥١)

إِذْ ....

the guests of Ibrahim. When,

... دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلامًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ (٥٢)

they entered upon him, and said: "**Salaman** (peace!).''

He said: "Indeed we are frightened of you.''

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat

of the food that was offered, which was a fattened calf.

قَالُواْ لاَ تَوْجَلْ ...

They said: "Do not be afraid!..."

meaning, do not be scared.

... إِنَّا نُبَشِّرُكَ بِغُلامٍ عَلِيمٍ (٥٣)

We bring you the good news of a boy possessing much knowledge and wisdom.

this refers to Ishaq, as was previously mentioned in Surah **Hud**. Then,

قَالَ ...

He said,

meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

... أَبَشَّرْتُمُونِي عَلَى أَن مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ (٥٤)

Do you give me this good news while old age has overtaken me! Of what then is your news about!

They responded by confirming the good news they had brought, good news after good news:

قَالُواْ بَشَّرْنَاكَ بِالْحَقِّ فَلاَ تَكُن مِّنَ الْقَانِطِينَ (٥٥)

They said: "We give you good news in truth. So do not be of those who despair."

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلاَّ الضَّآلُّونَ (٥٦)

He said: "And who despairs of the mercy of his Lord except those who are astray!"

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

**15:57 He said: "What then is the business for which you have come, O messengers!''**

قَالُوٓاْ إِنَّآ أُرْسِلْنَآ إِلَى قَوْمٍ مُّجْرِمِينَ

**15:58 They said: "We have been sent to a guilty people.''**

إِلاَّ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ

**15:59 "(All) except the family of Lut, all of whom we are to save (from the destruction).''**

إِلاَّ امْرَأَتَهُ قَدَّرْنَآ إِنَّهَا لَمِنَ الْغَـبِرِينَ

**15:60 "Except for his wife, of whom We have decreed that she shall be of those who remain behind.''**

## The Reason why the Angels came

Allah tells:

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٥٧)

He said: "What then is the business for which you have come, O messengers!''

Allah tells us that after Ibrahim had calmed down from the excitement of this good news, he started to ask them why they had come to him.

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ (٥٨)

They said, We have been sent to a guilty people.

meaning the people of Lut.

إِلاَّ آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ (٥٩)

(All) except the family of Lut, all of whom we are to save (from the destruction).

> They told him that they were going to save the family of Lut from among those people, except for his wife, because she was one of those who were doomed.

Thus it was said,

إِلاَّ امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ (٦٠)

Except for his wife, of whom We have decreed that she shall be of those who remain behind.

> i.e., she was one of those who would be left behind and will be destroyed.

فَلَمَّا جَآءَ ءَالَ لُوطٍ الْمُرْسَلُونَ

**15:61 Then when the messengers (the angels) came to the family of Lut,**

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ

**15:62 He (Lut) said: "Verily, you are people unknown to me.''**

قَالُواْ بَلْ جِئْنَـكَ بِمَا كَانُواْ فِيهِ يَمْتَرُونَ

**15:63 They said: "Nay, we have come to you with that (torment) which they have been doubting.''**

وَآتَيْنَـكَ بِالْحَقِّ وَإِنَّا لَصَـدِقُونَ

**15:64 "And we have brought you the truth and certainly we tell the truth.''**

## The Angels coming to Lut

Allah tells:

فَلَمَّا جَاء آلَ لُوطٍ الْمُرْسَلُونَ (٦١)

Then when the messengers (the angels) came to the family of Lut,

> Allah tells us about when the angels came to Lut in the form of young men with handsome faces. When they entered his home,

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ (٦٢)

قَالُواْ بَلْ جِئْنَاكَ بِمَا كَانُواْ فِيهِ يَمْتَرُونَ (٦٣)

He said: "Verily, you are people unknown to me.''

They said: "Nay, we have come to you with that (torment) which they have been doubting.''

> meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

وَأَتَيْنَاك بَالْحَقِّ ...

And we have brought you the truth,

It is like the **Ayah**,

مَا نُنَزِّلُ الْمَلَـئِكَةَ إِلاَّ بِالحَقِّ

> We do not send the angels down except with the truth. (15:8)

... وِإِنَّا لَصَادِقُونَ (٦٤)

and certainly, we tell the truth.

> They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَـٰرَهُمْ وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ وَامْضُواْ حَيْثُ تُؤْمَرُونَ

**15:65 "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered.''**

وَقَضَيْنَآ إِلَيْهِ ذَلِكَ الاٌّمْرَ أَنَّ دَابِرَ هَـؤُلآءِ مَقْطُوعٌ مُّصْبِحِينَ

**15:66 And We made this decree known to him that those (sinners) would be rooted out in the early morning.**

## Lut is ordered to leave with His Family during the Night

Allah tells:

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ ...

Then travel for a portion of the night with your family, and you go behind them in the rear,

Allah tells us that His angels ordered Lut to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allah would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

... وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ ...

and let no one amongst you look back,

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

... وَامْضُوا۟ حَيْثُ تُؤْمَرُونَ (٦٥)

but go on to where you are ordered.

it is as if they had a guide with them to show them the way.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الأَمْرَ ...

And We made this decree known to him,

meaning - We already told him about that.

... أَنَّ دَابِرَ هَؤُلاء مَقْطُوعٌ مُّصْبِحِينَ (٦٦)

that those (sinners) would be rooted out in the early morning.

meaning in the morning, as in another **Ayah**:

إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

Indeed, morning is their appointed time. Is not the morning near! (11:81)

وَجَآءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

**15:67 And the inhabitants of the city came rejoicing.**

قَالَ إِنَّ هَـؤُلآءِ ضَيْفِى فَلاَ تَفْضَحُونِ

**15:68 (Lut) said: "Verily, these are my guests, so do not shame me.''**

وَاتَّقُوا۟ اللَّهَ وَلاَ تُخْزُونِ

**15:69 "And have Taqwa of Allah, and do not disgrace me.''**

قَالُوا۟ أَوَلَمْ نَنْهَكَ عَنِ الْعَـلَمِينَ

**15:70 They said: "Did we not forbid you from entertaining any of the `Alamin!''**

قَالَ هَـؤُلآءِ بَنَاتِى إِن كُنْتُمْ فَـعِلِينَ

**15:71 (Lut) said: "These are my daughters, if you must act (so).''**

لَعَمْرُكَ إِنَّـهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ

**15:72 Verily, by your life, in their wild intoxication, they were wandering blindly.**

## The People of the City arrive upon the Angels, thinking that they are Men

Allah tells:

وَجَاء أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ (٦٧)

And the inhabitants of the city came rejoicing.

Allah tells us about how Lut's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

قَالَ إِنَّ هَؤُلاء ضَيْفِي فَلاَ تَفْضَحُونِ (٦٨)

وَاتَّقُوا اللّهَ وَلاَ تُخْزُونِ (٦٩)

(Lut) said: "Verily, these are my guests, so do not shame me. And have **Taqwa** of Allah, and do not disgrace me.''

This is what Lut said to them before he knew that his guests were messengers from Allah, as mentioned in Surah **Hud**, but here (in this **Surah**), we have already been told that they are messengers from Allah, and this is followed by an account of Lut's people coming and his exchange with them.

However, here the conjunction (**wa**, meaning "and'') does not imply the sequence of events,

especially since there is something to indicate that this is not the case.

They said answering him,

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ (٧٠)

They said: Did we not forbid you from entertaining (or protecting) any of the **`Alamin**!

meaning, `did we not tell you that you should not have anyone as a guest!'

قَالَ هَؤُلاء بَنَاتِي إِن كُنتُمْ فَاعِلِينَ (٧١)

(Lut) said: "These are my daughters, if you must act (so).''

He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships.

This issue has already been explained and is no need to repeat the discussion here. All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning.

Hence Allah, may He be exalted, said to Muhammad,

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (٧٢)

Verily, by your life, in their wild intoxication, they were wandering blindly.

Allah swore by the life of His Prophet, which is an immense honor reflecting his high rank and noble status.

Amr bin Malik An-Nakari reported from Abu Al-Jawza' that Ibn Abbas said:

"Allah has never created or made or formed any soul that is dearer to him than Muhammad. I never heard that Allah swore by the life of anyone else.

Allah says,

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

Verily, by your life, in their wild intoxication, they were wandering blindly.

meaning, by your life and the length of your stay in this world,

This was reported by Ibn Jarir.

Qatadah said:

لَفِي سَكْرَتِهِمْ (in their wild intoxication),

"It means - in their misguided state;

يَعْمَهُونَ (they were wandering blindly),

means - they were playing.''

Ali bin Abi Talhah reported that Ibn Abbas said:

لَعَمْرُكَ (Verily, by your life),

means by your life, and

إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (in their wild intoxication, they were wandering blindly),

means that they were confused.''

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ

**15:73 So the Sayhah overtook them at the time of sunrise.**

فَجَعَلْنَا عَـلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ

**15:74 And We turned them upside down and rained stones of baked clay upon them.**

إِنَّ فِى ذَلِكَ لآيَـتٍ لِلْمُتَوَسِّمِينَ

**15:75 Surely, in this are signs for those who see.**

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

**15:76 And verily, they were right on the highroad.**

إِنَّ فِى ذَلِكَ لآيَةً لِلْمُؤْمِنِينَ

**15:77 Surely, there is indeed a sign in that for the believers.**

## The Destruction of the People of Lut

Allah said;

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ (٧٣)

So the **Sayhah** overtook them at the time of sunrise.

This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside down, and stones of baked clay (**As-Sijjil**) raining down upon them.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ (٧٤)

And We turned them upside down and rained stones of baked clay upon them.

The discussion of **As-Sijjil** in Surah **Hud** is a sufficient explanation.

Allah said:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ (٧٥)

Surely, in this are signs for those who see.

meaning that the traces of the destruction of that city are easily visible to any one who ponder

about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujahid said concerning the phrase, لِّلْمُتَوَسِّمِينَ (those who see) he said,

"those who have insight and discernment.''

It was reported from Ibn Abbas and Ad-Dahhak that;

it referred to those who look.

Qatadah said:

"those who learn lessons.''

لِّلْمُتَوَسِّمِينَ (those who see),

therefore the meaning is "those who ponder.''

## The City of Sodom on the Highroad

Allah tells;

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ (٧٦)

And verily, they were right on the highroad.

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day.

This is like the **Ayah**,

وَإِنَّكُمْ لَّتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ

وَبِالَّيْلِ أَفَلاَ تَعْقِلُونَ

Verily, you pass by them in the morning, and at night. Will you not then reflect! (37:137-138)

إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤمِنِينَ (٧٧)

Surely, there is indeed a sign in that for the believers.

meaning, `All that We did to the people of Lut, from the destruction and the vengeance, to how We saved Lut and his family, these are clear signs to those who believe in Allah and His Messengers.'

وَإِن كَانَ أَصْحَـبُ الأَيْكَةِ لَظَـلِمِينَ

**15:78 And the Dwellers of Al-Aykah, were also wrongdoers.**

فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ

**15:79 So, We took vengeance on them. They are both on an open route, plain to see.**

## The Destruction of the Dwellers of Al-Aykah, the People of Shu`ayb

Allah tells;

وَإِن كَانَ أَصْحَابُ الأَيْكَةِ لَظَالِمِينَ (٧٨)

فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ (٧٩)

And the Dwellers of **Al-Aykah**, were also wrongdoers. So, We took vengeance on them. They are both on an open route, plain to see.

The Dwellers of **Al-Aykah**, were the people of Shu`ayb.

Ad-Dahhak, Qatadah and others said that;

**Al-Aykah** refers to intertwined trees.

Their evildoing included associating partners with Allah (**Shirk**), banditry and cheating in weights and measures. Allah punished them with the **Sayhah** (the awful cry or torment), the earthquake, and the torment of the Day of

Shadow. They lived near the people of Lut, but at a later time, and the people of Lut were known to them, which is why Allah says,

... وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ

They are both on an open route, plain to see.

Ibn Abbas, Mujahid, Ad-Dahhak and others said,

"a visible route.''

This is why, when Shu`ayb warned his people, he said to them,

وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ

And the people of Lut are not far off from you! (11:89)

وَلَقَدْ كَذَّبَ أَصْحَـبُ الحِجْرِ الْمُرْسَلِينَ

**15:80 And verily, the Dwellers of Al-Hijr denied the Messengers.**

وَءَاتَيْنَـهُمْ ءَايَـتِنَا فَكَانُواْ عَنْهَا مُعْرِضِينَ

**15:81 And We gave them Our signs, but they were averse to them.**

وَكَانُواْ يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ

**15:82 And they used to hew out dwellings from the mountains, (feeling) secure.**

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ

**15:83 But the Sayhah (torment - awful cry) overtook them in the early morning.**

فَمَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يَكْسِبُونَ

**15:84 And all that they used to earn availed them not.**

## The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamud

Allah tells;

وَلَقَدْ كَذَّبَ أَصْحَابُ الحِجْرِ الْمُرْسَلِينَ (٨٠)

وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُواْ عَنْهَا مُعْرِضِينَ (٨١)

And verily, the Dwellers of **Al-Hijr** denied the Messengers. And We gave them Our signs, but they were averse to them.

The Dwellers of the **Al Hijr** were the people of **Thamud** who rejected their Prophet, Salih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers.''

Allah tells us that he (Salih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

تَمَتَّعُواْ فِى دَارِكُمْ ثَلَـثَةَ أَيَّامٍ ذلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

"Enjoy yourselves in your homes for three days. This is a promise which will not be belied.'' (11:65)

Allah said:

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى

And as for **Thamud**, We showed them and made the path of truth clear but they preferred blindness to guidance. (41:17)

Allah tells us that,

وَكَانُواْ يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ (٨٢)

And they used to hew out dwellings from the mountains, (feeling) secure.

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the **Al-Hijr** through which the Messenger of Allah passed on his way to Tabuk. He covered his head and urged his camel to go faster, saying to his Companions:

لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا خَشْيَةَ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ

Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ (٨٣)

But the **Sayhah** (torment - awful cry) overtook them in the early morning.

meaning in the morning of the fourth day.

فَمَا أَغْنَى عَنْهُم مَّا كَانُواْ يَكْسِبُونَ (٨٤)

And all that they used to earn availed them not.

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

وَمَا خَلَقْنَا السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَآ إِلاَّ بِالْحَقِّ وَإِنَّ السَّاعَةَ لآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

**15:85 And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.**

إِنَّ رَبَّكَ هُوَ الْخَلَّـقُ الْعَلِيمُ

**15:86 Verily, your Lord is the Knowing Creator.**

## The World has been created for some Purpose, then the Hour will come

Allah says,

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا إِلاَّ بِالْحَقِّ وَإِنَّ السَّاعَةَ لآتِيَةٌ ...

And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming,

i.e., with justice to -

لِيَجْزِىَ الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ

requite those who do evil with that which they have done. (53:31)

Allah says,

وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُواْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِنَ النَّارِ

And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire! (38:27)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

"Did you think that We created you in play, and that you would not be brought back to Us!''

So exalted be Allah, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne! (23:115-116)

... فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (٨٥)

so overlook their faults with gracious forgiveness.

Allah informed His Prophet about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them.

This is like the **Ayah**,

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَـمٌ فَسَوْفَ يَعْلَمُونَ

(o turn away from them, and say: "**Salam** (Peace!).'' But they will come to know! (43:89)

Mujahid, Qatadah and others said:

"This was before fighting was prescribed.''

It is as they said, because this **Surah** was revealed in Makkah and fighting was prescribed after the **Hijrah**.

إِنَّ رَبَّكَ هُوَ الْخَلاَّقُ الْعَلِيمُ (٨٦)

Verily, your Lord is the Knowing Creator.

This is a confirmation of the Day of Resurrection and that Allah, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

أَوَلَـيْسَ الَّذِى خَلَقَ السَّمَـوتِ وَالأٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

فَسُبْحَـنَ الَّذِى بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ

Is not He, Who created the heavens and the earth able to create the like of them!

Yes, indeed! He is the Knowing, Creator.

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return. (36:81-83)

وَلَقَدْ ءاتَيْنَـكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ

**15:87 And indeed, We have bestowed upon you seven of the Mathani, and the Grand Qur'an.**

لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

**15:88 Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.**

## A Reminder of the Blessing of the Qur'an and the Command to focus on its Message

Allah says:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (٨٧)

لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ (٨٨)

And indeed, We have bestowed upon you seven of the **Mathani**, and the Grand Qur'an. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.

Allah is saying to His Prophet:

> Since We have given you the Grand Qur'an, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion.
>
> وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ
>
> And lower your wings to the believers who follow you. (26:215) meaning - be gentle with them, like the **Ayah**,
>
> > لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ
> >
> > Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful. (9:128)

There were some differences among the scholars over the meaning of "seven of the **Mathani**''.

Ibn Mas`ud, Ibn Umar, Ibn Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and others said that;

> they are the seven long (**Surahs**), meaning
>
> - **Al-Baqarah,**

- **Al-Imran,**
- **An-Nisa',**
- **Al-Ma'idah,**
- **Al-An`am,**
- **Al-A`raf,**
- **Yunus.**

There are texts to this effect reported from Ibn Abbas and Sa`id bin Jubayr.

Sa`id said:

> "In them, Allah explains the obligations, the **Hudud** (legal limits), stories and rulings.''

Ibn Abbas said,

> "He explains the parables, stories and lessons.''

The second opinion is that;

> they (the seven of the **Mathani**) are **Al-Fatihah**, which is composed of seven **Ayat**.
>
> This was reported from Ali, Umar, Ibn Mas`ud and Ibn Abbas.

Ibn Abbas said:

> "The **Bismillah**, is completing seven **Ayah**, which Allah has given exclusively to you (Muslims).''
>
> This is also the opinion of Ibrahim An-Nakha`i, Abdullah bin Umayr, Ibn Abi Mulaykah, Shahr bin Hawshab, Al-Hasan Al-Basri and Mujahid.

Al-Bukhari, may Allah have mercy on him, recorded two **Hadiths** on this topic. The first was recorded from Abu Sa`id bin Al-Mu`alla, who said:

> "The Prophet passed by me while I was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,



What stopped you from coming to me?

I said, `I was praying'.

He said, did not Allah say;

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ اسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ

> O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you... (8:24)

أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ

Shall I not teach you the most magnificent **Surah** before I leave the **Masjid**!

Then the Prophet went to leave the **Masjid**, and I reminded him, so he said,

الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

> All praises and thanks be to Allah, the Lord of all that exists. (1:2)

هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيتُه

This is the seven of the **Mathani** and the Qur'an which I have been given.''

The second **Hadith** was reported from Abu Hurayrah who said that the Messenger of Allah said:

أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيم

**Umm Al-Qur'an** (the Mother or the Essence of the Qur'an), is the seven **Mathani**, and the Grand Qur'an.

This means that **Al-Fatihah** is the seven **Mathani** and the Grand Qur'an, but this does not contradict the statement that the seven **Mathani**

are the seven long **Surahs**, because they also share these attributes, as does the whole Qur'an.

As Allah says,

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَـباً مُّتَشَـبِهاً مَّثَانِيَ

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-recited. (39:23)

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'an.

لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ ...

Look not with your eyes ambitiously at what We have given to certain classes of them.

meaning, be content with the Grand Qur'an that Allah has given to you, and do not long for the luxuries and transient delights that they have.

Al-Awfi reported that Ibn Abbas said:

**لاَ تَمُدَّنَّ عَيْنَيْكَ** (Look not with your eyes ambitiously),

"He (in this **Ayah**) forbade a man to wish for what his companion has.''

... إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ ...

at what We have given to certain classes of them,

Mujahid said:

"This refers to the rich.''

وَقُلْ إِنِّى أَنَا النَّذِيرُ الْمُبِينُ

**15:89 And say (O Muhammad): "I am indeed a plain warner.''**

كَمَآ أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ

**15:90 As We have sent down on the Muqtasimin (conspiring confederates),**

الَّذِينَ جَعَلُواْ الْقُرْءَانَ عِضِينَ

**15:91 Who have made the Qur'an into parts.**

فَوَرَبِّكَ لَنَسْـَلَنَّهُمْ أَجْمَعِينَ

**15:92 So, by your Lord, We shall certainly call all of them to account.**

عَمَّا كَانُواْ يَعْمَلُونَ

**15:93 For all that they used to do.**

## The Messenger is a Plain Warner

Allah commanded His Prophet to tell the people:

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ (٨٩)

And say (O Muhammad): "I am indeed a plain warner."

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allah sent His punishment and vengeance.

In the two **Sahihs** it is reported from Abu Musa that the Prophet said:

إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ:

يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ النَّجَاءَ،

فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا وَانْطَلَقُوا عَلَى مُهْلِهِمْ فَنَجَوْا،

وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ،

فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَق

The parable of myself and that with which Allah has sent me is that of a man who came to his people and said,

`O people! I have seen the (invading) army with my own eyes, and I am a naked warner, so escape, escape!'

Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape.

Others did not believe him and stayed where they were until the next morning when the (invading) army overtook them and destroyed them, wiping them out.

This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.

## Explanation of "Al-Muqtasimin"

Allah says:

كَمَا أَنزَلْنَا عَلَى المُقْتَسِمِينَ (٩٠)

As We have sent down on the **Muqtasimin** (conspiring confederates),

المُقْتَسِمِينَ (the **Muqtasimin**) refers to those who had made a pact to oppose, deny, and insult the Prophets.

Similarly, Allah tells us about the people of Salih:

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ

They said, "Swear to one another (**Taqasamu**) by Allah that we shall make a secret night attack on him and his household.'' (27:49)

i.e., they plotted to kill him at night.

Mujahid said;

"**Taqasamu** means they swore an oath.''

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لاَ يَبْعَثُ اللَّهُ مَن يَمُوتُ

And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies. (16:38)

أَوَلَمْ تَكُونُواْ أَقْسَمْتُمْ مِّن قَبْلُ

(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)! (14:44)

أَهَـؤُلاءِ الَّذِينَ أَقْسَمْتُمْ لاَ يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ

Are they those, of whom you swore that Allah would never show them mercy. (7:49)

It is as if they took an oath for every single thing that they denied in this world, so they are called the **Muqtasimin**.

Who have made the Qur'an into parts.

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ (٩١)

Who have made the Qur'an into parts.

Al-Bukhari reported that Ibn Abbas said,

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it.''

Some have said that **Al-Mutaqasimin** refers to the Quraysh, that the Qur'an means this Qur'an (as opposed to the Scriptures of the People of the Book), and that "made it into parts'' referred to what Ata' said that;

> some of them said that he (the Prophet) was a sorcerer, some said he was crazy, or a soothsayer.
>
> These various allegations were the parts.
>
> This opinion was also reported from Ad-Dahhak and others.

Muhammad bin Ishaq reported from Ibn Abbas that;

> Al-Walid bin Al-Mughirah - holding a noble position among the people - rallied a group of Quraysh behind him when **Al-Mawsim** (the time for pilgrims to meet in Makkah for **Hajj**) had come. He said to them,
>
> "O people of Quraysh! The time of **Al-Mawsim** has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet), so agree on one opinion, let there be no contradicting or denials of each other's sayings.''
>
> They said, "And you, O Abu Abd Shams, give us an opinion and we will say that.''
>
> He said, "No, you make the suggestions and I will listen.''
>
> They said, "We say he is a soothsayer.''
>
> He said, "He is not a soothsayer.''
>
> They said, "We say he is crazy.''
>
> He said, "He is not crazy.''
>
> They said, "We say he is a poet.''
>
> He said, "He is not a poet.''
>
> They said, "We say he is a sorcerer.''

He said, "He is not a sorcerer.''

They said, "So what should we say?''

He said,

"By Allah, what he says is as palatable (to the average person) as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer.''

So they left having agreed upon that, and Allah revealed concerning them: الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ (Who have made the Qur'an into parts).

meaning, of different types, and

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِيْنَ (٩٢)

عَمَّا كَانُوا يَعْمَلُونَ (٩٣)

So, by your Lord, We shall certainly call all of them to account. For all that they used to do!

Those were the group who said that about the Messenger of Allah.''

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِيْنَ

عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord, We shall certainly call all of them to account. For all that they used to do.

Abu Jafar reported from Ar-Rabi` that Abu Al-Aliyah said,

"All the people will be asked about two things on the Day of Resurrection:

- what they used to worship, and
- what their response was to the Messengers.''

Ali bin Abi Talhah reported that Ibn Abbas said,

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِيْنَ

عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord, We shall certainly call all of them to account. For all that they used to do.

then he said:

فَيَوْمَئِذٍ لاَّ يُسْـَلُ عَن ذَنبِهِ إِنسٌ وَلاَ جَآنٌّ

> So on that Day no question will be asked of man or Jinn as to his sin. (55:39)

He said,

> "They will not be asked, `Did you do such and such!' Because Allah knows better than they do about that. But He will say, `Why did you do such and such!'"

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

**15:94 Therefore openly proclaim what you have been commanded, and turn away from the idolators.**

إِنَّا كَفَيْنَـكَ الْمُسْتَهْزِءِينَ

**15:95 Truly, We will suffice you against the mockers,**

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلـهًا ءَاخَرَ فَسَوْفَ يَعْمَلُونَ

**15:96 Who make another god along with Allah; but they will come to know.**

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

**15:97 Indeed, We know that your breast becomes tight because of what they say.**

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ

**15:98 So glorify the praises of your Lord and be of those who prostrate themselves (to Him).**

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

**15:99 And worship your Lord until the certainty (i.e. death) comes to you.**



## The Command to proclaim the Truth openly

Allah commanded His Messenger:

فَاصْدَعْ بِمَا تُؤْمَرُ ...

Therefore openly proclaim what you have been commanded,

Allah commanded His Messenger to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it.

Ibn Abbas said that the Ayah, فَاصْدَعْ بِمَا تُؤْمَرُ (Therefore openly proclaim that what you have been commanded), means,

"Go ahead with it.''

According to another report it means,

افْعَلْ مَا تُؤْمَرُ (Therefore proclaim that which you commanded).

Mujahid said,

"It is reciting the Qur'an aloud during prayer.''

Abu Ubaydah reported that Abdullah bin Mas`ud said,

"The Prophet was still practicing and preaching Islam secretly until this **Ayah** was revealed: **فَاصْدَعْ بِمَا تُؤْمَرُ** (Therefore openly proclaim that which you are commanded), then he and his Companions came out into the open.''

## The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allah's statement,

... وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٤)

and turn away from idolators.

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allah.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you should compromise for them, so that they would compromise for you. (68:9)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ (٩٥)

Truly, We will suffice you against the mockers.

Do not fear them because Allah will suffice you against them, and He will protect you from them.

This is like the **Ayah**:

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

Muhammad bin Ishaq said:

"The great ones of the mockers were five people, who were elders and noblemen among their people.

- From Bani Asad bin Abd Al-Uzza bin Qusayy there was Al-Aswad bin Al-Muttalib Abu Zam`ah.

According to what I heard, the Messenger of Allah had supplicated against him because of the pain and mockery he had suffered at his hands. He had said,

اللَّهُمَّ أعِمْ بَصَرَهُ، وَأَثْكِلْهُ وَلَدَه

O Allah, make him blind and take (the life of) his son.

- From Bani Zahrah there was Al-Aswad bin Abd Yaghuth bin Wahb bin Abd Manaf bin Zahrah.
- From Bani Makhzum there was Al-Walid bin Al-Mughirah bin Abdullah bin Umar bin Makhzum.
- From Bani Sahm bin Amr bin Husays bin Ka`b bin Lu'ayy there was Al-`As bin Wa'il bin Hisham bin Sa`id bin Sa`d.
- From Khuza`ah there was Al-Harith bin At-Talatilah bin Amr bin Al-Harith bin Abd Amr bin Malkan.

When their evil went to extremes and their mockery of the Messenger of Allah went too far, Allah revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلـهًا آخَرَ فَسَوْفَ يَعْمَلُونَ

Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against

the mockers, who make another god along with Allah; but they will come to know.

Ibn Ishaq said:

Yazid bin Ruman told me that Urwah bin Az-Zubayr or one of the other scholars said that Jibril came to the Messenger of Allah when he was performing **Tawaf** around the House (the **Ka`bah**). He stood and the Messenger of Allah stood next to him.

- Al-Aswad Ibn Al-Mutalib passed by, and he threw a green leaf in his face, and he became blind.
- Al-Aswad bin Abd Yaghuth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy).
- Al-Walid bin Al-Mughirah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it.
- Al-`As bin Wa'il passed by, and he pointed to the instep of his foot. He (Al-`As) set off on his donkey, heading for At-Ta'if. He rested by a thorny tree, a thorn pierced his foot and he died from it.
- Al-Harith bin At-Talatilah passed by and he pointed at his head. It filled with pus and killed him.''

Allah said,

الَّذِينَ يَجْعَلُونَ مَعَ اللّهِ إِلـهًا آخَرَ فَسَوْفَ يَعْمَلُونَ (٩٦)

Who make another god along with Allah; but they will come to know.

This is a strong warning and grave threat against those who have other deities along with Allah.

## Encouragement to bear Difficulties, and the Command to glorify and worship Allah until Death

Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ (٩٧)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ (٩٨)

Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).

meaning `We know, O Muhammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allah, praising Him, glorifying Him, and worshipping Him (which means **Salah**, or prayer)'

Hence Allah says: **فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ** (So glorify the praises of your Lord and be of those who prostrate themselves (to Him).

Imam Ahmad reported from Nu`aym bin Hammar that he heard the Messenger of Allah say:

قَالَ اللهُ تَعَالَى

يَا ابْنَ آدَمَ لَا تَعْجَزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَه

Allah said,

"O son of Adam! It is not too difficult for you to perform four **Rak`ah** at the beginning of the day, (and if you do them,) I will take care of you until the end of it.''

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (٩٩)

And worship your Lord until the certainty comes to you.

Al-Bukhari said:

"Salim said, `(This means) death.'''

This Salim is Salim bin Abdullah bin Umar.

Ibn Jarir also recorded from Salim bin Abdullah, وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (And worship your Lord until the **Yaqin** comes to you).

He said, "Death.''

It is reported in the **Sahih** from Umm Al-Ala' (one of the women of the Ansar) that when the Messenger of Allah entered upon Uthman bin Maz`un after he had died, Umm Al-Ala' said,

"May the mercy of Allah be upon you, Abu As-Sa`ib. My testimony over you is that Allah has honored you.''

The Messenger of Allah said,

وَمَا يُدْرِيكَ أَنَّ اللهَ أَكْرَمَهُ ؟

How do you know that Allah has honored him?

I said, "May my father and mother be sacrificed for you, O Messenger of Allah! If not him, then who else?''

He said,

أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرْ

As far as he is concerned, the death has come to him, and I hope for good for him.

This is evidence that the meaning of this **Ayah**, وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (And worship your Lord until the certainty comes to you),

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in **Sahih** Al-Bukhari from Imran bin Husayn that the Messenger of Allah said:

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْب

Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.

From this we may understand that it is a mistake to interpret **Yaqin** (the certainty) as **Ma`rifah** ("spiritual knowing'') as some of the Sufis do.

According to them, when one of them attains the level of **Ma`rifah**, they consider him to be free of these obligations.

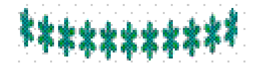
This is disbelief, misguidance and ignorance.

The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allah, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died.

Therefore, what is meant by **Yaqin** here is death, as we have stated above.

To Allah be praise and thanks. Praise be to Allah for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the Tafsir of Surah **Al-Hijr**. Praise be to Allah, the Lord of all that exists.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ سُبْحَـنَهُ وَتَعَـلَى عَمَّا يُشْرِكُونَ

**16:1 The Event ordained by Allah has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.**

## Warning about the approach of the Hour

Allah says:

أَتَى أَمْرُ اللّهِ ...

The Event ordained by Allah has indeed come,

Allah is informing about the approach of the Hour in the past tense (in Arabic) in order to confirm that it will undoubtedly come to pass.

This is like the following **Ayat**, in which the verbs appear in the past tense in Arabic:

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

Mankind's reckoning has drawn near them, while they turn away in heedlessness. (21:1)

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft. (54:1)

... فَلاَ تَسْتَعْجِلُوهُ ...

so do not seek to hasten it.

means, what was far is now near, so do not try to rush it. As Allah said,

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلاَ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَـفِرِينَ

And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they are unaware!

They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers. (29:53-54)

Ibn Abi Hatim reported from Uqbah bin Amir that the Messenger of Allah said:

تَطْلُعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءُ مِنَ الْمَغْرِبِ مِثْلَ التُّرْسِ، فَمَا تَزَالُ تَرْتَفِعُ فِي السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَاالنَّاسُ

فَيُقْبِلُ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ: هَلْ سَمِعْتُمْ،

فَمِنْهُمْ مَنْ يَقُولُ: نَعَمْ، وَمِنْهُمْ مَنْ يَشُكُّ،

ثُمَّ يُنَادِي الثَّانِيَةَ: يَا أَيُّهَا النَّاسُ

فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: هَلْ سَمِعْتُمْ،

فَيَقُولُونَ: نَعَمْ،

ثُمَّ يُنَادِي الثَّالِثَةَ: يَا أَيُّهَا النَّاسُ

أَتَى أَمْرُ اللهِ فَلَا تَسْتَعْجِلُوه

When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, `O mankind!'

The people will say to one another, `Did you hear that!'

Some will say, `yes', but others will doubt it.

Then a second call will come, `O mankind!'

The people will say to one another, `Did you hear that!'

And they will say, `Yes.'

Then a third call will come, `O mankind!'

The Event ordained by Allah has indeed come, so do not seek to hasten it.'

The Messenger of Allah said:

فَوَ الَّذِي نَفْسِي بِيَدِهِ، إِنَّ الرَّجُلَيْنِ لَيَنْشُرَانِ الثَّوبَ فَمَا يَطْوِيَانِهِ أَبَدًا،

وَإِنَّ الرَّجُلَ لَيَمُدَّنَّ حَوْضَهُ فَمَا يَسْقِي فِيهِ شَيْئًا أَبَدًا،

وَإِنَّ الرَّجُلَ لَيَحْلُبُ نَاقَتَهُ فَمَا يَشْرِبُهُ أَبَدًا

قَالَ وَيَشْتَغِلُ النَّاس

"By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it;

a man will prepare his trough, but will never water his animals from it;

and a man will milk his camel, but will never drink the milk.''

Then he said, "The people will be distracted.''

Then Allah tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

... سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (١)

Glorified and Exalted be He above all that they associate as partners with Him.

يُنَزِّلُ الْمَلَـئِكَةَ بِالْرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُواْ أَنَّهُ لاَ إِلَـهَ إِلاَ أَنَاْ فَاتَّقُونِ

**16:2 He sends down the angels with the Ruh (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwa of Me.''**

## Allah sends Whomever He wills with the Message of Tawhid

Allah informs:

يُنَزِّلُ الْمَلآئِكَةَ بِالْرُّوحِ ...

He sends down the angels with the **Ruh**,

refers to the revelation.

This is like the **Ayat**:

وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا

And thus We have sent to you a **Ruh** (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants. (43:52)

... مِنْ أَمْرِهِ عَلَى مَن يَشَاء مِنْ عِبَادِهِ ...

to those servants of His whom He wills,

meaning the Prophets, as Allah says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah best knows where to place His Message. (6:124)

اللَّهُ يَصْطَفِى مِنَ الْمَلَـئِكَةِ رُسُلاً وَمِنَ النَّاسِ

Allah chooses Messengers from angels and from men. (22:75)

رَفِيعُ الدَّرَجَـتِ ذُو الْعَرْشِ يُلْقِى الرُّوحَ مِنْ أَمْرِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلاَقِ

يَوْمَ هُم بَـرِزُونَ لاَ يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَىْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

He sends the **Ruh** (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting.

The Day when they will (all) come out, nothing about them will be hidden from Allah. Whose is the kingdom this Day: It is Allah's, the One, the Irresistible! (40:15-16)

... أَنْ أَنذِرُواْ ...

(saying): "Warn..."

meaning that they should alert them.

... أَنَّهُ لاَ إِلَـهَ إِلاَّ أَنَاْ فَاتَّقُونِ (٢)

that none has the right to be worshipped but I, so have **Taqwa** of Me.

> means, `fear My punishment, if you go against My commands and worship anything other than Me.'

خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ

**16:3 He has created the heavens and the earth with truth.**

تَعَـلَى عَمَّا يُشْرِكُونَ

**High is He, Exalted above all that they associate as partners with Him.**

خَلَقَ الإِنْسَـنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

**16:4 He has created man from a Nutfah, then behold, this same (man) becomes an open opponent.**

## Allah is the One Who has created the Heavens, the Earth, and Man

Allah tells:

خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ ...

He has created the heavens and the earth with truth.

> Allah tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

لِيَجْزِىَ الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ وَيِجْزِى الَّذِينَ أَحْسَنُواْ بِالْحُسْنَى

He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise). (53:31)

... تَعَالَى عَمَّا يُشْرِكُونَ (٣)

High is He, Exalted above all that they associate as partners with Him.

He declares Himself to be above the **Shirk** of those who worship others besides Him.

He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners.

خَلَقَ الإِنسَانَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ (٤)

He has created man from a **Nutfah**, then behold, this same (man) becomes an open opponent.

Allah mentions how man has been created from a **Nutfah**, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers.

But man was created to be a servant, not an opponent, as Allah says:

وَهُوَ الَّذِى خَلَقَ مِنَ الْمَآءِ بَشَراً فَجَعَلَهُ نَسَباً وَصِهْراً وَكَانَ رَبُّكَ قَدِيراً

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُهُمْ وَلاَ يَضُرُّهُمْ وَكَانَ الْكَـفِرُ عَلَى رَبِّهِ ظَهِيراً

And it is He Who has created man from water, and gave him descendants, and made Him

kindred by marriage, and your Lord is capable (of all things).

And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of **Shaytan**) against his Lord. (25: 54-55)

And;

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Does not man see that We have created him from **Nutfah**. Yet, behold he stands as an open opponent. And he puts forth for Us a parable, and forgets his own creation.

He says: "Who will give life to these bones after they are rotten and have become dust''

Say: "He will give life to them Who created them the first time! And He is the knower of every creature!'' (36:77-79)

Imam Ahmad and Ibn Majah reported that Busr bin Jahhash said:

"The Messenger of Allah spat in his palm, then he said,

يَقُولُ اللهُ تَعَالَى:

ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ فَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْكَ وَلِلْأَرْضِ مِنْكَ وَئِيدٌ،

فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَة

Allah, may He be exalted, says:

"O son of Adam, how could you be more powerful than I when I have created you from something

like this, and when I have fashioned you perfectly and made you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet).

You collect money but do not give anything to anyone, then when the soul of a dying person reaches the throat, you say, `I want to give in charity', but it is too late for charity.''

وَالاٌّنْعـمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَـفِعُ وَمِنْهَا تَأْكُلُونَ

**16:5 And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.**

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

**16:6 And there is beauty in them for you, when you bring them home in the evening, and as you lead them forth to pasture (in the morning).**

وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَّمْ تَكُونُواْ بَـلِغِيهِ إِلاَّ بِشِقِّ الأَنفُسِ

**16:7 And they carry your loads to a land that you could not reach yourselves except with great trouble.**

إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

**Truly, your Lord is full of kindness, Most Merciful.**

## The Cattle are part of the Creation of Allah and a Blessing from Him

Allah says:

وَالأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ (٥)

And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.

Allah reminds His servants of the blessing in His creation of **An`am**, this term includes camels, cows and sheep, as was explained in detail in Surah **Al-An`am** where the "eight pairs'' are mentioned.

The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten.

Their beauty is a kind of adornment, thus Allah says,

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ ...

And there is beauty in them for you, when you bring them home in the evening.

which is when they are brought back from the pasture in the evening.

This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

... وَحِينَ تَسْرَحُونَ (٦)

and as you lead them forth to pasture (in the morning).

meaning when you send them out to the pasture in the morning.

وَتَحْمِلُ أَثْقَالَكُمْ ...

And they carry your loads,

meaning the heavy burdens that you cannot move or carry by yourselves,

... إِلَى بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلاَّ بِشِقِّ الأَنفُسِ ...

to a land that you could not reach except with great trouble to yourselves,

meaning journeys for **Hajj**, **Umrah**, military campaigns, and journeys for the purpose of trading, and so on.

They use these animals for all kinds of purposes, for riding and for carrying loads, as Allah says:

وَإِنَّ لَكُمْ فِى الأَنْعَـمِ لَعِبْرَةً نُّسْقِيكُمْ مِّمَّا فِى بُطُونِهَا وَلَكُمْ فيهَا مَنَـفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

And verily, there is indeed a lesson for you in the **An'am** (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried. (23:21-22)

اللَّهُ الَّذِى جَعَلَ لَكُمُ الأَنْعَـمَ لِتَرْكَـبُواْ مِنْهَا وَمِنْهَا تَأْكُلُونَ

وَلَكُمْ فِيهَا مَنَـفِعُ وَلِتَبْلُغُواْ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

وَيُرِيكُمْ ءَايَـتِهِ فَأَىَّ ءَايَـتِ اللَّهِ تُنكِرُونَ

Allah, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His **Ayat**.

Which, then of the **Ayat** of Allah do you deny! (40:79-81)

Thus here Allah says, after enumerating these blessings,

... إِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ (٧)

Truly, your Lord is full of kindness, Most Merciful.

meaning, your Lord is the One Who has subjugated the **An`am** (cattle) to you.

This is like the **Ayat**:

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

Do they not see, that of what Our Hands have created, We created the **An'am** (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some. (36:71-72)

وَالَّذِى خَلَقَ الأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالأٌّنْعَـمِ مَا تَرْكَبُونَ

لِتَسْتَوُواْ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُواْ نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُواْ سُبْحَـنَ الَّذِى سَخَّرَ لَنَا هَـذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

وَإِنَّآ إِلَى رَبِّنَا لَمُنقَلِبُونَ

And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say:

"Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!'' (43:12-14)

Ibn Abbas said,

**لَكُمْ فِيهَا دِفْءٌ** (In them there is warmth),

refers to clothing;

**وَمَنَـافِعُ** (and numerous benefits),

refers to the ways in which they derive the benefits of food and drink from them.''

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً

**16:8 And (He has created) horses, mules and donkeys for you to ride, and as an adornment.**

وَيَخْلُقُ مَا لاَ تَعْلَمُونَ

**And He creates (other) things of which you have no knowledge.**

Allah says:

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لاَ تَعْلَمُونَ (٨)

And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.

> This refers to another category of animals that Allah has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created.

It was reported in the Two **Sahihs** that Jabir bin Abdullah said:

> "The Messenger of Allah forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses.''

Imam Ahmad and Abu Dawud reported with two chains of narration, each of which meet the conditions of Muslim, that Jabir said:

> "On the day of Khyber we slaughtered horses, mules and donkeys. The Messenger of Allah forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses.''

According to **Sahih** Muslim, Asma' bint Abi Bakr (may Allah be pleased with them both) said:

"At the time of the Messenger of Allah we slaughtered a horse and ate it when we were in Al-Madinah.''

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَآئِرٌ وَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ

**16:9 And it is up to Allah to show the right way. But there are ways that stray. And had He willed, He would have guided you all.**

## Explanation of the Different Religious Paths

When Allah mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'an there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allah says,

وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

And take a provision (with you) for the journey, but the best provision is **Taqwa** (piety, righteousness). (2:197)

And,

يَـبَنِى آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَرِى سَوْءَتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىَ ذَلِكَ خَيْرٌ

O Children of Adam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better. (7:26)

Since Allah mentioned cattle and other such animals in this **Surah**, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him.

He says:

وَعَلَى اللّهِ قَصْدُ السَّبِيلِ ...

And it is up to Allah to show the right way.

This is like the **Ayat**,

وَأَنَّ هَـذَا صِرَطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

And verily, this is My straight path, so follow it, and do not follow the (other) paths, for they will separate you away from His path. (6:153)

قَالَ هَذَا صِرَطٌ عَلَيَّ مُسْتَقِيمٌ

(Allah) said: "This is the way which will lead straight to Me.'' (15:41)

وَعَلَى اللّهِ قَصْدُ السَّبِيلِ

And it is up to Allah to show the right way.

Mujahid said:

"The true way is up to Allah.''

Al-Awfi said that Ibn Abbas said:

"It is up to Allah to clarify, to explain the guidance and misguidance.''

This was also reported by Ali bin Abi Talhah, and was also the opinion of Qatadah and Ad-Dahhak.

Hence Allah said:

... وَمِنْهَا جَآئِرٌ ...

But there are ways that stray.

meaning they deviate from the truth.

Ibn Abbas and others said:

"These are the different ways,''

and various opinions and whims, such as Judaism, Christianity and Zoroastrianism.

Ibn Mas`ud recited it as وَمِنْكُمْ جَآئِرٌ,

"But among you are those who stray.''

Then Allah tells us that all of that happens by His will and decree. He says:

... وَلَوْ شَاء لَهَدَاكُمْ أَجْمَعِينَ (٩)

And had He willed, He would have guided you all.

And Allah says:

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا

If your Lord had willed, then all who are in the earth would have believed. (10:99)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبّكَ لاَمْلاَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And if your Lord had so willed, He could surely, have made humanity one **Ummah**, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with Jinn and men all together.'' (11:118-119)

هُوَ الَّذِى أَنْزَلَ مِنَ السَّمَاءِ مَآءً لَّكُم مَّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

**16:10 He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.**

يُنبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَـبَ وَمِن كُلِّ الثَّمَرَتِ

**16:11 With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit.**

إِنَّ فِى ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

**Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.**

## The Blessings of Rain, and explaining how it is one of the Signs

Allah says:

هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاء مَاء ...

He it is Who sends water down from the sky;

When Allah mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle.

Allah says:

... لَّكُم مِّنْهُ شَرَابٌ ...

from it you drink,

meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

... وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ (١٠)

and from it (grows) the vegetation on which you send your cattle to pasture.

meaning, from it He raised plants on which your cattle graze.

Ibn Abbas, Ikrimah, Ad-Dahhak, Qatadah and Ibn Zayd, all said that;

this refers to grazing animals including camels.

يُنبِتُ لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ ...

With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes.

For this reason He says,

... إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (١١)

Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.

meaning, this is a sign and a proof that there is no god besides Allah, as He says:

أَمَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَأَنزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً فَأَنبَتْنَا بِهِ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنبِتُواْ شَجَرَهَا أَإِلَـهٌ مَّعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow! You are not able to cause the growth of their trees.

Is there any **ilah** (god) with Allah!

Nay, but they are a people who make equals (to Him)! (27:60)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَتٌ بِأَمْرِهِ

**16:12 And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command.**

إِنَّ فِى ذَٲلِكَ لَأَيَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ

**Surely, in this are proofs for people who understand.**

وَمَا ذَرَأَ لَكُمْ فِي الأَرْضِ مُخْتَلِفًا أَلْوَانُهُ

**16:13 And all He has created of varying colors on the earth for you.**

إِنَّ فِى ذَٲلِكَ لَأَيَةً لِّقَوْمٍ يَذَّكَّرُونَ

**Verily, in this is a sign for people who reflect.**

## Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth

Allah says:

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ...

And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command.

Allah mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another;

the sun and moon, which revolve;

the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness.

Each of (these heavenly bodies) travels in its own orbit, which Allah has ordained for it, and travels in the manner prescribed for it, without deviating in any way.

All of them are under His subjugation, His control and His decree, as Allah says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَمَـوَتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالاٌّمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose (**Istawa**) over the Throne.

He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment.

Blessed is Allah, the Lord of all that exists! (7:54)

Thus Allah says;

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (١٢)

Surely, in this are proofs for people who understand.

meaning, they are indications of His immense power and might, for those who think about Allah and understand His signs.

وَمَا ذَرَأَ لَكُمْ فِي الأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ...

And whatsoever He has created of varying colors on the earth for you.

When Allah points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

... إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَذَّكَّرُونَ (١٣)

Verily, in this is a sign for people who reflect.

meaning (those who remember) the blessings of Allah and give thanks to Him for them.

وَهُوَ الَّذِى سَخَّرَ الْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا

**16:14 And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear.**

وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

**And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.**

وَأَلْقَى فِى الْأَرْضِ رَوَاسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَرًا وَسُبُلاً لَّعَلَّكُمْ تَهْتَدُونَ

**16:15 And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves.**

وَعَلامَتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

**16:16 And (by the) landmarks; and by the stars, they guide themselves.**

أَفَمَن يَخْلُقُ كَمَن لاَّ يَخْلُقُ أَفَلا تَذَكَّرُونَ

**16:17 Is then He Who creates the same as one who creates, not! Will you not then reflect!**

وَإِن تَعُدُّوا۟ نِعْمَةَ اللَّهِ لا تُحْصُوهَآ

**16:18 And if you would try to count the favors of Allah, you would never be able to count them.**

إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ

**Truly, Allah is Forgiving, Most Merciful.**

## Signs in the Oceans, Mountains, Rivers, Roads and Stars

Allah tells;

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُواْ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُواْ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ...

And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear.

And you see the ships plowing through it,

Allah tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of **Ihram**.

He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor.

He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of their forefather Nuh. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here.

Thus Allah says:

... وَلِتَبْتَغُواْ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ (١٤)

that you may seek from His bounty and that you may perhaps be grateful.

for His bounty and blessings.

Allah says:

وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ ...

And He has driven firm standing mountains into the earth, lest it should shake with you;

Allah mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allah says,

وَالْجِبَالَ أَرْسَـهَا

And the mountains He has fixed firmly. (79: 32)

... وَأَنْهَارًا وَسُبُلاً ...

and rivers and roads,

meaning He has made rivers which flow from one place to another, bringing provision for His servants.

The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allah. There is no god besides Him and no Lord except Him.

He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً

And We placed broad highways for them to pass through. (21:31)

... لَّعَلَّكُمْ تَهْتَدُونَ (١٥)

that you may guide yourselves.

وَعَلامَاتٍ ...

And landmarks,

meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

... وَبِالنَّجْمِ هُمْ يَهْتَدُونَ (١٦)

and by the stars (during the night), they (mankind) guide themselves.

meaning, in the darkness of the night.

This was the opinion of Ibn Abbas.

## Worship is Allah's Right

Then Allah tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created.

Thus He says,

أَفَمَن يَخْلُقُ كَمَن لاَّ يَخْلُقُ أَفَلا تَذَكَّرُونَ (١٧)

Is then He, Who creates, the same as one who does not create! Will you not then reflect!

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them.

He says;

وَإِن تَعُدُّواْ نِعْمَةَ اللّهِ لاَ تُحْصُوهَا إِنَّ اللّهَ لَغَفُورٌ رَّحِيمٌ (١٨)

And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little.

Ibn Jarir said:

"It means that Allah is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and does not punish you if you turn to Him and repent.''

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

**16:19 And Allah knows what you conceal and what you reveal.**

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لاَ يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

**16:20 Those whom they invoke besides Allah have not created anything, but are themselves created.**

أَمْوتٌ غَيْرُ أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

**16:21 (They are) dead, not alive; and they do not know when they will be resurrected.**

Allah tells:

وَاللّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ (١٩)

And Allah knows what you conceal and what you reveal.

Allah tells us that He knows what is hidden in people's hearts as well as what is apparent. He

will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

## The gods of the Idolators are Created, they do not create

Then Allah tells:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ لاَ يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (٢٠)

Those whom they invoke besides Allah have not created anything, but are themselves created.

Allah tells that the idols which people call on instead of Him cannot create anything, they are themselves created, as **Al-Khalil** (Ibrahim) said:

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"Do you worship that which you (yourselves) carve, while Allah has created you and what you make!'' (37:-96)

أَمْواتٌ غَيْرُ أَحْيَاء ...

(They are) dead, not alive,

means, they are inanimate and lifeless, they do not hear, see, or think.

... وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (٢١)

and they know not when they will be resurrected.

meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols! They should hope for it from the One Who knows all things and is the Creator of all things.

إِلَـهُكُمْ إِلَهٌ وَحِدٌ

**16:22 Your god is one God.**

فَالَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ

**But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.**

لاَ جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

**16:23 Certainly, Allah knows what they conceal and what they reveal.**

إِنَّهُ لاَ يُحِبُّ الْمُسْتَكْبِرِينَ

**Truly, He does not like the proud.**

## None is to be worshipped except Allah

Allah tells:

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ...

Your god is one God.

Allah tells that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient.

... فَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ ...

But for those who believe not in the Hereafter, their hearts are in denial,

and He tells that the hearts of the disbelievers deny that and are astonished by that:

أَجَعَلَ الاٌّلِهَةَ إِلَـهاً وَحِداً إِنَّ هَـذَا لَشَىْءٌ عُجَابٌ

"Has he made the gods (all) into One God! Verily, this is a curious thing!'' (38:5)

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

> And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice! (39:45)

... وَهُم مُّسْتَكْبِرُونَ (٢٢)

and they are proud.

meaning they are too proud to worship Allah, and their hearts reject the idea of singling Him out, as Allah says:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

> Verily! Those who scorn My worship they will surely enter Hell in humiliation! (40:60)

So here, Allah says;

لَا جَرَمَ ...

Certainly,

meaning truly,

... أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ...

Allah knows what they conceal and what they reveal.

meaning He will require them for that in full.

... إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ (٢٣)

Truly, He does not like the proud.

وَإِذَا قِيلَ لَهُمْ مَّاذَآ أَنزَلَ رَبُّكُمْ

**16:24 And when it is said to them: "What is it that your Lord has revealed!''**

قَالُوا۟ أَسَـٰطِيرُ ٱلۡأَوَّلِينَ

**They say: "Tales of the men of old!''**

لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَـٰمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلَا سَآءَ مَا يَزِرُونَ

**16:25 They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!**

## The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allah says:

وَإِذَا قِيلَ لَهُم ...

And when it is said to them:

Allah informs us that when it is said to those liars,

... مَّاذَا أَنزَلَ رَبُّكُمْ قَالُوا۟ ...

"What is it that your Lord has revealed!'' They say,

not wanting to answer,

... أَسَاطِيرُ الأَوَّلِينَ (٢٤)

"Tales of the men of old!''

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.

As Allah says,

وَقَالُوٓا۟ أَسَـٰطِيرُ ٱلۡأَوَّلِينَ ٱكۡتَتَبَهَا فَهِىَ تُمۡلَىٰ عَلَيۡهِ بُكۡرَةً وَأَصِيلاً

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:5)

i.e., they tell lies against the Messenger and say things contradicting one another, but all of it is false, as Allah says,

انْظُرْ كَيْفَ ضَرَبُواْ لَكَ الاٌّمْثَالَ فَضَلُّواْ فَلاَ يَسْتَطِيعُونَ سَبِيلاً

Look at the parables they make of you, so they have gone astray, and they are not able to find the right way. (17:48)

Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walid bin Al-Mughirah Al-Makhzumi, when:

إِنَّهُ فَكَّرَ وَقَدَّرَ

فَقُتِلَ كَيْفَ قَدَّرَ

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

ثُمَّ نَظَرَ

ثُمَّ عَبَسَ وَبَسَرَ

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ

He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old.'' (74:18-24)

meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allah punish them.

As Allah says,

لِيَحْمِلُواْ أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ...

They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.

meaning, `We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them.

As it says in a **Hadith**:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.

Allah says;

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ وَلَيُسْـَلُنَّ يَوْمَ الْقِيَـمَةِ عَمَّا كَانُواْ يَفْتَرُونَ

They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection. (29:13)

Al-Awfi reported from Ibn Abbas that it is like the **Ayah**:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَـمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

> That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. (16:25)

Allah says,

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ

They shall bear their own loads, and other loads besides their own. (29:13)

Mujahid said:

> "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all.''

And Allah says here;

... أَلاَ سَاء مَا يَزِرُونَ (٢٥)

Evil indeed is that which they shall bear!

قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَـنَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَـهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

**16:26 Those before them indeed plotted, but Allah struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.**

ثُمَّ يَوْمَ الْقِيَـمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآئِىَ الَّذِينَ كُنتُمْ تُشَـقُّونَ فِيهِمْ

**16:27 Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord!''**

قَالَ الَّذِينَ أُوتُواْ الْعِلْمَ إِنَّ الْخِزْىَ الْيَوْمَ وَالْسُّوءَ عَلَى الْكَـفِرِينَ

**Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers.''**

## Discussion about what the previous Peoples did, and what was done to Them

Allah says,

قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ ...

Those before them indeed plotted,

Al-Awfi reported that Ibn Abbas said:

"This refers to Namrud (Nimrod), who built the tower.''

Others said that it refers to Bukhtanassar (Nebuchadnezzar).

The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allah and associated others in worship with Him.

As Nuh said,

وَمَكَرُواْ مَكْراً كُبَّاراً

"And they have hatched a mighty scheme.'' (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their Shirk via all possible means.

On the Day of Resurrection their followers will say to them:

بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً

"Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!'' (34:33)

... فَأَتَى اللّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ ...

but Allah struck at the foundation of their building.

meaning, He uprooted it and brought their efforts to naught.

This is like the **Ayah**:

كُلَّمَآ أَوْقَدُواْ نَاراً لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ

Every time they kindled the fire of war, Allah extinguished it. (5:64)

and,

فَأَتَـهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُواْ وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِى الْمُؤْمِنِينَ فَاعْتَبِرُواْ يأُوْلِى الاٌّبْصَـرِ

But Allah's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see). (59:2)

Allah says here:

...فَأَتَى اللّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ (٢٦)

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ ...

but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them.

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be (exposed and) examined. (86:9)

They will be displayed and made known, as found in the Two **Sahihs**, where Ibn Umar reported that the Messenger of Allah said:

يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اسْتِهِ بِقَدْرِ غَدْرَتِهِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ ابْنِ فُلَان

On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so.''

Thus, what they used to plot in secret will be made public. Allah will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

... وَيَقُولُ أَيْنَ شُرَكَآئِيَ الَّذِينَ كُنتُمْ تُشَاقُّونَ فِيهِمْ ...

and will say: "Where are My (so-called) partners, those over which you caused so much discord!"

meaning, you fought and made enemies for their sake, so where are they now to help and save you!

هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

Can they help you or (even) help themselves! (26:93)

فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ

Then he will have no power, nor any helper. (86:10)

When evidence and proof is established against them, and the Word (of Allah) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then;

... قَالَ الَّذِينَ أُوتُوا الْعِلْمَ ...

Those who have been given the knowledge will say:

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

... إِنَّ الْخِزْيَ الْيَوْمَ وَالْسُّوءَ عَلَى الْكَافِرِينَ (٢٧)

Indeed it is a Day of disgrace and misery for the disbelievers.

meaning, today those who disbelieved in Allah and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

الَّذِينَ تَتَوَفَّـهُمُ الْمَلَـئِكَةُ ظَالِمِى أَنفُسِهِمْ فَأَلْقَوُاْ السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ

**16:28 Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil."**

بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ

**(The angels will reply): "Yes! Truly, Allah is Most Knowing of what you did.''**

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

**16:29 "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.''**

## The Condition of the Disbeliever during and after Death

Allah tells:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلائِكَةُ ظَالِمِي أَنفُسِهِمْ ...

Those whose lives the angels take while they are doing wrong to themselves.

Allah informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

... فَأَلْقَوُا السَّلَمَ ...

Then, they will (falsely) submit,

meaning, they will make it appear as if they used to listen and obey by saying,

... مَا كُنَّا نَعْمَلُ مِن سُوءٍ ...

We did not do any evil.

Similarly, on the Day of Resurrection, they will say,

وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

By Allah, our Lord, we were not idolators. (6:23)

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. (58:18)

Allah says, rejecting what they say,

... بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ (٢٨)

فَادْخُلُواْ أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٢٩)

"Yes! Truly, Allah is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.''

meaning, a miserable position in the abode of humiliation for those who were too arrogant to pay attention to the signs of Allah and follow His Messengers.

They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُواْ وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا

It will not be complete enough to kill them nor shall its torment be lightened for them. (35:36)

As Allah says,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوّاً وَعَشِيّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُواْ ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!'' (40:46)

وَقِيلَ لِلَّذِينَ اتَّقَوْاْ مَاذَا أَنزَلَ رَبُّكُمْ

**16:30 And (when) it is said to those who had Taqwa (piety and righteousness), ''What is it that your Lord has revealed!''**

قَالُواْ خَيْرًا

**They say: "That which is good.''**

لِّلَّذِينَ أَحْسَنُواْ فِى هذِهِ الْدُّنْيَا حَسَنَةٌ وَلَدَارُ الاٌّخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

**For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.**

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ لَهُمْ فِيهَا مَا يَشَآءُونَ كَذَلِكَ يَجْزِى اللَّهُ الْمُتَّقِينَ

**16:31 `Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allah rewards those who have Taqwa.**

الَّذِينَ تَتَوَفَّـهُمُ الْمَلَـئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَـمٌ عَلَيْكُمُ ادْخُلُواْ الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ

**16:32 Those whose lives the angels take while they are in a pious state saying (to them) "Salamun `Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).''**

## What the Pious say about the Revelation, their Reward and their Condition during and after Death

Allah tells:

وَقِيلَ لِلَّذِينَ اتَّقَوْاْ ...

And (when) it is said to those who had **Taqwa** (piety and righteousness),

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

... مَاذَا أَنزَلَ رَبُّكُمْ ..

What is it that your Lord has revealed!

they will reluctantly answer, "He did not reveal anything, these are just the fables of old.''

But the blessed, on the other hand, will say,

.... قَالُواْ خَيْرًا ...

They say: "That which is good.''

meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it.

Then we are told about Allah's promise to His servants which He revealed to His Messengers.

He says:

... لِّلَّذِينَ أَحْسَنُواْ فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ...

For those who do good in this world, there is good,

This is like the **Ayah**,

مَنْ عَمِلَ صَـلِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ

Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly

reward them in proportion to the best of what they used to do. (16:97),

which means that whoever does good in this world, Allah will reward him for his good deeds in this world and in the next.

Then we are told that the home of the Hereafter will be better,

i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allah says,

وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ

But those who were given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better. (28:80)

وَمَا عِندَ اللَّهِ خَيْرٌ لِّلأَبْرَارِ

and what is with Allah for the righteous is better. (3:198)

and;

وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى

Although the Hereafter is better and enduring. (87:17)

Allah said to His Messenger:

وَلَلاٌّخِرَةُ خَيْرٌ لَّكَ مِنَ الاٌّولَى

And indeed the Hereafter is better for you than the present. (93:4)

... وَلَدَارُ الآخِرَةِ خَيْرٌ ...

and the home of the Hereafter will be better.

Allah describes the abode of the Hereafter, saying,

... وَلَنِعْمَ دَارُ الْمُتَّقِينَ (٣٠)

And excellent indeed will be the home (i.e. Paradise) of those who have **Taqwa**.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا ...

**`Adn** (Eden) Paradise (Gardens of Eternity) which they will enter,

refers to the home of the **Muttaqun**, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

... تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

under which rivers flow,

meaning, between its trees and palaces.

... لَهُمْ فِيهَا مَا يَشَآؤُونَ ...

in it they will have all that they wish.

this is like the **Ayah**:

وَفِيهَا مَا تَشْتَهِيهِ الأَنفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنتُمْ فِيهَا خَـلِدُونَ

in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever. (43:71)

... كَذَلِكَ يَجْزِي اللّهُ الْمُتَّقِينَ (٣١)

Thus Allah rewards those who have **Taqwa**.

meaning, this is how Allah rewards everyone who believes in Him, fears Him, and does good deeds.

Then Allah says:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلآئِكَةُ طَيِّبِينَ يَقُولُونَ سَلامٌ عَلَيْكُمُ ادْخُلُواْ الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ (٣٢)

Those whose lives the angels take while they are in a pious state saying (to them) "**Salamun `Alaikum**

(peace be on you!). Enter Paradise because of what (good) you used to do (in the world).''

Allah tells us about their condition when death approaches them in a good state, i.e., free from Shirk, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allah says:

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُواْ وَلاَ تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ

Verily, those who say: "Our Lord is Allah (alone),'' and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.'' (41:30:32)

We have already referred to the **Hadiths** that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the **Ayah**,

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَيُضِلُّ اللَّهُ الظَّـلِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause the wrongdoers to stray, and Allah does as He wills. (14:27)

هَلْ يَنْظُرُونَ إِلاَّ أَن تَأْتِيَهُمُ الْمَلَـئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ

**16:33 Are they but waiting for the angels to come to them, or there comes the command of your Lord!**

كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

**Thus did those before them. And Allah did not wrong them, but they were wronging themselves.**

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

**16:34 Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.**

## The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Allah says:

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيَهُمُ الْمَلاَئِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ...

Are they but waiting for the angels to come to them, or there comes the command of your Lord!

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allah says: Are these people waiting only for the angels to come and take their souls!

Qatadah said: أَوْ يَأْتِيَ أَمْرُ رَبِّكَ (Or there comes the command of your Lord),

"means the Day of Resurrection and the terror that they will go through.''

... كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ...

Thus did those before them.

means, thus did their predecessors and those who were like them among the idolators persist in their **Shirk**, until they tasted the wrath of Allah and experienced the punishment and torment that they suffered.

... وَمَا ظَلَمَهُمُ اللّهُ ...

And Allah did not wrong them.

because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

... وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (٣٣)

but they were wronging themselves.

meaning, by opposing the Messengers and denying what they brought.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُواْ ...

Then, they were afflicted by their evil deeds,

For this reason Allah's punishment tormented them.

... وَحَاقَ بِهِم ...

and they were surrounded,

meaning, they were overwhelmed by the painful torment.

... مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (٣٤)

by that which they used to mock.

meaning, they used to make fun of the Messengers when they warned them Allah's punishment, and for this it will be said to them on the Day of Resurrection:

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

This is the Fire which you used to belie. (52:14)

وَقَالَ الَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَىْءٍ نَّحْنُ وَلَا ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِ مِن شَىْءٍ

**16:35 And those who worshipped others with Allah said: "If Allah had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him.''**

كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلاَّ الْبَلَـغُ الْمُبِينُ

**Those before them did the same. Then! Are the Messengers charged with anything but to clearly convey the Message!**

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُوا۟ اللَّهَ وَاجْتَنِبُوا۟ الْطَّـغُوتَ

**16:36 And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allah (Alone), and shun the Taghut (all false deities).''**

فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَـلَةُ

**Then among them were some whom Allah guided, and among them were some who deserved to be left to stray.**

فَسِيرُوا۟ فِى الأَرْضِ فَانظُرُوا۟ كَيْفَ كَانَ عَـقِبَةُ الْمُكَذِّبِينَ

**So travel through the land and see the end of those who denied (the truth).**

إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِى مَن يُضِلُّ وَمَا لَهُمْ مِّن نَّـصِرِينَ

**16:37 (Even) if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray, and they will have no helpers.**

## The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim

Allah tells:

وَقَالَ الَّذِينَ أَشْرَكُواْ ...

And those who worshipped others with Allah said:

Allah tells us about the idolators delusion over their **Shirk**, and the excuse they claimed for it based on the idea that it is ordained by divine decree.

He says:

... لَوْ شَاء اللّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ وَلا آبَاؤُنَا وَلاَ حَرَّمْنَا مِن دُونِهِ مِن شَيْءٍ ...

(They say:) "If Allah had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him.''

They had superstitious customs dealing with certain animals, e.g. the **Bahirah** the **Sa'ibah** and the **Wasilah** and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was:

"If Allah hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it.''

... كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ...

Those before them did the same.

Rejecting their confusing ideas, Allah says:

... فَهَلْ عَلَى الرُّسُلِ إِلاَّ الْبَلاغُ الْمُبِينُ (٣٥)

Are the Messengers charged with anything but to clearly convey the Message!

> meaning, the matter is not as you claim. It is not the case that Allah did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allah (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ ...

And We have indeed sent a Messenger to every **Ummah** (community, nation) (saying): "Worship Allah (alone), and shun the **Taghut** (all false deities).''

> Allah continued sending Messengers to mankind with this Message, from the first incidence of **Shirk** that appeared among the Children of Adam, in the people to whom Nuh was sent - the first Messenger sent by Allah to the people of this earth - until He sent the final Messenger, Muhammad, whose call was addressed to both men and Jinn, in the east and in the west. All of the Messengers brought the same Message, as Allah says:
>
> وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ
>
> And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying):

None has the right to be worshipped but I (Allah), so worship Me (alone and none else).'' (21:25)

وَاسْئلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask (O Muhammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allah)'' (43:45)

And in this **Ayah**, Allah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ ...

And We have indeed sent a Messenger to every **Ummah** (community, nation) (saying): "Worship Allah (alone), and shun the **Taghut** (all false deities).''

So how could any of the idolators say, **لَوْ شَاء اللّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ** (If Allah had so willed, we would not have worshipped any but Him),

The legislative will of Allah is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will (i.e., by which He allows things to occur even though they do not please Him). He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allah created Hell and its people both the **Shayatin** (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allah informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

... فَمِنْهُم مَّنْ هَدَى اللّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلالَةُ فَسِيرُواْ فِي الأَرْضِ فَانظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ (٣٦)

Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَـفِرِينَ أَمْثَـلُهَا

Allah destroyed them completely, and a similar (end awaits) the disbelievers. (47:10)

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نكِيرِ

And indeed those before them belied (the Messengers of Allah), so then how terrible was My denial (punishment). (67:18)

Then Allah told His Messenger

إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللّهَ لاَ يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ (٣٧)

(Even) if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray, and they will have no helpers.

Allah told His Messenger that His eagerness to guide them will be of no benefit to them if Allah wills that they should be misguided, as He says:

وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

And for whoever Allah wills to try with error, you can do nothing for him against Allah. (5:41)

Nuh said to his people:

وَلاَ يَنفَعُكُمْ نُصْحِى إِنْ أَرَدْتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ

"And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.'' (11:34)

In this **Ayah**, Allah says:

إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللّهَ لاَ يَهْدِي مَن يُضِلُّ ...

(Even) if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray,

As Allah says:

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

Whomsoever Allah allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions. (7:186)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment. (10:96-97)

فَإِنَّ اللّهَ (then verily, Allah),

meaning, this is the way in which Allah does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen.

For this reason Allah says:

لاَ يَهْدِي مَن يُضِلُّ (Allah does not guide those whom He allowed to stray),

meaning the one whom He has caused to go astray, so who can guide him apart from Allah No one.

... وَمَا لَهُم مِّن نَّاصِرِينَ

And they will have no helpers.

means, they will have no one to save them from the punishment of Allah,

أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لاَ يَبْعَثُ اللَّهُ مَن يَمُوتُ

**16:38 And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies.**

بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

**Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.**

لِيُبَيِّنَ لَهُمُ الَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُواْ أَنَّهُمْ كَانُواْ كَـذِبِينَ

**16:39 In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.**

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ

**16:40 Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!'' - and it is.**

## The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allah

Allah says:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ ...

And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies.

meaning that they made oaths swore fervently that Allah would not resurrect the one who died.

They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen.

Allah said, refuting them:

... بَلَى ...

Yes,

meaning it will indeed happen,

... وَعْدًا عَلَيْهِ حَقًّا ...

a promise (binding) upon Him in truth,

- meaning it is inevitable,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (٣٨)

but most of mankind know not.

means, because of their ignorance they oppose the Messengers and fall into disbelief.

Then Allah mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise).

He says,

لِيُبَيِّنَ لَهُمُ ...

In order that He may make clear to them,

means, to mankind,

... الَّذِي يَخْتَلِفُونَ فِيهِ ...

what they differed over,

means, every dispute.

لِيَجْزِىَ الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ وَيَجْزِى الَّذِينَ أَحْسَنُواْ بِالْحُسْنَى

that He may requite those who do evil with that which they have done (i.e. punish them in Hell),

and reward those who do good, with what is best (i.e. Paradise). (53:31)

... وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ (٣٩)

and so that those who disbelieved may know that they were liars.

meaning that they lied in their oaths and their swearing that Allah would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

اصْلَوْهَا فَاصْبِرُوا أَوْ لاَ تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This is the Fire which you used to belie. Is this magic or do you not see Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done. (52:14-16)

Then Allah tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!'' and it is.

The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. (31:28)

And in this **Ayah**, Allah says:

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ (٤٠)

Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!'' - and it is.

meaning, We issue the command once, and then it happens.

Allah does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

وَالَّذِينَ هَـجَرُواْ فِى اللَّهِ مِنْ بَعْدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمْ فِى الدُّنْيَا حَسَنَةً وَلاّجْرُ الاٌّخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ

**16:41 And as for those who emigrated for the cause of Allah, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!**

الَّذِينَ صَبَرُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

**16:42 (They are) those who remained patient, and put their trust in their Lord.**

## The Reward of the Muhajirin

Allah tells:

وَالَّذِينَ هَاجَرُواْ فِي اللّهِ مِن بَعْدِ مَا ظُلِمُواْ ...

And as for those who emigrated for the cause of Allah, after they had been wronged,

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah.

This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord.

Among the most prominent of these migrants were Uthman bin Affan and his wife Ruqayyah, the daughter of the Messenger of Allah, Jafar bin Abi Talib, the cousin of the Messenger, and Abu Salamah bin Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allah be pleased with them. Allah promised them a great reward in this world and the next.

Allah said:

... لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ...

We will certainly give them good residence in this world,

Ibn Abbas, Ash-Sha`bi and Qatadah said:

(this means) "Al-Madinah.''

It was also said that;

it meant "good provision.''

This was the opinion of Mujahid.

There is no contradiction between these two opinions, for they left their homes and wealth, but Allah compensated them with something better in this world.

Whoever gives up something for the sake of Allah, Allah compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over

the people, so they became governors and rulers, and each of them became a leader of the pious.

Allah tells us that His reward for the **Muhajirin** in the Hereafter is greater than that which He gave them in this world, as He says:

... وَلَأَجْرُ الآخِرَةِ أَكْبَرُ ...

but indeed the reward of the Hereafter will be greater,

> meaning, greater than that which We have given you in this world.

... لَوْ كَانُوا يَعْلَمُونَ (٤١)

if they but knew!

> means, if those who stayed behind and did not migrate with them only knew what Allah prepared for those who obeyed Him and followed His Messenger.

Then Allah describes them as:

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٤٢)

those who remained patient, and put their trust in their Lord.

> meaning, they bore their people's persecution with patience, putting their trust in Allah Who made their end good in this world and the Hereafter.

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنْتُم لاَ تَعْلَمُونَ

**16:43 And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.**

بِالْبَيِّنَـتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

**16:44 With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.**

## Only Human Messengers have been Sent

Ad-Dahhak said, reporting from Ibn Abbas:

> "When Allah sent Muhammad as a Messenger, the Arabs, or some of them, denied him and said, `Allah is too great to send a human being as a Messenger.'
>
> Then Allah revealed:
>
> أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ
>
> Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind...'' (10:2)

and He said,

> وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ (٤٣)
>
> And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent Revelation. So ask **Ahl Adh-Dhikr**, if you know not.
>
>> meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muhammad is a Messenger.

Allah says:

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. (12:109)

and not from among the people of heaven as you say.''

It was reported by Mujahid from Ibn Abbas that;

what is meant by **Ahl Adh-Dhikr** is the People of the Book.

This is as Allah says:

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَى فِى السَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَءُهُ قُلْ سُبْحَـنَ رَبِّى هَلْ كُنتُ إَلاَّ بَشَرًا رَّسُولاً

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولاً

Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger!''

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!'' (17:93-94)

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets. (25:20)

وَمَا جَعَلْنَـهُمْ جَسَداً لاَّ يَأْكُلُونَ الطَّعَامَ وَمَا كَانُواْ خَـلِدِينَ

And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals. (21:8)

قُلْ مَا كُنتُ بِدْعاً مِّنَ الرُّسُلِ

Say (O Muhammad): "I am not a new thing among the Messengers.'' (46:9)

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ

Say (O Muhammad): "I am only a man like you. It has been revealed to me.'' (18:110)

Then Allah informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels!

Then Allah mentions that He has sent them,

بِالْبَيِّنَاتِ ...

with clear signs,

meaning proof and evidence, and

... وَالزُّبُرِ ...

and Books (**Zubur**),

meaning Scriptures.

Ibn Abbas, Mujahid, Ad-Dahhak and others said:

**Zubur** is the plural of **Zabur**, and the Arabs say, **Zaburtul-Kitab** meaning, "I wrote the book.''

Allah says:

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى الزُّبُرِ

And everything they have done is noted in (their) Records (of deeds (**Zubur**). (54:52)

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الاٌّرْضَ يَرِثُهَا عِبَادِىَ الصَّـلِحُونَ

And indeed We have written in **Az-Zabur** after the **Dhikr** that My righteous servant

shall inherit the land (i.e. the land of Paradise). (21:105)

Then Allah says:

... وَأنزَلْنَا إِلَيْكَ الذِّكْرَ ...

And We have also revealed the **Dhikr** to you,

meaning the Qur'an,

... لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ...

so that you may clearly explain to men what was revealed to them,

meaning, sent down from their Lord, because you know the meaning of what Allah has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Adam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

... وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

so that perhaps they may reflect.

meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

**16:45 Do then those who devise evil plots feel secure that Allah will not cause them to sink into the earth, or that torment will not seize them from where they do not perceive it!**

أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ

**16:46 Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allah's punishment)!**

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ

**16:47 Or that He may punish them where they fear it most Indeed, Your Lord is full of kindness, Most Merciful.**

## How the Guilty can feel Secure

Allah tells:

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ ...

Do then those who devise evil plots feel secure that Allah will not cause them to sink into the earth, or that torment will not seize them,

Allah informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

... مِنْ حَيْثُ لاَ يَشْعُرُونَ (٤٥)

from where they do not perceive it,

meaning in such a way that they do not know where it comes from.

As Allah says:

أَءَمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الاٌّرْضَ فَإِذَا هِىَ تَمُورُ

أَمْ أَمِنتُمْ مَّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Do you feel secure that He Who is over the heaven (Allah), will not cause you to sink into the earth, when it quakes! Or do you feel secure that He Who is over the heaven (Allah), will not send a storm of stones upon you! Then you shall know how My warning really is. (67:16-17)

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ ...

Or that He may punish them in the midst of their going to and fro,

meaning, when they are busy with their daily business, travel, and other distracting activities.

Qatadah and As-Suddi said: تَقَلُّبِهِمْ (Their going to and fro),

means their journeys.''

As Allah says:

أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُم بَأْسُنَا بَيَـتاً وَهُمْ نَآئِمُونَ

أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep! Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing! (7:97-98)

... فَمَا هُم بِمُعْجِزِينَ (٤٦)

so that there be no escape for them (from Allah's punishment).

meaning, it is not impossible for Allah, no matter what their situation.



Or that He may punish them where they fear it most!

> meaning, or Allah will take from them what they most fear, which is even more frightening, because when the thing you most fear to happen does happen, this is even worse.

Hence Al-Awfi reported that Ibn Abbas said that, أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ (Or that He may punish them where they fear it most), means that Allah is saying:

> `If I wish, I can take him after the death of his companion and after he has become frightened of that.'

> This was also reported from Mujahid, Ad-Dahhak, Qatadah and others.

Then Allah says:

... فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ (٤٧)

Indeed your Lord is full of kindness, Most Merciful.

> meaning, because He does not hasten to punish, as was reported in the Two **Sahihs**:

> لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

> No one is more patient in the case of hearing offensive speech than Allah, for they attribute to Him a son, while He (alone) is giving them provision and good health.

And it is also recorded in Two **Sahihs**,

> إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

> Allah will let the wrongdoer continue until, when He begins to punish him, He will never let him go.

> Then the Messenger of Allah recited:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe. (11:102)

And Allah says:

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to Me is the (final) return (of all). (22:48)

أَوَ لَمْ يَرَوْاْ إِلَى مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّدًا لِلّهِ وَهُمْ دَاخِرُونَ

**16:48 Have they not observed things that Allah has created: (how) their shadows shift from right to left, prostrating to Allah while they are humble!**

وَلِلّهِ يَسْجُدُ مَا فِي السَّمَـوَتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ وَالْمَلَـئِكَةُ وَهُمْ لاَ يَسْتَكْبِرُونَ

**16:49 And to Allah prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud (i.e. they worship their Lord (Allah) with humility).**

يَخَـفُونَ رَبَّهُمْ مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

**16:50 They fear their Lord above them, and they do what they are commanded.**

## Everything prostrates to Allah

Allah says:

أَوَ لَمْ يَرَوْاْ إِلَى مَا خَلَقَ اللّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّدًا لِلّهِ وَهُمْ دَاخِرُونَ (٤٨)

Have they not observed things that Allah has created: (how) their shadows shift from right to left, prostrating to Allah, while they are humble!

Allah informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and Jinns, and the angels - all humble themselves before Him.

He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allah.

Mujahid said,

"When the sun passes its zenith, everything prostrates to Allah, may He be glorified.''

This was also said by Qatadah, Ad-Dahhak and others.

وَهُمْ دَاخِرُونَ

while they are humble,

means, they are in a state of humility.

Mujahid also said:

"The prostration of every thing is its shadow,''

and he mentioned the mountains and said that their prostrations are their shadows.

Abu Ghalib Ash-Shaybani said:

"The waves of the sea are its prayers.''

It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allah says:

وَلِلّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ ...

And to Allah prostrate all that are in the heavens and all that are in the earth, of the moving creatures,

As Allah says:

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَظِلَـلُهُم بِالْغُدُوِّ وَالاٌّصَالِ

And to Allah (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. (13:15)

... وَالْمَلآئِكَةُ وَهُمْ لاَ يَسْتَكْبِرُونَ (٤٩)

and the angels, and they are not proud.

means, they prostrate to Allah and are not too proud to worship Him.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ ...

They fear their Lord above them,

means, they prostrate out of fear of their Lord, may He be glorified.

... وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٥٠)

and they do what they are commanded.

meaning they continually obey Allah, doing what He tells them to do and avoiding that which He forbids.

وَقَالَ اللَّهُ لاَ تَتَّخِذُواْ إِلَـهَيْنِ اثْنَيْنِ

**16:51 And Allah said "Do not worship two gods.**

إِنَّمَا هُوَ إِلَـهٌ وَاحِدٌ فَإيَّـيَ فَارْهَبُونِ

**Indeed, He (Allah) is only One God. Then fear Me Alone.**

وَلَهُ مَا فِي الْسَّمَـوَتِ وَالاٌّرْضِ وَلَهُ الدِّينُ وَاصِبًا

**16:52 To Him belongs all that is in the heavens and the earth and the religion.**

أَفَغَيْرَ اللَّهِ تَتَّقُونَ

**Will you then fear any other than Allah!**

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْـَرُونَ

**16:53 And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.**

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُم بِرَبِّهِمْ يُشْرِكُونَ

**16:54 Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah).**

لِيَكْفُرُواْ بِمَآ ءَاتَيْنَـهُمْ فَتَمَتَّعُواْ فَسَوْفَ تَعْلَمُونَ

**16:55 So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.**

## Allah Alone is Deserving of Worship

Allah tells:

وَقَالَ اللّهُ لاَ تَتَّخِذُواْ إِلهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلهٌ وَاحِدٌ فَإيَّايَ فَارْهَبُونِ (٥١)

وَلَهُ مَا فِي الْسَّمَاوَاتِ وَالأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللّهِ تَتَّقُونَ (٥٢)

And Allah said "Do not worship two gods. Indeed, He (Allah) is only One God. Then fear Me Alone.To Him belongs all that is in the heavens and the earth and the religion.

> Allah tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

... وَلَهُ الدِّينُ وَاصِبًا ...

His is the religion **Wasiba**,

Ibn Abbas, Mujahid, Ikrimah, Maymun bin Mahran, As-Suddi, Qatadah and others said that;

> this means forever.

It was also reported that Ibn Abbas said,

> "It means obligatory.''

Mujahid said:

> "It means purely for Him,''
>
> i.e., worship is due to Him Alone, from whoever is in the heavens and on earth.
>
> As Allah says:
>
> أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ
>
> Do they seek other than the religion of Allah, while to Him submitted all creatures in the

heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (3:83)

This is in accordance with the opinion of Ibn Abbas and Ikrimah, which is that this **Ayah** is merely stating the case.

According to the opinion of Mujahid,

it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me.

As Allah says:

أَلاَ لِلَّهِ الدِّينُ الْخَالِصُ

Surely, the pure religion (sincere devotion) is for Allah only. (39:3)

Then Allah tells

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللّهِ ...

And whatever of blessings and good things you have, it is from Allah.

Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

... ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ (٥٣)

Then, when harm touches you, to Him you cry aloud for help.

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid.

As Allah says:

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ
فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وكَانَ الإِنْسَـنُ كَفُورًا

And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful. (17:67)

Here, Allah tells us:

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ (٥٤)

لِيَكْفُرُواْ بِمَا آتَيْنَاهُمْ ...

Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah). So they are ungrateful for that which We have given them!

It was said that the **Lam** here (translated as "So'') is an indicator of sequence, or that it serves an explanatory function,

meaning, `We decreed that they would conceal the truth and deny the blessings that Allah has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.'

Then Allah threatens them, saying:

... فَتَمَتَّعُواْ ...

Then enjoy yourselves,

meaning, do what you like and enjoy what you have for a little while.

... فَسَوْفَ تَعْلَمُونَ (٥٥)

but you will soon come to know.

meaning the consequences of that.

وَيَجْعَلُونَ لِمَا لاَ يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَـهُمْ

**16:56 And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities).**

تَاللَّهِ لَتُسْـَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ

**By Allah, you shall certainly be questioned about (all) that you used to fabricate.**

وَيَجْعَلُونَ لِلَّهِ الْبَنَـتِ سُبْحَانَهُ وَلَهُمْ مَّا يَشْتَهُونَ

**16:57 And they assign daughters to Allah! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;**

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

**16:58 And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!**

يَتَوَارَى مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِى التُّرَابِ أَلاَ سَآءَ مَا يَحْكُمُونَ

**16:59 He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth! Certainly, evil is their decision.**

لِلَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الاٌّعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

**16:60 For those who do not believe in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.**

## Among the Behavior of the Idolators was vowing to Things that Allah had provided for Them to their gods

Allah tells:

وَيَجْعَلُونَ لِمَا لاَ يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ...

And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities).

Allah tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allah had provided for them,

فَقَالُواْ هَـذَا لِلّهِ بِزَعْمِهِمْ وَهَـذَا لِشُرَكَآئِنَا فَمَا كَانَ لِشُرَكَآئِهِمْ فَلاَ يَصِلُ إِلَى اللّهِ وَمَا كَانَ لِلّهِ فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ سَاء مَا يَحْكُمُونَ

They say: "This is for Allah,'' according to their claim," and this is for our partners.'' But the share of their "partners'' is not directed to Allah, while the share of Allah is directed to their "partners''! How evil is that with which they judge. (6:136)

That is they assigned a share for their idols as well as Allah, but they gave preference to their gods over Him, so Allah swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell.

So He says,

... تَاللّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ (٥٦)

By Allah, you shall certainly be questioned about (all) that you used to fabricate.

Then Allah tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they

considered them to be Allah's daughters, and they worshipped them with Him. In all of the above, they made very serious errors.

They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

أَلَكُمُ الذَّكَرُ وَلَهُ الأُنثَى

تِلْكَ إِذاً قِسْمَةٌ ضِيزَى

Are the males for you and the females for Him! That is indeed an unfair division! (53:21-22)

And Allah says here:

وَيَجْعَلُونَ لِلّهِ الْبَنَاتِ سُبْحَانَهُ ...

And they assign daughters unto Allah! Glorified (and Exalted) is He.

meaning, above their claims and fabrications.

أَلاَ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَـذِبُونَ

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

But no! It is from their falsehood that they say: "Allah has begotten.'' They are certainly liars! Has He (then) chosen daughters rather than sons! What is the matter with you! How do you decide! (37:151-154)

... وَلَهُم مَّا يَشْتَهُونَ (٥٧)

And for themselves, what they desire;

meaning they choose the males for themselves, rejecting the daughters that they assign to Allah. Exalted be Allah far above what they say!

## The Idolators' Abhorrence for Daughters

Allah tells:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنثَى ظَلَّ وَجْهُهُ مُسْوَدًّا ...

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark,

meaning with distress and grief.

... وَهُوَ كَظِيمٌ (٥٨)

and he is filled with inner grief!

meaning he is silent because of the intensity of the grief he feels.

يَتَوَارَى مِنَ الْقَوْمِ ...

He hides himself from the people,

meaning he does not want anyone to see him.

... مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ...

because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth!

meaning, should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his male children over her!

أَمْ يَدُسُّهُ فِي التُّرَابِ (or bury her in the earth),

meaning bury her alive, as they used to do during the days of ignorance.

How could they dislike something so intensely, yet attribute it to Allah

... أَلاَ سَاء مَا يَحْكُمُونَ (٥٩)

Certainly, evil is their decision.

meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him.

As Allah says:

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَـنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ

And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief! (43:17)

Here, Allah says:

لِلَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ مَثَلُ السَّوْءِ ...

For those who do not believe in the Hereafter there is an evil description,

meaning, only imperfection is to be attributed to.

... وَلِلّهِ الْمَثَلُ الأَعْلَى ...

and for Allah is the highest description.

meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

... وَهُوَ الْعَزِيزُ الْحَكِيمُ (٦٠)

And He is the All-Mighty, the All-Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ لاَ يَسْتَـخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ

**16:61 And if Allah were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).**

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى لاَ جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

**16:62 They assign to Allah that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.**

## Allah does not immediately punish for Disobedience

Allah tells:

وَلَوْ يُؤَاخِذُ اللّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَكِن يُؤَخِّرُهُمْ إلَى أجَلٍ مُّسَمًّى فَإِذَا جَاء أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ (٦١)

And if Allah were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).

Allah tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Adam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left.

Ibn Jarir reported that Abu Salamah said:

"Abu Hurayrah heard a man saying, `The wrongdoer harms no one but himself.'

He turned to him and said,

`That is not true, by Allah! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"

## They attribute to Allah what They Themselves dislike

Allah tells

وَيَجْعَلُونَ لِلّهِ مَا يَكْرَهُونَ ...

They assign to Allah that which they dislike (for themselves),

meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

... وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى ...

and their tongues assert the lie that the better things will be theirs.

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter.

Allah tells us about what some of them said, as in the **Ayat**:

وَلَئِنْ أَذَقْنَا الإِنْسَـنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

وَلَئِنْ أَذَقْنَاهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me.'' Surely, he is cheerful, and boastful (ungrateful to Allah). (11:9-10)

وَلَئِنْ أَذَقْنَـهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـذَا لِى وَمَآ أَظُنُّ السَّاعَةَ قَآئِمَةً وَلَئِن رُّجِّعْتُ إِلَى رَبِّى إِنَّ لِى عِندَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ

And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure

to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then, with Him, there will surely be the best for me.''

Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment. (41:50)

أَفَرَأَيْتَ الَّذِى كَفَرَ بِـَايَـتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً

Have you seen the one who disbelieved in Our **Ayat** and said: "I shall certainly be given wealth and children (if I came back to life).'' (19:77)

Allah tells us about one of the two men:

دَخَلَجَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَـذِهِ أَبَداً

وَمَآ أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَى رَبِّى لأَجِدَنَّ خَيْراً مِّنْهَا مُنْقَلَباً

He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him.'' (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible.

Thus Allah refuted their false hopes, when He said:

... لاَ جَرَمَ ...

No doubt,

meaning, truly it is inevitable that,

... أَنَّ لَهُمُ النَّارَ ...

for them is the Fire,

meaning, on the Day of Resurrection.

... وَأَنَّهُم مُّفْرَطُونَ (٦٢)

and they will be forsaken.

Mujahid, Sa`id bin Jubayr, Qatadah and others said:

"This means they will be forgotten and neglected there.''

This is like the **Ayah**:

فَالْيَوْمَ نَنسَـهُمْ كَمَا نَسُوا لِقَآءَ يَوْمِهِمْ هَـذَا

So today We forget them just as they forgot meeting on this day of theirs. (7:51)

It was also reported from Qatadah that, مُّفْرَطُونَ (they will be forsaken) means,

`they are hastened into the Fire.'

There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَـٰنُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

**16:63 By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.**

وَمَآ أَنْزَلْنَا عَلَيْكَ الْكِتَـٰبَ إِلاَّ لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

**16:64 And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.**

وَاللَّهُ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ الأٌّرْضَ بَعْدَ مَوْتِهَآ

**16:65 And Allah sends water down from the sky, then He revives the earth with it after its death.**

إِنَّ فِى ذلِكَ لآيَةً لِقَوْمٍ يَسْمَعُونَ

**Surely that is a sign for people who listen.**

## Finding Consolation in the Reminder of Those Who came before

Allah says,

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ ...

By Allah, We indeed sent (Messengers) to the nations before you, but **Shaytan** made their deeds seeming fair to them.

Allah says, `He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the **Shaytan** made their deeds attractive to them.'

... فَهُوَ وَلِيُّهُمُ الْيَوْمَ ...

So today he (**Shaytan**) is their helper,

meaning they will be suffering punishment while **Shaytan** is their only helper, and he cannot save them, so they have no one to answer their calls for help,

... وَلَهُمْ عَذَابٌ أَلِيمٌ (٦٣)

and theirs will be a painful torment.

## The Reason why the Qur'an was revealed

Allah says,

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلاَّ لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُواْ فِيهِ ...

And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ,

Allah says to His Messenger that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'an is a decisive arbitrator for every issue that they argue about.

... وَهُدًى ...

and (as) a guidance,

meaning, for their hearts.

... وَرَحْمَةً ...

and a mercy,

meaning, for the one who adheres to it.

... لِّقَوْمٍ يُؤْمِنُونَ (٦٤)

for a people who believe.

وَاللّهُ أَنزَلَ مِنَ السَّمَاء مَاء فَأَحْيَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا ...

And Allah sends water down from the sky, then He revives the earth with it after its death.

Just as Allah causes the Qur'an to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

... إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَسْمَعُونَ (٦٥)

Surely that is a sign for people who listen.

meaning those who understand the words and their meanings.

وَإِنَّ لَكُمْ فِى الأَنْعَـمِ لَعِبْرَةً

**16:66 And there is indeed a lesson for you in the An'am (cattle).**

نُّسْقِيكُمْ مِّمَّا فِى بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِلشَّارِبِينَ

**We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.**

وَمِن ثَمَرَتِ النَّخِيلِ وَالأَعْنَـبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا

**16:67 And from the fruits of date palms and grapes, you derive strong drink and a goodly provision.**

إِنَّ فِى ذلِكَ لآيَةً لِّقَوْمٍ يَعْقِلُونَ

**There is indeed a sign in this for those of reason.**

## Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

Allah says,

وَإِنَّ لَكُمْ ...

there is for you (- O mankind -)

... فِي الأَنْعَامِ ...

in the cattle,

meaning camels, cows and sheep,

... لَعِبْرَةً ...

a lesson,

meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

... نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ ...

We have made a drink for you out of what is in its belly,

> meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another **Ayah** it is `in their bellies.' Either way is plausible.

He said,

... مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا ...

from between excretions and blood, pure milk;

meaning it is free of blood, and is pure in its whiteness, taste and sweetness.

> It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets mixed with another after separating, and none of them is affected by the other.

... لَّبَنًا خَالِصًا سَآئِغًا لِلشَّارِبِينَ (٦٦)

pure milk; palatable to the drinkers.

> meaning nothing to cause one to choke on it.

When Allah mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating **Nabidh** (drink made from dates) before it was forbidden.

Thus He reminds them of His blessings, and says:

وَمِن ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا ...

And from the fruits of date palms and grapes, you derive strong drink,

This indicates that it was permissible to drink it before it was forbidden.

- It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes.
- Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the **Sunnah**.

... سَكَرًا وَرِزْقًا حَسَنًا ...

strong drink and a goodly provision.

Ibn Abbas said:

> "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them.''

According to another report:

> "Strong drink is its unlawful, and the goodly provision is its lawful,''
>
> referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the **Sunnah**.

... إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَعْقِلُونَ (٦٧)

There is indeed a sign in this for those of reason.

> It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this **Ummah** from drinking intoxicants, in order to protect their ability to reason.
>
> Allah says:

وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

سُبْحَـٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not. (36:34-36)

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ

**16:68 And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect.''**

ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا

**16:69 "Then, eat of all fruits, and follow the routes that your Lord made easy (for you).''**

يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ

**There comes forth from their bellies, a drink of varying colors, in which there is a cure for men.**

إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ

**There is indeed a sign in that for people who reflect.**

## In the Bee and its Honey there is Blessing and a Lesson

Allah says,

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨)

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ ...

> And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect. Then, eat of all fruits,

What is meant by inspiration here is guidance.

The bee is guided to make its home in the mountains, in trees and in structures erected by man.

The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allah decrees that the bee will have permission to eat from all fruits and to follow the ways which Allah has made easy for it, wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

... فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلاً ...

> and follow the routes of your Lord made easy (for you),

Qatadah and Abdur-Rahman bin Zayd bin Aslam said:

> "This means, in an obedient way,''
>
> understanding it to be a description of the route of migration.

Ibn Zayd said that this is like the **Ayah**:

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

And We have subdued them for them so that some they may ride and some they may eat. (36:72)

He said:

"Do you not see that they move the bees' home from one land to another, and the bees follow them!''

The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., `follow these routes as they are easy for you.'

This was stated by Mujahid.

Ibn Jarir said that both opinions are correct.

... يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاء لِلنَّاسِ ...

There comes forth from their bellies, a drink of varying colors, wherein is healing for men.

meaning, honey, that is white, yellow, red, or of other good colors, depending on the different things that the bees eat.

... فِيهِ شِفَاء لِلنَّاسِ ...

in which there is a cure for men.

meaning there is a cure in honey for diseases that people suffer from.

Some of those who spoke about the study of Prophetic medicine said that;

if (Allah) had said, `in which there is the cure for men', then it would be the remedy for all diseases,

but He said, `in which there is a cure for men', meaning that it is the right treatment for every "cold'' disease, because it is "hot'', and a disease should be treated with its opposite.

Al-Bukhari and Muslim recorded in their **Sahihs** from Qatadah from Abu Al-Mutawakkil Ali bin Dawud An-Naji from Abu Sa`id Al-Khudri that;

> a man came to the Messenger of Allah and said, "My brother is suffering from diarrhea.''
>
> He said, اسْقِهِ عَسَلًا (Give him honey to drink).
>
> The man went and gave him honey, then he came back and said, "O Messenger of Allah! I gave him honey to drink, and he only got worse.''
>
> The Prophet said,
>
> اذْهَبْ فَاسْقِهِ عَسَلًا
>
> Go and give him honey to drink.
>
> So he went and gave him honey, then he came back and said, "O Messenger of Allah! it only made him worse.''
>
> The Prophet said,
>
> صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ، اذْهَبْ فَاسْقِهِ عَسَلًا
>
> Allah speaks the truth and your brother's stomach is lying. Go and give him honey to drink.
>
> So he went and gave him honey, and he recovered.''

It is reported in the Two **Sahihs** from A'ishah, may Allah be pleased with her, that the Messenger of Allah used to like sweet things and honey.

This is the wording of Al-Bukhari, who also reported in his **Sahih** from Ibn Abbas that the Messenger of Allah said:

الشِّفَاءُ فِي ثَلَاثَةٍ:

- فِي شَرْطَةِ مِحْجَمٍ،
- أَوْ شَرْبَةِ عَسَلٍ،
- أَوْ كَيَّةٍ بِنَارٍ،

وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ

Healing is to be found in three things:

- the cut made by the cupper, or
- drinking honey, or
- in branding with fire (cauterizing),

but I have forbidden my Ummah to use branding.

... إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (٦٩)

There is indeed a sign in that for people who reflect.

meaning in the fact that Allah inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen.

From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّـكُمْ وَمِنكُم مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَىْ لاَ يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

**16:70 And Allah created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is Knowing, capable of all things.**

## In Man there is a Lesson

Allah says,

وَاللّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لاَ يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللّهَ عَلِيمٌ قَدِيرٌ (٧٠)

And Allah created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is Knowing, capable of all things.

> Allah tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allah says:
>
> اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ
>
> Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness. (30:54)

... لِكَيْ لاَ يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ...

so that they know nothing after having known.

> meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility.

Thus Al-Bukhari, when commenting on this **Ayah**, reported a narration from Anas bin Malik that the Messenger of Allah used to pray:

أعُوذُ بِكَ مِنَ

- الْبُخْلِ
- وَالْكَسَلِ
- وَالْهَرَمِ،
- وَأَرْذَلِ الْعُمُرِ
- وَعَذَابِ الْقَبْرِ،
- وَفِتْنَةِ الدَّجَّالِ
- وَفِتْنَةِ الْمَحْيَا وَالْمَمَات

I seek refuge with You from

- miserliness,
- laziness,
- old age,
- senility,
- the punishment of the grave,
- the **Fitnah** of the **Dajjal** and
- the trials of life and death.

Zuhayr bin Abi Sulma said, in his famous Mu`allaqah:

> "I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired. I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old.''

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِى الْرِّزْقِ فَمَا الَّذِينَ فُضِّلُواْ بِرَآدِّى رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَـنُهُمْ فَهُمْ فِيهِ سَوَآءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

**16:71 And Allah honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allah!**

## There is a Sign and a Blessing in Matters of People's Livelihood

Allah says,

وَاللّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الْرِّزْقِ فَمَا الَّذِينَ فُضِّلُواْ بِرَآدِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاء ...

And Allah honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that.

Allah explains to the idolators the ignorance and disbelief involved in their claim that Allah has partners while also admitting that these partners are His servants. In their **Talbiyah** for **Hajj**, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns.''

Allah says, denouncing them: `You would not accept for your servant to have an equal share in your wealth, so how is it that Allah would accept His servant to be His equal in divinity and glory As Allah says elsewhere:

> ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَـنُكُمْ مِّن شُرَكَآءَ فِى مَا رَزَقْنَـكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ
>
> He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other! (30:28)

Al-Awfi reported that Ibn Abbas mentioned this **Ayah**, saying,

> "Allah is saying - `If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power!'

Thus Allah says:

... أَفَبِنِعْمَةِ اللّهِ يَجْحَدُونَ (٧١)

Do they then deny the favor of Allah!

According to another report, Ibn Abbas said:

"How can they accept for Me that which they do not accept for themselves!''

أَفَبِنِعْمَةِ اللّهِ يَجْحَدُونَ

Do they then deny the favor of Allah!

meaning, they assign to Allah a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him.

Al-Hasan Al-Basri said:

"Umar bin Al-Khattab wrote this letter to Abu Musa Al-Ash`ari:

`Be content with your provision in this world, for the Most Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allah and fulfill the duties which are his by virtue of his wealth...'''

It was reported by Ibn Abi Hatim.

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِّنْ أَزْوَجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ

**16:72 And Allah has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions.**

أَفَبِالْبَـطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

**Do they then believe in false deities and deny favor of Allah!**

## Among His Blessings and Signs are Mates, Children and Grandchildren

Allah says,

وَاللّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً ...

And Allah has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons,

Allah mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Adam male and female, and has made the females wives or mates for the males.

Then Allah mentions that from these wives He creates children and grandchildren, one's children's children.

This was the opinion of Ibn Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd.

Shu`bah said, narrating from Abu Bishr from Sa`id bin Jubayr from Ibn Abbas:

"Children and grandchildren, who are one's children and one's children's children.''

It was also said that this means servants and helpers, or it means sons-in-law or in-laws.

I say:

if we understand وَحَفَدَةً (grandsons), to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

... وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ...

and has granted you good provisions.

meaning your food and drink.

Then Allah denounces those who associate others in worship with the One Who bestows blessings on them:

... أَفَبِالْبَاطِلِ يُؤْمِنُونَ ...

Do they then believe in false deities,

meaning idols and rivals to Allah.

... وَبِنِعْمَتِ اللّهِ هُمْ يَكْفُرُونَ (٧٢)

and deny the favor of Allah.

meaning, by concealing the blessings that Allah has given them and attributing them to others.

According to a **Sahih Hadith**, the Prophet said:

إِنَّ اللهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مُمْتَنًّا عَلَيْهِ:

أَلَمْ أُزَوِّجْكَ؟

أَلَمْ أُكْرِمْكَ؟

أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ ؟

Allah will say to His servant on the Day of Resurrection, reminding him of His blessings:

"Did I not give you a wife?

Did I not honor you?

Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?"

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَـوَتِ وَالاٌّرْضِ شَيْئًا وَلاَ يَسْتَطِيعُونَ

**16:73 And they worship others besides Allah such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.**

فَلاَ تَضْرِبُواْ لِلَّهِ الاٌّمْثَالَ

**16:74 So do not give examples on behalf of Allah.**

إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ

**Truly, Allah knows and you know not.**

## Denouncing the Worship of anything besides Allah

Allah tells

وَيَعْبُدُونَ مِن دُونِ اللَّهِ ...

And they worship others besides Allah,

Allah tells us about the **Mushrikin** who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him.

He says:

... مَا لاَ يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالأَرْضِ شَيْئًا ...

such as do not have power to grant them any provision from the heavens or the earth,

meaning, nobody can cause rain to fall, or make plants and trees grow.

... وَلاَ يَسْتَطِيعُونَ (٧٣)

nor the ability to do so.

They cannot do these things for them- selves, even if they wanted to.

Thus Allah says:

فَلاَ تَضْرِبُواْ لِلّهِ الأَمْثَالَ ...

So do not give examples on behalf of Allah.

meaning, do not set up rivals to Him or describe anything as being like Him.

... إِنَّ اللّهَ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ (٧٤)

Truly, Allah knows and you know not.

meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

ضَرَبَ اللَّهُ مَثَلاً عَبْدًا مَّمْلُوكًا لاَّ يَقْدِرُ عَلَى شَىْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ

**16:75 Allah gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal (By no means).**

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

**All the praises and thanks are to Allah. Nay! (But) most of them know not.**

## The Example of the Believer and the Disbeliever, or the Idol and the True God

Allah tells:

ضَرَبَ اللّهُ مَثَلاً عَبْدًا مَّمْلُوكًا لاَّ يَقْدِرُ عَلَى شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ...

16:75 Allah gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal (By no means).

Al-Awfi reported that Ibn Abbas said:

"This is the example which Allah gives of the disbeliever and the believer.''

This was also the view of Qatadah and Ibn Jarir.

The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer.

Ibn Abi Najih reported that Mujahid said:

"This is an example given of the idol and the True God - can they be the same!'' Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish.

Allah says:

... الْحَمْدُ لِلّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ (٧٥)

All the praises and thanks are to Allah.

Nay! (But) most of them know not.

وَضَرَبَ اللَّهُ مَثَلاً رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لاَ يَقْدِرُ عَلَى شَىْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاهُ أَيْنَمَا يُوَجِّههُّ لاَ يَأْتِ بِخَيْرٍ

**16:76 And Allah gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good.**

هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَطٍ مُّسْتَقِيمٍ

**Is such a man equal to one who commands justice, and is himself on the straight path!**

## Another Example

Allah tells:

وَضَرَبَ اللّهُ مَثَلاً رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لاَ يَقْدِرُ عَلَىَ شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاهُ ...

And Allah gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master;

Mujahid said,

"This also refers to idols and the True God, may He be exalted.''

Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

... أَيْنَمَا يُوَجِّههُّ ...

whichever way he directs him,

meaning, wherever he sends him.

... لاَ يَأْتِ بِخَيْرٍ ...

he brings no good.

meaning, he does not succeed in what he wants.

... هَلْ يَسْتَوِي ...

Is such a man equal,

meaning, a man who has these attributes,

... هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ ...

to one who commands justice,

meaning fairness, one whose words are true and whose deeds are righteous.

... وَهُوَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٧٦)

and is himself on the straight path.

Al-Awfi reported that Ibn Abbas said:

"This is also an example of the disbeliever and the believer,'' as in the previous **Ayah**.

وَلِلَّهِ غَيْبُ السَّمَـوَتِ وَالاٌّرْضِ

**16:77 And to Allah belongs the Unseen of the heavens and the earth.**

وَمَآ أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

**And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is able to do all things.**

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَـتِكُمْ لاَ تَعْلَمُونَ شَيْئًا

**16:78 And Allah has brought you out from the wombs of your mothers while you knew nothing.**

وَجَعَلَ لَكُمُ الْسَّمْعَ وَالأٌّبْصَـرَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

**And He gave you hearing, sight, and hearts, that you might give thanks.**

أَلَمْ يَرَوْاْ إِلَى الطَّيْرِ مُسَخَّرَتٍ فِى جَوِّ السَّمَآءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ

**16:79 Do they not see the birds held (flying) in the midst of the sky! None holds them up but Allah.**

إِنَّ فِى ذلِكَ لاّيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

**Verily, in this are clear signs for people who believe.**

## The Unseen belongs to Allah and only He has Knowledge of the Hour

Allah says:

وَلِلّهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ ...

And to Allah belongs the Unseen of the heavens and the earth.

Allah tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allah informs about as He wills.

His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!'' and it is, as Allah says:

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

meaning, whatever He wills happens in blinking.

Thus Allah says here:

... وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٧٧)

And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is Able to do all things.

Elsewhere, Allah says:

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

> The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person. (31:28)

## Among the Favors Allah has granted People are Hearing, Sight and the Heart

Allah says:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (٧٨)

And Allah has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.

> Allah mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial.
>
> These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak.

Allah has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhari reported in his **Sahih** from Abu Hurayrah that the Messenger of Allah said:

يَقُولُ تَعَالَى:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ،

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَفْضَلُ مِنْ أَدَاءِ مَا افْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ،

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا،

وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ دَعَانِي لَأُجِيبَنَّهُ، وَلَئِنِ اسْتَعَاذَ بِي لَأُعِيذَنَّهُ،

وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ

Allah says:

"Whoever takes My friend as an enemy, has declared war on Me.

My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing **Nawafil** (supererogatory) deeds until I love him.

And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks.

Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it.

I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable.''

The meaning of the **Hadith** is that when a person is sincere in his obedience towards Allah, all his deeds are done for the sake of Allah, so he only hears for the sake of Allah, he only sees for the sake of Allah - meaning he only listens to or looks at what has been allowed by Allah. He does not strike or walk except in obedience to Allah, seeking Allah's help in all of these things. Thus in some versions of the **Hadith**, narrated outside the **Sahih**, after the phrase "his foot with which he walks'', there is added:

فَبِي يَسْمَعُ، وَبِي يُبْصِرُ، وَبِي يَبْطِشُ، وَبِي يَمْشِي

So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.

Thus Allah says:

وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

And He gave you hearing, sight, and hearts that you might give thanks.

Elsewhere, He says:

قُلْ هُوَ الَّذِى أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالاٌّبْصَـرَ وَالاٌّفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ

قُلْ هُوَ الَّذِى ذَرَأَكُمْ فِى الاٌّرْضِ وَإِلَيْهِ تُحْشَرُونَ

Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give.

Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).'' (67:23-24)

## In the Subjection of the Birds in the Sky there is a Sign

Allah says:

أَلَمْ يَرَوْاْ إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاء مَا يُمْسِكُهُنَّ إِلاَّ اللّهُ ...

Do they not see the birds held (flying) in the midst of the sky! None holds them up but Allah.

Then Allah tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allah says in Surah **Al-Mulk**:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَـفَّـتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلاَّ الرَّحْمَـنُ إِنَّهُ بِكُلِّ شَىْءٍ بَصِيرٌ

Do they not see the birds above them, spreading their wings out and folding them in None holds them up except the Most Gracious (Allah). Verily, He is the All-Seer of everything. (67:19)

And here Allah says:

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٧٩)

Verily, in this are clear signs for people who believe.

وَاللَّهُ جَعَلَ لَكُمْ مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّن جُلُودِ الأَنْعَـمِ بُيُوتًا تَسْتَخِفُّونَـهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَـمَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَـثاً وَمَتَـعاً إِلَى حِينٍ

**16:80 And Allah had made your homes a place of rest for you, and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.**

وَاللَّهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلَـلاً وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَـناً وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَبِيلَ تَقِيكُم بَأْسَكُمْ

**16:81 And Allah has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence.**

كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

**Thus does He perfect His favor for you, that you may submit yourselves to His will.**

فَإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ الْمُبِينُ

**16:82 Then, if they turn away, your duty (O Muhammad) is only to convey (the Message) in a clear way.**

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَـفِرُونَ

**16:83 They recognize the grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers.**

## Homes, Furnishings and Clothing are also Blessings from Allah

Allah says:

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الأَنْعَامِ بُيُوتًا ...

And Allah had made your homes a place of rest for you, and made dwellings for you out of the hides of the cattle,

Allah mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all

kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled.

Thus Allah says:

... تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ...

which you find so light when you travel and when you camp;

... وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا ...

out of their wool, fur and hair,

refers to sheep, camels and goats respectively.

... أَثَاثًا ...

furnishings,

meaning what you take from them, i.e., wealth.

It was also said that it means articles of convenience, or clothing.

The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade.

Ibn Abbas said:

`**Al-Athath** means articles of convenience and comfort.''

This was also the view of Mujahid, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Atiyah Al-`Awfi, Ata' Al-Khurasani, Ad-Dahhak and Qatadah.

... وَمَتَاعًا إِلَى حِينٍ (٨٠)

and articles of convenience - comfort for a while.

The phrase, إِلَى حِينٍ (for a while) means,

until the appointed time.

## Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allah

Allah says:

وَاللّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلاَلاً ...

And Allah has made shade for you out of that which He has created,

Qatadah said:

"This means trees.''

... وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا ...

and He has made places of refuge in the mountains for you,

meaning fortresses and strongholds.

... وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ ...

and He has made garments for you to protect you from the heat,

meaning clothing of cotton, linen and wool.

... وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ...

and coats of mail to protect you from your violence.

such as shields made of layers of sheet iron, coats of mail and so on.

... كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ ...

Thus does He perfect His favor for you,

meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

... لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

that you may submit yourselves to His will.

This is interpreted by the majority to mean submitting to Allah or becoming Muslim.

## All the Messenger has to do is convey the Message

Allah says:

فَإِن تَوَلَّوْاْ ...

Then, if they turn away,

meaning, after this declaration and reminder, do not worry about them.

... فَإِنَّمَا عَلَيْكَ الْبَلاَغُ الْمُبِينُ (٨٢)

your duty (O Muhammad) is only to convey (the Message) in a clear way),

and you have delivered the Message to them.

يَعْرِفُونَ نِعْمَتَ اللّهِ ثُمَّ يُنكِرُونَهَا ...

They recognize the grace of Allah, yet they deny it,

meaning they know that Allah is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

... وَأَكْثَرُهُمُ الْكَافِرُونَ (٨٣)

and most of them are disbelievers.

وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لاَ يُؤْذَنُ لِلَّذِينَ كَفَرُواْ وَلاَ هُمْ يُسْتَعْتَبُونَ

**16:84 And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness.**

وَإِذَا رَأَى الَّذِينَ ظَلَمُواْ الْعَذَابَ فَلاَ يُخَفَّفُ عَنْهُمْ وَلاَ هُمْ يُنظَرُونَ

**16:85 And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.**

وَإِذَا رَءا الَّذِينَ أَشْرَكُواْ شُرَكَآءهُمْ قَالُواْ رَبَّنَا هَـؤُلآء شُرَكَآؤُنَا الَّذِينَ كُنَّا نَدْعُوْا مِن دُونِكَ

**16:86 And when those who associated partners with Allah see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you.''**

فَألْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَـذِبُونَ

**But they will throw back their statement at them (saying): "You indeed are liars!''**

وَأَلْقَوْاْ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ

**16:87 And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.**

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ

**16:88 Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment on top of the torment because of the corruption they spread.**

## The Plight of the Idolators on the Day of Judgement

Allah says:

وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ...

And on the Day when We resurrect a witness from each nation,

Allah tells about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allah.

... ثُمَّ لاَ يُؤْذَنُ لِلَّذِينَ كَفَرُواْ ...

then, those who disbelieved will not be given leave.

meaning, they will not be allowed to offer any excuse, as Allah says:

هَـذَا يَوْمُ لاَ يَنطِقُونَ

وَلاَ يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

That will be a Day when they do not speak. And they will not be permitted to present any excuse. (77:35-36)

Hence, Allah says:

... وَلاَ هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

وَإِذَا رَأَى الَّذِينَ ظَلَمُواْ ...

nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness. And once those who did wrong see,

meaning those who associated others in worship with Allah,

... الْعَذَابَ فَلاَ يُخَفَّفُ عَنْهُمْ ...

the torment, it will not decrease for them,

meaning it will not be reduced for them even for a moment.

... وَلاَ هُمْ يُنظَرُونَ (٨٥)

nor will they be given respite.

meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account.

Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees.

Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allah,'' and so and so, mentioning different types of people, as was reported in the **Hadith**.

Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed.

Allah says:

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظاً وَزَفِيراً

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

لاَّ تَدْعُواْ الْيَوْمَ ثُبُوراً وَحِداً وَادْعُواْ ثُبُوراً كَثِيراً

When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction.

Today, do not scream for one destruction, but scream repeatedly for destruction. (25:12-14)

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it. (18:53)

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ

If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help.

Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite. (21:39-40)

## The gods of the Idolators will disown Them at the Time when They need them most

Then Allah tells us that their gods will disown them when they need them most.

He says:

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءهُمْ ...

And when those who associated partners with Allah see their partners,

meaning, those whom they used to worship in this world.

... قَالُوا رَبَّنَا هَؤُلَاء شُرَكَآؤُنَا الَّذِينَ كُنَّا نَدْعُوْ مِن دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ (٨٦)

they will say: "Our Lord! These are our partners whom we used to call upon besides you.''

But they will throw their statements back at them (saying): "You are indeed liars!''

i.e., those gods will say to them, `you are lying. We never commanded you to worship us.'

Allah says:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls upon others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship, (46:5-6)

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

And they have taken gods besides Allah, that they might give them honor, power and glory.

Nay, but they will deny their worship, and become their adversaries (on the Day of Resurrection). (19:81-82)

**Al-Khalil** (Ibrahim) said:

ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ

but on the Day of Resurrection, you will disown each other. (29:25)

And Allah says:

وَقِيلَ ادْعُواْ شُرَكَآءَكُمْ

And it will be said (to them): "Call upon your partners.'' (28:64)

And there are many other similar **Ayat**.

## Everything will surrender to Allah on the Day of Resurrection

Allah says:

وَأَلْقَوْاْ إِلَى اللّهِ يَوْمَئِذٍ السَّلَمَ ...

And they will offer (their full) submission to Allah on that Day,

Qatadah and Ikrimah said:

"They will humble themselves and surrender on that Day,''

i.e., they will all surrender to Allah, there will not be anyone who does not hear and obey.

As Allah says:

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا

How clearly will they see and hear, the Day when they will appear before Us! (19:38)

meaning, they will see and hear better than they have ever seen and heard before.

And Allah says:

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا

And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.'' (32:12)

وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ

And (all) faces shall be humbled before the Ever Living, the Sustainer. (20:111)

meaning, they will humble and submit themselves.

وَأَلْقَوْاْ إِلَى اللّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ (٨٧)

And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to..

## Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allah tells us:

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللّهِ زِدْنَاهُمْ عَذَابًا ...

... فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ (٨٨)

Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment,

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allah says:

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ

And they prevent others from him and they themselves keep away from him. (6:26)

meaning they forbade others to follow him and they themselves shunned him, but:

وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

they destroyed only themselves, while they do not realize it.

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allah says:

قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

For each one there is double (torment), but you know not. (7:38)

وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَـؤُلآءِ

**16:89 And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these.**

وَنَزَّلْنَا عَلَيْكَ الْكِتَـبَ تِبْيَانًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

**And We have revealed the Book (the Qur'an) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.**

## Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allah addressed His servant and Messenger Muhammad, saying:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَـؤُلاء ...

And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these),

meaning, your **Ummah**.

The **Ayah** means: remember that Day and its terrors, and the great honor and high position that Allah has bestowed upon you.

This is like the **Ayah** with which Abdullah bin Mas`ud ended when he recited to the Messenger of Allah from the beginning of Surah **An-Nisa'**. When he reached the **Ayah**:

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَـؤُلاءِ شَهِيداً

How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these! (4:41)

the Messenger of Allah said to him:

حَسْبُك

Enough.

Ibn Mas`ud said:

> "I turned to him and saw his eyes streaming with tears.''

## The Qur'an explains Everything

Allah says:

... وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ ...

(And We revealed the Book (the Qur'an) to you as an explanation of everything,) Ibn Mas`ud said: ")Allah( made it clear that in this Qur'an there is complete knowledge and about everything.'' The Qur'an contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

... وَهُدًى ...

a guidance,

means, for their hearts.

... وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (٨٩)

a mercy, and good news for the Muslims.

Al-Awza`i said: وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (And We have revealed the Book (the Qur'an) as an explanation of everything),

> meaning, with the **Sunnah**. The is the reason why the phrase, وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ (And We have revealed the Book to you), is mentioned immediately after the phrase,
>
> ... وَجِئْنَا بِكَ شَهِيدًا عَلَى هَـؤُلاء ...
>
> And We shall bring you (O Muhammad) as a witness against these.
>
> > the meaning - and Allah knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.
>
> فَلَنَسْـَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَلَنَّ الْمُرْسَلِينَ
>
> Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers. (7:6)
>
> فَوَرَبِّكَ لَنَسْـَلَنَّهُمْ أَجْمَعِينَ
>
> عَمَّا كَانُواْ يَعْمَلُونَ
>
> So by your Lord We question them all about what they did. (15:92-92)
>
> يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ قَالُواْ لاَ عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّـمُ الْغُيُوبِ
>
> On the Day when Allah gathers the Messengers together and says to them: "What was the response you received (to your Message)!''
>
> They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden.'' (5:109)

And Allah says:

إِنَّ الَّذِى فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَآدُّكَ إِلَى مَعَادٍ

Verily, He Who obligated the Qur'an upon you (O Muhammad) will surely bring you back to the return. (28:85)

meaning, the One Who gave you the obligation of conveying the Qur'an will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you.

This is one of the opinions, and it presents a good understanding of it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإْحْسَانِ وَإِيتَآءِ ذِى الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

**16:90 Verily, Allah orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.**

## The Command to be Fair and Kind

Allah says:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ ...

Verily, Allah orders justice and kindness,

Allah tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment.

As He says:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُواْ بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـبِرينَ

And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient. (16:126)

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. (42:40)

وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ

and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him. (5:45)

And there are other **Ayat** which support the institution of justice in Islam, as well as encouraging a fair and generous attitude.

## The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

Allah says:

... وَإِيتَاء ذِي الْقُرْبَى ...

and giving (help) to relatives,

meaning that Allah is commanding us to uphold the ties of kinship, as He says:

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلاَ تُبَذِّرْ تَبْذِيرًا

And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift. (17:26)

... وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ ...

and He forbids immoral sins, and evil.

**Fahsha'** refers to all things that are forbidden, and **Munkar** refers to those forbidden deeds that are committed openly by the one who does them.

Hence Allah says elsewhere:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly or secretly. (7:33)

... وَالْبَغْيِ ...

**Baghy**,

refers to aggression towards people.

In a **Hadith**, the Prophet said:

مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ

There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.

... يَعِظُكُمْ ...

He admonishes you,

meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

... لَعَلَّكُمْ تَذَكَّرُونَ (٩٠)

so that perhaps you may take heed.

Ash-Sha`bi reported that Shatiyr bin Shakl said:

"I heard Ibn Mas`ud say:

`The most comprehensive **Ayah** in the Qur'an is in Surah **An-Nahl**:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ...

Verily, Allah enjoins justice and kindness...'''

It was reported by Ibn Jarir.

## The Eyewitness Account of `Uthman

Concerning the revelation of this **Ayah**, Imam Ahmad reported a **Hasan Hadith** from Abdullah bin Abbas who said:

"While the Messenger of Allah was sitting in the courtyard of his house, Uthman bin Maz`un passed by and smiled at the Messenger of Allah.

The Messenger of Allah said to him,

أَلَا تَجْلِسُ؟

Won't you sit down?

He said, `Certainly.'

So the Messenger of Allah sat facing him, and while they were talking, the Messenger of Allah began looking up at the sky, looking at it for a while, then he brought his gaze down until he was looking at the ground to his right. Then the Messenger of Allah turned slightly away from his companion Uthman to where he was looking. Then he began to tilt his head as if trying to understand something, and Ibn Maz`un was looking on.

When the matter was finished and he had understood what had been said to him, the Messenger of Allah stared at the sky again as he had the first time, looking at whatever he could see until it disappeared. Then he turned back to face Uthman again.

Uthman said, `O Muhammad, I have never seen you do anything like you did today while I was sitting with you.'

The Messenger of Allah said:

وَمَا رَأَيْتَنِي فَعَلْتُ ؟

What did you see me do?

Uthman said: `I saw you staring at the sky, then you lowered your gaze until you were looking to your right, then you turned to him and left me. Then you tilted your head as if you were trying to understand something that was being said to you.'

The Messenger of Allah said to him, أَلَا تَجْلِسُ (Won't you sit down)?

Uthman said, `Yes'.

The Messenger of Allah said:

أَتَانِي رَسُولُ اللهِ آنِفًا وَأَنْتَ جَالِس

A messenger from Allah came to me just now, when you were sitting here.

Uthman said, `A messenger from Allah!'

The Messenger of Allah said, Yes.

Uthman said, `And what did he say to you?'

The Messenger of Allah said:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ...

Verily, Allah orders justice and kindness...

Uthman said:

That was when faith was established in my heart and I began to love Muhammad.''

It is a **Hasan Hadith** having a good connected chain of narrators in which their hearing it from each other is clear.

وَأَوْفُواْ بِعَهْدِ اللَّهِ إِذَا عَـهَدتُّمْ وَلاَ تَنقُضُواْ الاٌّيْمَـنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً

**16:91 And fulfill the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor.**

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

**Verily, Allah knows what you do.**

وَلاَ تَكُونُواْ كَالَّتِى نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَـثًا تَتَّخِذُونَ أَيْمَـنَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِىَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَـمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

**16:92 And do not be like the one who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.**

## The Command to fulfill the Covenant

Allah says:

وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَاهَدتُّمْ ...

And fulfill the covenants (taken in the Name of) Allah when you have taken them,

This is one of the commands of Allah, to fulfill covenants, keep promises and to fulfill oaths after confirming them.

Thus Allah says:

... وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا ...

and do not break the oaths after you have confirmed them.

There is no conflict between this and the **Ayat**:

وَلاَ تَجْعَلُواْ اللَّهَ عُرْضَةً لاًّيْمَـنِكُمْ

> And do not use Allah as an excuse in your oaths. (2:224)

ذلِكَ كَفَّارَةُ أَيْمَـنِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَـنَكُمْ

> That is the expiation for oaths when you have sworn. And protect your oaths. (5:89)
>
> meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this **Ayah** (16:91) and the **Hadith** reported in the Two **Sahihs** according to which the Prophet said:

إِنِّي وَاللهِ إِنْ شَاءَ اللهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا وَفِي رِوَايَةٍ وَكَفَّرْتُ عَنْ يَمِينِي

> By Allah, if Allah wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath.
>
> According to another report he said:
>
> "and I offer penance for my oath.''

There is no contradiction at all between all of these texts and the **Ayah** under discussion here, which is: وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا (and do not break the oaths after you have confirmed them), because these are the kinds of oaths that have to do with covenants and promises, not

the kind that have to do with urging oneself to do something or preventing him from doing something.

Therefore Mujahid said concerning this **Ayah**: **وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا** (and do not break the oaths after you have confirmed them),

> "The oath here refers to oaths made during **Jahiliyyah**.''

This supports the **Hadith** recorded by Imam Ahmad from Jubayr bin Mut`im, who said that the Messenger of Allah said:

> لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّة
>
> There is no oath in Islam, and any oath made during the **Jahiliyyah** is only reinforced by Islam.
>
> This was also reported by Muslim.
>
> The meaning is that Islam does not need oaths as they were used by the people of the **Jahiliyyah**; adherence to Islam is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two **Sahihs** it was reported that Anas said:

> "The Messenger of Allah swore the treaty of allegiance between the **Muhajirin** (emigrants) and the Ansar (helpers) in our house.''
>
> This means that he established brotherhood between them, and they used to inherit from one another, until Allah abrogated that. And Allah knows best.

... وَقَدْ جَعَلْتُمُ اللّهَ عَلَيْكُمْ كَفِيلاً ...

- and indeed you have appointed Allah as your guarantor.

... إِنَّ اللّهَ يَعْلَمُ مَا تَفْعَلُونَ (٩١)

Verily, Allah knows what you do.

This is a warning and a threat to those who break their oaths after confirming them.

Allah says:

وَلاَ تَكُونُواْ كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا ...

And do not be like the one who undoes the thread which she has spun, after it has become strong,

Abdullah bin Kathir and As-Suddi said:

"This was a foolish woman in Makkah. Every time she spun thread and made it strong, she would undo it again.''

Mujahid, Qatadah and Ibn Zayd said:

"This is like the one who breaks a covenant after confirming it.''

This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it.

The word **Ankathan** could be referring back to the word translated as "undoes'', reinforcing the meaning,

or it could be the predicate of the verb "to be'', meaning, do not be **Ankathan**, the plural of **Nakth** (breach, violation), from the word **Nakith** (perfidious).

Hence after this, Allah says:

... تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ ...

by taking your oaths as a means of deception among yourselves,

meaning for the purposes of cheating and tricking one another.

... أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ ...

when one group is more numerous than another group.

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so.

Allah forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujahid said:

"They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do.''

Ad-Dahhak, Qatadah and Ibn Zayd said something similar.

... إِنَّمَا يَبْلُوكُمُ اللّهُ بِهِ ...

Allah only tests you by this,

Sa`id bin Jubayr said:

"This means (you are tested) by the large numbers.''

This was reported by Ibn Abi Hatim.

Ibn Jarir said:

"It means (you are being tested) by His command to you to adhere to your covenants.''

... وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٩٢)

And on the Day of Resurrection, He will certainly clarify that which you differed over.

Everyone will be rewarded or punished in accordance with his deeds, good or evil.

وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَـكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ

**16:93 And had Allah willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills.**

وَلَتُسْـَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ

**But you shall certainly be called to account for what you used to do.**

وَلاَ تَتَّخِذُواْ أَيْمَـنَكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُواْ الْسُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

**16:94 And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.**

وَلاَ تَشْتَرُواْ بِعَهْدِ اللَّهِ ثَمَناً قَلِيلاً إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

**16:95 And do not use an oath by Allah for the purchase of little value, what is with Allah is better for you if you only knew.**

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

**16:96 Whatever you have will be exhausted, and what is with Allah will remain.**

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُواْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ

**And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.**

## If Allah had willed, He would have made all of Humanity one Nation

Allah says:

وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ ...

And had Allah willed, He would have made you,

meaning - O mankind,

... أُمَّةً وَاحِدَةً ...

(all) one nation,

This is like the **Ayah**:

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الأَرْضِ كُلُّهُمْ جَمِيعًا

And had your Lord willed, all of those on earth would have believed together. (10:99),

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ

And if your Lord had so willed, He would surely, have made mankind one **Ummah** (nation or community), but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them. (11:118-119)

Similarly, Allah says here:

... وَلَكِن يُضِلُّ مَن يَشَاء وَيَهْدِي مَن يَشَاء ...

but He allows whom He wills to stray and He guides whom He wills.

... وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ (٩٣)

But you shall certainly be called to account for what you used to do.

> i.e. on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scalish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

## The Prohibition on taking an Oath for Purposes of Treachery

Allah says:

وَلاَ تَتَّخِذُواْ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا ...

And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted,

> Allah warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted.
>
> This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allah. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islam.

Thus Allah says:

... وَتَذُوقُواْ السُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ (٩٤)

and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.

## Do not break Oaths for the sake of Worldly Gain

Then Allah says:

وَلاَ تَشْتَرُواْ بِعَهْدِ اللّهِ ثَمَنًا قَلِيلاً ...

And do not use an oath by Allah for the purchase of little value.

meaning, do not neglect an oath sworn in the Name of Allah for the sake of this world and its attractions, for they are few, and even if the son of Adam were to gain this world and all that is in it, that which is with Allah is better for him,

... إِنَّمَا عِندَ اللّهِ هُوَ خَيْرٌ لَّكُمْ ...

what is with Allah is better for you if you only knew.

i.e., the reward of Allah is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allah has promised.

This is why Allah says:

... إِن كُنتُمْ تَعْلَمُونَ (٩٥)

مَا عِندَكُمْ يَنفَدُ ...

if you only knew. Whatever you have will be exhausted,

meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

... وَمَا عِندَ اللّهِ بَاقٍ ...

and what is with Allah will remain.

meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

... وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُواْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ (٩٦)

And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.

Here the Lord swears, with the **Lam** of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

مَنْ عَمِلَ صَـلِحاً مِّن ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ

**16:97 Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.**

## Righteous Deeds and their Reward

Allah says:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ (٩٧)

Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them

their rewards in proportion to the best of what they used to do.

> This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allah and the **Sunnah** of His Prophet, with a heart that believes in Allah and His Messenger, while believing that these deeds are commanded and enjoined by Allah.
>
> Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter.
>
> The good life includes feeling tranquility in all aspects of life.

It has been reported that;

> Ibn Abbas and a group (of scholars) interpreted it to mean good, lawful provisions.

It was reported that Ali bin Abi Talib interpreted as;

> contentment.
>
> This was also the opinion of Ibn Abbas, Ikrimah and Wahb bin Munabbih.

Ali bin Abi Talhah recorded from Ibn Abbas that;

> it meant happiness.

Al-Hasan, Mujahid and Qatadah said:

> "None gets (this) good life (mentioned) except in Paradise.''

Ad-Dahhak said:

> "It means lawful provisions and worship in this life.''

Ad-Dahhak also said:

> "It means working to obey Allah and finding joy in that.''

The correct view is that a good life includes all of these things. as found in the **Hadith** recorded by Imam Ahmad from Abdullah bin `Amr that the Messenger of Allah said:

قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاه

> He who submits (becomes a Muslim) has succeeded, is given sufficient provisions, and is content with Allah for what he is given.

It was also recorded by Muslim.

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـٰنِ الرَّجِيمِ

**16:98 So when you recite the Qur'an, seek refuge with Allah from Shaytan, the outcast.**

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءامَنُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

**16:99 Verily, he has no power over those who believe and put their trust only in their Lord.**

إِنَّمَا سُلْطَـٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

**16:100 His power is only over those who obey and follow him (Shaytan), and those who join partners with Him (Allah).**

## The Command to seek Refuge with Allah before reciting the Qur'an

Allah says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (٩٨)

So when you recite the Qur'an, seek refuge with Allah from **Shaytan**, the outcast.

This is a command from Allah to His servants upon the tongue of His Prophet, telling them that when they want to read Qur'an, they should seek refuge with Allah from the cursed **Shaytan**.

The **Hadiths** mentioned about seeking refuge with Allah (**Isti`adhah**), were quoted in our discussion at the beginning of this **Tafsir**, praise be to Allah.

The reason for seeking refuge with Allah before reading is that the reader should not get confused or mixed up, and that the **Shaytan** would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allah before starting to read.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا ْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٩٩)

Verily, he has no power over those who believe and put their trust only in their Lord.

Ath-Thawri said:

"He has no power to make them commit a sin they will not repent from.''

Others said:

it means that he has no argument for them.

Others said it is like the **Ayah**:

إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

Except Your chosen servants amongst them. (15:40)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ ...

His power is only over those who obey and follow him (**Shaytan**),

Mujahid said:

"Those who obey him.''

Others said,

> "Those who take him as their protector instead of Allah.''

... وَالَّذِينَ هُم بِهِ مُشْرِكُونَ (١٠٠)

and those who join partners with Him.

> means, those who associate others in worship with Allah.

وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُواْ إِنَّمَآ أَنتَ مُفْتَرٍ

**16:101 And when We change a verse in place of another - and Allah knows best what He reveals - they (the disbelievers) say: "You (O Muhammad) are but a forger.''**

بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

**Rather, most of them know not.**

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُواْ وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

**16:102 Say (O Muhammad); "Ruh-ul-Qudus has brought it (the Qur'an) down from your Lord with truth.'' for the conviction of those who believe, and as a guide and good news for the Muslims.**

## The Idolators' Accusation that the Prophet was a Liar since some Ayat were abrogated, and the Refutation of their Claim

Allah says:

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُواْ ...

And when We change a verse in place of another - and Allah knows best what He reveals - they (the

disbelievers) say: "You (O Muhammad) are but a forger.''

Allah tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allah:

... إِنَّمَا أَنتَ مُفْتَرٍ ...

You are but a forger,

meaning one who tells lies.

But Allah is the Lord Who does whatever He wills, and rules as He wants.

... بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ (١٠١)

Rather, most of them know not.

... بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ...

And when We change a verse (of the Qur'an) in place of another,

Mujahid said:

this means, "We remove one and put another in its place.''

Qatadah said:

this is like the **Ayah**:

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا

Whatever verse We change (abrogate) or omit (the abrogated)...'' (2:106)

Allah said, in response to them:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ ...

Say: "**Ruh-ul-Qudus** has brought it...'' (meaning, Jibril),

... مِن رَّبِّكَ بِالْحَقِّ ...

from your Lord with truth,

> meaning, with truthfulness and justice

... لِيُثَبِّتَ الَّذِينَ آمَنُواْ ...

for the conviction of those who believe,

> so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allah.

... وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ (١٠٢)

and as a guide and good news for the Muslims.

> meaning He has made it a guide and good news to the Muslims who believe in Allah and His Messengers.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ

**16:103 And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him.''**

لِّسَانُ الَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَـذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ

**The tongue of the man they refer to is foreign, while this (the Qur'an) is (in) a clear Arabic tongue.**

## The Idolators' Claim that the Qur'an was taught by a Human, and the Refutation of their Claim

Allah says:

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ...

And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him.''

Allah tells about the idolators' lies, allegations, and slander when they claimed that this Qur'an which Muhammad had recited for them, was actually taught to him by a human.

They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by As-Safa. Maybe the Messenger of Allah used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to.

So in refutation of their claims of fabrication, Allah said:

... لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَـذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ (١٠٣)

The tongue of the man they refer to is foreign, while this (the Qur'an) is a (in) clear Arabic tongue.

meaning, how could it be that this Qur'an with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language! No one with the slightest amount of common sense would say such a thing.

إِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَـتِ اللَّهِ لاَ يَهْدِيهِمُ اللَّهُ وَلَـهُمْ عَذَابٌ أَلِيمٌ

**16:104 Verily, those who do not believe in Allah's Ayat (signs, or revelation), Allah will not guide them, and theirs will be a painful punishment.**

إِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَـتِ اللَّهِ وَأُوْلـئِكَ هُمُ الْكَـذِبُونَ

**16:105 It is only those who do not believe in Allah's Ayat who fabricate the falsehood, and it is they who are liars.**

Allah says:

إِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللّهِ لاَ يَهْدِيهِمُ اللّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٠٤)

Verily, those who do not believe in Allah's **Ayat** (signs, or revelation), Allah will not guide them, and theirs will be a painful punishment.

Allah tells that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger, those who have no intention of believing in that which he has brought from Allah. This kind of people will never be guided to faith by the signs of Allah and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللّهِ وَأُوْلـئِكَ هُمُ الْكَاذِبُونَ (١٠٥)

It is only those who do not believe in Allah's **Ayat** who fabricate the falsehood, and it is they who are liars.

Then Allah informs that His Messenger is not a forger nor a liar, because the one who fabricates falsehood about Allah and His Messenger is the most evil of creatures.

...الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللّهِ ...

Verily, those who do not believe in Allah's **Ayat**,

Allah will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars.

The Messenger Muhammad, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as **Al-Amin** (the Trustworthy) Muhammad.

Thus when Heraclius, the king of the Romans, asked Abu Sufyan about the attributes of the Messenger of Allah, one of the things he said to him was, "Did you ever accuse him of lying before he made his claim?''

Abu Sufyan said, "No''.

Heraclius said,

"He would refrain from lying about people and then go and fabricate lies about Allah.''

مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إيمَـنِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَـنِ وَلَـكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

**16:106 Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.**

ذلِكَ بِأَنَّهُمُ اسْتَحَبُّواْ الْحَيَوةَ الْدُّنْيَا عَلَى الاٌّخِرَةِ

**16:107 That is because they preferred the life of this world over that of the Hereafter.**

وَأَنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الْكَـفِرِينَ

**And Allah does not guide the people who disbelieve.**

أُولَـئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَـرِهِمْ وَأُولَـئِكَ هُمُ الْغَـفِلُونَ

**16:108 They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!**

لاَ جَرَمَ أَنَّهُمْ فِى الاٌّخِرَةِ هُمُ الْخَـسِرونَ

**16:109 No doubt, in the Hereafter they will be the losers.**

## Allah's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allah says:

مَن كَفَرَ بِاللّهِ مِن بَعْدِ إيمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَـكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (١٠٦)

Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.

Allah tells that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it.

ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّواْ الْحَيَاةَ الْدُّنْيَا عَلَى الآخِرَةِ وَأَنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (١٠٧)

That is because they preferred the life of this world over that of the Hereafter. And Allah does not guide the people who disbelieve.

They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allah did not guide their hearts and help them to stand firm in the true religion.

أُولَـئِكَ الَّذِينَ طَبَعَ اللّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَـئِكَ هُمُ الْغَافِلُونَ (١٠٨)

They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!

> He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

لاَ جَرَمَ ...

No doubt,

> means, it is inevitable, and no wonder that those who are like this -

... أَنَّهُمْ فِي الآخِرَةِ هُمُ الْخَاسِرون (١٠٩)

in the Hereafter, they will be the losers.

> meaning, they will lose themselves and their families on the Day of Resurrection.

إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ

except one who was forced while his heart is at peace with the faith,

> This is an exception in the case of one who utters statements of disbelief and verbally agrees with the **Mushrikin** because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilal did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the

intense heat and telling him to admit others as partners with Allah.

He refused, saying, "Alone, Alone.''

And he said, "By Allah, if I knew any word more annoying to you than this, I would say it.''

May Allah be pleased with him.

Similarly, when the Liar Musaylimah asked Habib bin Zayd Al-Ansari, "Do you bear witness that Muhammad is the Messenger of Allah!''

He said, "Yes.''

Then Musaylimah asked, "Do you bear witness that I am the messenger of Allah!''

Habib said, "I do not hear you.''

Musaylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hafiz Ibn Asakir in his biography of Abdullah bin Hudhafah Al-Sahmi, one of the Companions. He said that;

> he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in marriage.''
>
> Abdullah said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muhammad even for an instant, I would not do it.''
>
> The king said, "Then I will kill you.''
>
> Abdullah said, "It is up to you.''
>
> The king gave orders that he should be crucified, and commanded his archers to shoot near his

hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while Abdullah was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones.

The king ordered him to become a Christian, but he still refused. Then he ordered that Abdullah be thrown into the vessel, and he was brought back to the pulley to be thrown in.

Abdullah wept, and the king hoped that he would respond to him, so he called him, but Abdullah said,

> "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allah; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allah.''

According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating''

Abdullah said,

"It is permissible for me (under these circumstances), but I did not want to give you the opportunity to gloat.''

The king said to him, "Kiss my head and I will let you go.''

Abdullah said, "And will you release all the Muslim prisoners with me!''

The king said, "Yes.''

So Abdullah kissed his head and he released him and all the other Muslim prisoners he was holding.

When he came back, Umar bin Al-Khattab said,

"Every Muslim should kiss the head of Abdullah bin Hudhafah, and I will be the first to do so.''

And he stood up and kissed his head. May Allah be pleased with them both.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَـجَرُواْ مِن بَعْدِ مَا فُتِنُواْ ثُمَّ جَـهَدُواْ وَصَبَرُواْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

**16:110 Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.**

يَوْمَ تَأْتِى كُلُّ نَفْسٍ تُجَـدِلُ عَن نَّفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لاَ يُظْلَمُونَ

**16:111 (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.**

## The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards

Allah says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِن بَعْدِ مَا فُتِنُواْ ثُمَّ جَاهَدُواْ وَصَبَرُواْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ (١١٠)

Then, verily, your Lord for those who emigrated after they were put to trials and then performed **Jihad**, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience.

Allah tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ ...

(Remember) the Day when every person will come pleading,

meaning making a case in his own defence.

... عَن نَّفْسِهَا ...

for himself,

means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

... وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ ...

and every one will be paid in full for what he did,

meaning whatever he did, good or evil.

... وَهُمْ لاَ يُظْلَمُونَ (١١١)

and they will not be dealt with unjustly.

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt with unjustly in the slightest way.

وَضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُواْ يَصْنَعُونَ

**16:112 And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.**

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَـلِمُونَ

**16:113 There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.**

## The Example of Makkah

Allah says:

وَضَرَبَ اللّهُ مَثَلاً قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً ...

And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

وَقَالُوا إِن نَّتَّبِعِ الْهُدَى مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَماً ءَامِناً يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَىْءٍ رِّزْقاً مِّن لَّدُنَّا

And they say: "If we follow the guidance with you, we would be snatched away from our land.''

Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves. (28:57)

Similarly, Allah says here:

... يَأْتِيهَا رِزْقُهَا رَغَدًا ...

its provision coming to it in abundance,

meaning, with ease and in plenty,

... مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللّهِ ...

from every place, but it (its people) denied the favors of Allah.

meaning, they denied the blessings of Allah towards them, the greatest of which was Muhammad being sent to them, as Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

Have you not seen those who have changed the favors of Allah into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in! (14:28-29)

Hence Allah replaced their former blessings with the opposite, and said:

... فَأَذَاقَهَا اللّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ ...

So Allah made it taste extreme hunger (famine) and fear,

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it.

This was when they defied the Messenger of Allah and insisted on opposing him, so he supplicated against them, asking Allah to send them seven years like the seven years of Yusuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate **`Alhaz'**, which is the hair of the camel mixed with its blood when it is slaughtered.

... بِمَا كَانُواْ يَصْنَعُونَ (١١٢)

because of what they did.

وَالْخَوْفِ (and fear),

> This refers to the fact that their sense of security was replaced with fear of the Messenger of Allah and his Companions after they had migrated to Al-Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allah made it possible for His Messenger to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger that Allah sent to them from among themselves.

He reminded them of this blessing in the **Ayah**:

> لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ
>
> Indeed, Allah blessed the believers when He sent Messenger from among themselves to them. (3:164)

فَاتَّقُوا۟ اللَّهَ يأُوْلِى الأَلْبَـبِ الَّذِينَ ءَامَنُوا۟ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً رَسُولاً

So have **Taqwa** of Allah! O men of understanding who have believed, Allah has indeed revealed to you a reminder (this Qur'an). (And has also sent to you) a Messenger. (65:10-11)

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنْكُمْ يَتْلُوا۟ عَلَيْكُمْ آيَـتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَـبَ وَالْحِكْمَةَ

Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our **Ayat** to you, and purifying you, and teaching you the Book (the Qur'an) and the **Hikmah** (i.e. **Sunnah**).) Until **وَلاَ تَكْفُرُونِ** (and do not be ungrateful). (2:151-152)

Allah changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allah granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind.

This is what we say about the example that was given of the people of Makkah.

It was also the opinion of Al-Awfi and Ibn Abbas, Mujahid, Qatadah, Abdur-Rahman bin Zayd bin Aslam, and Malik narrated it from Az-Zuhri as well.

May Allah have mercy on them all.

وَلَقَدْ جَاءهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ (١١٣)

There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.

فَكُلُواْ مِمَّا رَزَقَكُمُ اللَّهُ حَلَـلاً طَيِّباً وَاشْكُرُواْ نِعْمَتَ اللَّهِ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

**16:114 So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.**

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنْزِيرِ وَمَآ أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

**16:115 He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allah.**

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

**But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allah is Pardoning, Most Merciful.**

وَلاَ تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَـذَا حَلَـلٌ وَهَـذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى اللَّهِ الْكَذِبَ

**16:116 And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden,'' to invent lies against Allah.**

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

**Verily, those who invent lies against Allah, will never succeed.**

مَتَـعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

**16:117 A passing brief enjoyment (will be theirs), but they will suffer a painful torment.**

Allah says:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالاً طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١١٤)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ ...

So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.

He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allah.

> Allah orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate.
>
> Then Allah mentions what He has forbidden things which harm them in both religious and worldly affairs, i.e., dead meat, blood and the flesh of pigs.

... وَمَآ أُهِلَّ لِغَيْرِ اللّهِ بِهِ ...

and any animal which is slaughtered as a sacrifice for other than Allah.

> meaning, it was slaughtered with the mention of a name other than that of Allah.

Nevertheless,

... فَمَنِ اضْطُرَّ ...

But if one is forced by necessity,

> meaning, if one needs to do it,

... غَيْرَ بَاغٍ وَلاَ عَادٍ ...

without willful disobedience, nor transgressing,

i.e. without deliberately disobeying or transgressing, then,

... فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١١٥)

Allah is Pardoning, Most Merciful.

We have already discussed a similar **Ayah** in Surah **Al-Baqarah**, and there is no need to repeat it here. And to Allah be praise.

Then Allah forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as;

- the **Bahirah** (a she-camel whose milk was spared for the idols and nobody was allowed to milk it),
- the **Sa'ibah** (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it),
- the **Wasilah** (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and
- the **Ham** (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on.

All of these were laws and customs that were invented during **jahiliyyah**.

Then Allah says:

وَلاَ تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَـذَا حَلاَلٌ وَهَـذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى اللّهِ الْكَذِبَ ...

And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden,'' to invent lies against Allah.

This includes everyone who comes up with an innovation (**Bid`ah**) for which he has no evidence from the **Shariah**, or whoever declares

something lawful that Allah has forbidden, or whoever declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so.

**لِمَا تَصِفُ** (describe what...),

meaning, do not speak lies because of what your tongues put forth.

Then Allah warns against that by saying:

... إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ لاَ يُفْلِحُونَ (١١٦)

Verily, those who invent lies against Allah, will never succeed.

meaning, either in this world or the Hereafter.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ (١١٧)

A passing brief enjoyment (will be theirs), but they will suffer a painful torment.

As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allah says:

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment. (31:24)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved. (10:69-70)

**وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ**

**16:118 And for those who are Jews, We have forbidden such things as We have mentioned to you before.**

**وَمَا ظَلَمْنَـهُمْ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ**

**And We did not wrong them, but they wronged themselves.**

**ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ السُّوءَ بِجَهَـلَةٍ ثُمَّ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ**

**16:119 Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.**

## Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah, and after making allowances for cases of necessity - which is part of making things easy for this **Ummah**, because Allah desires ease for us, not hardship - Allah then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein.

He tells us:

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ...

> And for those who are Jews, We have forbidden such things as We have mentioned to you before.

meaning in Surah **Al-An`am**, where Allah says:

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ وِإِنَّا لَصَادِقُونَ

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their **Hawaya**, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful. (6:146)

Hence Allah says here:

... وَمَا ظَلَمْنَاهُمْ ...

And We did not wrong them,

meaning, in the restrictions that We imposed upon them.

... وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (١١٨)

but they wronged themselves.

meaning, they deserved that.

This is like the **Ayah**:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَـتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيراً

Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allah's way. (4:160)

Then Allah tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ السُّوءَ بِجَهَالَةٍ ...

Then, your Lord for those who did evil out of ignorance,

Some of the **Salaf** said that this means that everyone who disobeys Allah is ignorant.

... ثُمَّ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ ...

and afterward repent and do righteous deeds,

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allah.

... إِنَّ رَبَّكَ مِن بَعْدِهَا ...

verily, after that, your Lord is...

means, after that mistake

... لَغَفُورٌ رَّحِيمٌ (١١٩)

...Pardoning, Most Merciful.

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

**16:120 Verily, Ibrahim was (himself) an Ummah, obedient to Allah, a Hanif (monotheist), and he was not one of the idolators.**

شَاكِراً لأَنْعُمِهِ

**16:121 (He was) thankful for His favors.**

اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

**He (Allah) chose him and guided him to a straight path.**

وَءاتَيْنَـهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

**16:122 And We gave him good in this world, and in the Hereafter he shall be of the righteous.**

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

**16:123 Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif, and he was not one of the idolators.''**

Allah says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ (١٢٠)

شَاكِرًا لِّأَنْعُمِهِ اجْتَبَاهُ ...

Verily, Ibrahim was (himself) an **Ummah**, obedient to Allah, a **Hanif** (monotheist), and he was not one of the idolators.(He was) thankful for His favors. He (Allah) chose him

He selected him, as Allah says:

وَلَقَدْ ءَاتَيْنَآ إِبْرَهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَـلِمِينَ

> And before, We indeed gave Ibrahim his integrity, and We were indeed most knowledgeable about him. (21:51)

Then Allah says:

... وَهَدَاهُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٢١)

and guided him to a straight path.

> which means to worship Allah alone, without partners or associate, in the manner that He prescribed and which pleases Him.

وَآتَيْنَاهُ فِي الْدُّنْيَا حَسَنَةً ...

And We gave him good in this world,

> meaning, `We granted him all that a believer may require for a good and complete life in this world.'

... وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ (١٢٢)

and in the Hereafter he shall be of the righteous.

Concerning the **Ayah**: وَآتَيْنَاهُ فِي الْدُّنْيَا حَسَنَةً (And We gave him good in this world), Mujahid said:

> "This means a truthful tongue.''

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ...

Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) **Hanif**...

> meaning, `because of his perfection, greatness, and the soundness of his **Tawhid** and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets,'

... أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٢٣)

Follow the religion of Ibrahim (he was a) **Hanif** and he was not of the idolators.

This is like the **Ayah** in Surah **Al-An`am**:

> قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
>
> Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, (he was a) **Hanif** and he was not of the idolators.'' (6:161)

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُواْ فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

**16:124 The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.**

Then Allah rebukes the Jews,

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا۟ فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ (١٢٤)

> The **Sabbath** was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.

## The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allah prescribed one day of the week for people to gather to worship Him. For this **Ummah** He prescribed Friday, because it is the sixth day, on which Allah completed and perfected His creation. On this day He gathered and completed His blessings for His servants.

It was said that Allah prescribed this day for the Children of Israel through His Prophet Musa, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allah made observance of the **Sabbath** obligatory for them in the laws of the **Tawrah** (Torah), telling them to keep the **Sabbath**.

At the same time, He told them to follow Muhammad when he was sent, and took their promises and covenant to that effect.

Hence Allah says:

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا۟ فِيهِ ...

> The **Sabbath** was only prescribed for those who differed concerning it,
>
> Mujahid said:
>
> > "They observed the **Sabbath** (Saturday) and ignored Friday.''
>
> Then they continued to observe Saturday until Allah sent `Isa bin Maryam. It was said that he told them to change it to Sunday, and it was also said that he did not

forsake the laws of the **Tawrah** except for a few rulings which were abrogated, and he continued to observe the **Sabbath** until he was taken up (into heaven).

Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allah knows best.

It was reported in the Two **Sahihs** that Abu Hurayrah heard the Messenger of Allah say:

> نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ
>
> We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allah obligated upon them, but they differed concerning it. Allah guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.
>
> This version was recorded by Al-Bukhari.

It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allah said:

> أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ
>
> Allah let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allah brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on

the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.

It was reported by Muslim.

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَـدِلْهُم بِالَّتِى هِىَ أَحْسَنُ

**16:125 Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best.**

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

**Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.**

## The Command to invite people to Allah with Wisdom and Good Preaching

Allah says:

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ ...

Invite to the way of your Lord with wisdom,

Allah commands His Messenger Muhammad to invite the people to Allah with **Hikmah** (wisdom).

Ibn Jarir said:

"That is what was revealed to him from the Book and the **Sunnah**.''



and fair preaching,

meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah.

... وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ...

and argue with them with that which is best.

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allah says elsewhere:

وَلاَ تُجَـدِلُواْ أَهْلَ الْكِتَـبِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ

And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong. (29:46)

Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

فَقُولاَ لَهُ قَوْلاً لَّيِّناً لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

And speak to him mildly, perhaps he may accept admonition or fear (Allah). (20: 44)

... إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ...

Truly, your Lord best knows who has strayed from His path,

meaning, Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise).

... وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

and He best knows those who are guided.

This has already been written with Him and the matter is finished, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ

You cannot guide whom you love. (28:56)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

It is not up to you to guide them, but Allah guides whom He wills. (2:72)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُواْ بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

**16:126 And if you punish them, then punish them with the like of that with which you were afflicted.**

وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـبِرينَ

**But if you have patience with them, then it is better for those who are patient.**

وَاصْبِرْ وَمَا صَبْرُكَ إِلاَّ بِاللَّهِ

**16:127 And be patient, and your patience will not be, but by the help of Allah.**

وَلاَ تَحْزَنْ عَلَيْهِمْ وَلاَ تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ

**And do not grieve over them, and do not be distressed by their plots.**

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ هُم مُّحْسِنُونَ

**16:128 Truly, Allah is with those who have Taqwa, and the doers of good.**

## The Command for Equality in Punishment

Allah says:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرينَ (١٢٦)

And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.

Allah commands justice in punishment and equity in settling the cases of rights.

Abdur-Razzaq recorded that Ibn Sirin said concerning the **Ayah**, عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ (then punish them with the like of that with which you were afflicted),

> "If a man among you takes something from you, then you should take something similar from him.''
>
> This was also the opinion of Mujahid, Ibrahim, Al-Hasan Al-Basri, and others.
>
> Ibn Jarir also favored this opinion.

Ibn Zayd said:

> "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, `O Messenger of Allah, if only Allah would give us permission, we would sort out these dogs!'
>
> Then this **Ayah** was revealed, then it was latter abrogated by the command to engage in **Jihad**.''

وَاصْبِرْ وَمَا صَبْرُكَ إِلاَّ بِاللَّهِ ...

And be patient, and your patience will not be but by the help of Allah.

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah.

Then Allah says:

... وَلاَ تَحْزَنْ عَلَيْهِمْ ...

And do not grieve over them,

meaning, those who oppose you, for Allah has decreed that this should happen.

... وَلاَ تَكُ فِي ضَيْقٍ ...

and do not be distressed,

means do not be worried or upset.

... مِّمَّا يَمْكُرُونَ (١٢٧)

by their plots.

meaning; because of the efforts they are putting into opposing you and causing you harm, for Allah is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

إِنَّ اللّهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ هُم مُّحْسِنُونَ (١٢٨)

Truly, Allah is with those who have **Taqwa**, and the doers of good.

meaning; He is with them in the sense of supporting them, helping them and guiding them.

This is a special kind of "being with'', as Allah says elsewhere:

إِذْ يُوحِى رَبُّكَ إِلَى الْمَلَـئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُواْ الَّذِينَ ءَامَنُواْ

(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe.'' (8:12)

And Allah said to Musa and Harun:

لاَ تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَى

Fear not, verily I am with you both, hearing and seeing. (20:46)

The Prophet said to (Abu Bakr) As-Siddiq when they were in the cave:

لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا

Do not worry, Allah is with us.''

The general kind of "being with'' some one, or something is by means of seeing, hearing and knowing, as Allah says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wherever you may be. And Allah sees whatever you do. (57:4)

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَـثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ

Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be. (58:7)

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا

You will not be in any circumstance, nor recite any portion of the Qur'an, nor having done any deeds, but We are witnessing you. (10:61)




those who have **Taqwa**,

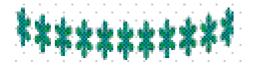
means, they keep away from that which is forbidden.



and the doers of good.

meaning they do deeds of obedience to Allah. These are the ones whom Allah takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

This is end of the Tafsir of Surah **Al-Nahl**. To Allah be praise and blessings, and peace and blessings be upon Muhammad and his family and Companions.









**Revealed in Makkah**

## The Virtues of Surah Al-Isra'

Imam Al-Hafiz Abu Abdullah Muhammad bin Ismail Al-Bukhari recorded that Ibn Mas`ud said concerning Surah **Al-Isra'** (i.e., Surah **Bani Isra`il**), **Al-Kahf** and **Maryam**:

> "They are among the earliest and most beautiful **Surahs** and they are my treasure.''

Imam Ahmad recorded that A'ishah said:

> "The Messenger of Allah used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite Bani **Isra'il** and **Az-Zumar** every night.''

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

سُبْحَانَ الَّذِى أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الاٌّقْصَى الَّذِى بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءايَـتِنَآ

**17:1 Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed, in order that We might show him of Our Ayat.**

إِنَّهُ هُوَ السَّمِيعُ البَصِيرُ

**Verily, He is the All-Hearer, the All-Seer.**

## The Isra' (Night Journey)

Allah glorifies Himself,

سُبْحَانَ ...

Glorified be He,

Allah glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

... الَّذِي أَسْرَى بِعَبْدِهِ ...

Who took His servant for a Journey,

refers to Muhammad.

... لَيْلاً ...

by Night,

means, in the depths of the night.

... مِّنَ الْمَسْجِدِ الْحَرَامِ ...

from **Al-Masjid Al-Haram**,

means the **Masjid** in Makkah.

... إِلَى الْمَسْجِدِ الأَقْصَى ...

to **Al-Masjid Al-Aqsa**,

means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim **Al-Khalil**.

The Prophets all gathered there, and he (Muhammad) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

... الَّذِي بَارَكْنَا حَوْلَهُ ...

the neighborhood whereof We have blessed,

means, its agricultural produce and fruits are blessed

... لِنُرِيَهُ ...

in order that We might show him, (i.e., Muhammad),

... مِنْ آيَاتِنَا ...

of Our **Ayat**.

i.e., great signs.

As Allah says:

لَقَدْ رَأَى مِنْ ءَايَـتِ رَبِّهِ الْكُبْرَى

Indeed he did see of the greatest signs, of his Lord (Allah). (53:18)

We will mention below what was narrated in the **Sunnah** concerning this.

... إِنَّهُ هُوَ السَّمِيعُ البَصِيرُ (١)

Verily, He is the All-Hearer, the All-Seer.

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

# Hadiths about Al-Isra'

## The Report of Anas bin Malik

Imam Ahmad reported from Anas bin Malik that the Messenger of Allah said:

أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ،

فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُ الدَّابَّةَ بِالْحَلَقَةِ الَّتِي يَرْبِطُ فِيهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ

ثُمَّ خَرَجْتُ فَأَتَانِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ

فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ.

**Al-Buraq** was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see.

I rode on it and it took me to **Bayt Al-Maqdis** (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two **Rak`ahs** there, and came out.

Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk.

Jibril said: `You have chosen the **Fitrah** (natural instinct).'

قَالَ: ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ:

مَنْ أَنْتَ؟

قَالَ: جِبْرِيلُ.

قِيلَ: وَمَنْ مَعَكَ؟

قَالَ: مُحَمَّدٌ

قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟

قَالَ: قَدْ أُرْسِلَ إِلَيْهِ

فَفُتِحَ لَنَا فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ،

Then I was taken up to the first heaven and Jibril asked for it to be opened.

It was said, `Who are you?' He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Adam, who welcomed me and prayed for good for me.

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ ......يَحْيَى وَعِيسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ

Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw the two maternal cousins, Yahya and `Isa, who welcomed me and prayed for good for me.

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ ...... أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ

Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Yusuf, who had been given the beautiful half. He welcomed me and prayed for good for me.

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ ...... أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ،

Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Idris, who welcomed me and prayed for good for me.

ثُمَّ قَالَ: يَقُولُ اللهُ تَعَالَى:

- then (the Prophet) said: Allah says:

وَرَفَعْنَاهُ مَكَاناً عَلِيّاً

And We raised him to a high station. (19:57)

Then he resumed his narrative:

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الخَامِسَةِ ......أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ،

Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Harun, who welcomed me and prayed for good for me.

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ ......أَنَا بِمُوسَي عَلَيهِ السَّلَامُ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ،

Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?'

He said, `His Mission has started.'

So it was opened for us, and there I saw Musa, who welcomed me and prayed for good for me.

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ ......أَنَا بِإِبْرَاهِيمَ عَلَيهِ السَّلَامُ وَإِذَا هُوَ مُسْتَنِدٌ إِلَي البَيْتِ المَعْمُورِ،

Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, `Who are you?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was asked, `Has his Mission started?

He said, `His Mission has started.'

So it was opened for us, and there I saw Ibrahim, who was leaning back against the Much-Frequented House (**Al-Bayt Al-Ma`mur**).

Every day seventy thousand angels enter it, then they never come back to it again.

Then I was taken to **Sidrat Al-Muntaha** (the Lote tree beyond which none may pass), and its leaves were like the leaves (ears) of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allah, it changed, and none of the creatures of Allah can describe it because it is so beautiful.

Then Allah revealed that which He revealed to me.

He enjoined on me fifty prayers every day and night.

I came down until I reached Musa, and he said, `What did your Lord enjoin on your **Ummah**!'

I said, `Fifty prayers everyday and night.'

He said, `Go back to your Lord and ask Him to reduce (the burden) for your **Ummah**, for your **Ummah** will not be able to do that. I tested the Children of Israel and found out how they were.'

So I went back to my Lord and said, `O Lord, reduce (the burden) for my **Ummah** for they will never be able to do that.' So He reduced it by five.

I came back down until I met Musa and he asked me, `What did you do?'

I said, `(My Lord) reduced (my burden) by five.'

He said, `Go back to your Lord and ask Him to reduce (the burden) for your **Ummah**.'

I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said,

> `O Muhammad,
>
> these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers.

Whoever wants to do something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him.

Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.'

I came down until I reached Musa, and told him about this.

He said: `Go back to your Lord and ask him to reduce (the burden) for your **Ummah**, for they will never be able to do that.'

I had kept going back to my Lord until I felt too shy.

This version was also recorded by Muslim.

Imam Ahmad recorded Anas saying that;

**Al-Buraq** was brought to the Prophet on the Night of the **Isra'** with his saddle and reins ready for riding. The animal shied, and Jibril said to him:

"Why are you doing this! By Allah, no one has ever ridden you who is more honored by Allah than him.''

At this, **Al-Buraq** started to sweat.

This was also recorded by At-Tirmidhi, who said it is **Gharib**.

Ahmad also recorded that Anas said:

"The Messenger of Allah said:

لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ بِهَا وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِم

When I was taken up to my Lord (during **Al-Mi'raj**), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, `Who are these, O Jibril!'

He said, `These are those who ate the flesh of the people (i.e., backbiting) and slandered their honor.'

This was also recorded by Abu Dawud.

Anas also said that the Messenger of Allah said:

مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِه

On the night when I was taken on my Night Journey (**Al-Isra'**), I passed by Musa, who was standing, praying in his grave.

This was also recorded by Muslim.

## The Report of Anas bin Malik from Malik bin Sa`sa`ah

Imam Ahmad recorded that Anas bin Malik said that Malik bin Sa`sa`ah told him that the Prophet of Allah told them about the night in which he was taken on the Night Journey (**Al-Isra'**).

He said:

بَيْنَمَا أَنَا فِي الْحَطِيمِ وَرُبَّمَا قَالَ قَتَادَةُ: فِي الْحِجْرِ مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ قَالَ فَأَتَانِي فَقَدَّ سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِه

While I was lying down in **Al-Hatim** (or maybe, Qatadah said, in **Al-Hijr**) 'someone came to me and said to his companion, `The one who is in the middle of these three.' He came to me and opened me.

I (one of the narrators) heard Qatadah say, `split me - from here to here.'

Qatadah said: "I said to Al-Jarud, who was beside me, `What does that mean?'

He said, `From the top of his chest to below his navel', and I heard him say, `from his throat to below his navel'.

The Prophet said:

> فَاسْتُخْرِجَ قَلْبِي قَالَ فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا وَحِكْمَةً فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ أُعِيدَ ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَض
>
> He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.

Al-Jarud said, `Was this **Al-Buraq**?, O Abu Hamzah!'

He said, `Yes, and its stride covered a distance as far as it could see.'

The Prophet said:

> فَحُمِلْتُ عَلَيْهِ فَانْطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟
>
> قَالَ: جِبْرِيلُ،
>
> قِيلَ: وَمَنْ مَعَكَ؟
>
> قَالَ: مُحَمَّدٌ،
>
> قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ؟
>
> قَالَ: نَعَمْ
>
> فَقِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ
>
> قَالَ فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيهِ السَّلَامُ،
>
> قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالْابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ،

I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, `Who is this?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was said, `Has his Mission started?'

He said, `Yes.'

It was said, `Welcome to him, blessed is the one who comes.'

So it was opened for us and when I entered, I saw Adam.

(Jibril) said, `This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, `Welcome to the righteous son and righteous Prophet.'

Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?'

Gabriel answered, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel answered in the affirmative.

Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other.

Gabriel said (to me), 'These are Yahya and 'Isa; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the third heaven there I saw Yusuf (Joseph).

Gabriel said (to me), 'This is Yusuf; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?'

Gabriel replied, 'Gabriel'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, `Who is this?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was said, `Has his Mission started?'

He said, `Yes.'

It was said, `Welcome to him, blessed is the one who comes.'

So it was opened for us and when I entered, I saw Harun.

(Jibril) said, `This is Harun, greet him.' So I greeted him, and he returned the greeting then said, `Welcome to the righteous brother and righteous Prophet.'

Then I was taken up to the sixth heaven, and (Jibril) asked for it to be opened. It was said, `Who is this?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad.'

It was said, `Has his Mission started?'

He said, `Yes.'

It was said, `Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Musa.

(Jibril) said, `This is Musa, greet him.'

So I greeted him, and he returned the greeting then said, `Welcome to the righteous brother and righteous Prophet.'

When I passed by him, he wept, and it was said to him, `Why are you weeping' He said, `I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.'

قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ ......هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالِابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ

Then I was taken up to the seventh heaven, and (Jibril) asked for it to be opened. It was said, `Who is this?'

He said, `Jibril.'

It was said, `Who is with you?'

He said, `Muhammad'.

It was said, `Has his Mission started?'

He said, `Yes.'

It was said, `Welcome to him, blessed is the one who comes.'

So it was opened for us and when I entered, I saw Ibrahim.

(Jibril) said, `This is Ibrahim, greet him.'

So I greeted him, and he returned the greeting then said, `Welcome to the righteous son and righteous Prophet.'

قَالَ ثُمَّ رُفِعَتْ إِلَيَّ سِدْرَةُ الْمُنْتَهى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ،

فَقَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ،

فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟

قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ

قَالَ ثُمَّ رُفِعَ إِلَيَّ الْبَيْتُ الْمَعْمُور

Then I was taken up to **Sidrat Al-Muntaha**, whose fruits like the clay jugs of **Hajar** (a region in Arabia) and its leaves were like the ears of elephants.

(Jibril) said: `This is **Sidrat Al-Muntaha**.' And there were four rivers, two hidden and two visible.

I said, `What is this, O Jibril'

He said, `The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.'

Then I was shown **Al-Bayt Al-Ma`mur**.

Qatadah said:

Al-Hasan told us narrating from Abu Hurayrah that the Prophet saw **Al-Bayt Al-Ma`mur**. Each day seventy thousand angels enter it, then they never return from it.

Then he continued to narrate the **Hadith** of Anas;

ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ.

قَالَ فَأَخَذْتُ اللَّبَنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ

Then I was brought a vessel of wine, a vessel of milk and a vessel of honey.

I chose the milk, and he (Jibril) said, `This is the **Fitrah** (natural instinct) on which you and your **Ummah** will be.'

قَالَ ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ

Then the prayer was enjoined upon me, fifty prayers each day.

قَالَ فَنَزَلْتُ حَتَّى أَتَيْتُ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟

I came down until I reached Musa, who said, `What did your Lord enjoin upon your **Ummah**?'

قَالَ: فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ،

I said, `Fifty prayers each day.'

قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

He said, `Your **Ummah** will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا ......فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

So I went back, and the number was reduced by ten. I came back to Musa and he asked, `What were you commanded to do?'

I said, `Forty prayers each day.'

He said, `Your **Ummah** will not be able to do forty prayers each day. I tried the people before

you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخرَ......فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

So I went back, and the number was reduced by ten.

I came back to Musa and he asked, `What were you commanded to do?'

I said, `I was commanded to do thirty prayers each day.'

He said, `Your **Ummah** will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخرَ......فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

So I went back, and the number was reduced by ten.

I came back to Musa and he asked, `What were you commanded to do?'

I said, `Twenty prayers each day.'

He said, `Your **Ummah** will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخرَ......فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

So I went back, and the number was reduced by ten more.

I came back to Musa and he asked, `What were you commanded to do?'

I said, `Ten prayers each day.'

He said, `Your **Ummah** will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

قَالَ فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ......فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

So I went back, and I was commanded to do five prayers every day.

I came back to Musa and he asked, `What were you commanded to do?'

I said, `Five prayers each day.'

He said, `Your **Ummah** will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your **Ummah**.'

قَالَ قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضَى وَأُسَلِّمُ،

I said, `I have asked my Lord until I feel too shy. I accept this and submit to Him.'

فَنَفَذْتُ فَنَادَى مُنَادٍ: قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي

Then a voice called out: `My order has been decreed and I have reduced the burden on My servants.'

Similar narrations were recorded in the Two **Sahihs**.

## The Report of Anas from Abu Dharr

Al-Bukhari recorded that Anas bin Malik said:

> Abu Dharr used to tell us that the Messenger of Allah said:
>
> فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا،
>
> The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with **Zamzam** water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven.
>
> فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ
>
> قَالَ: مَنْ هَذَا؟
>
> قَالَ: جِبْرِيلُ،
>
> قَالَ: هَلْ مَعَكَ أَحَدٌ؟
>
> قَالَ: نَعَمْ مَعِيَ مُحَمَّدٌ صلى الله عليه وسلّم،
>
> فَقَالَ: أُرْسِلَ إِلَيْهِ؟
>
> قَالَ: نَعَمْ
>
> When we came to the lowest heaven, Jibril said to its keeper, `Open up!'
>
> He said, `Who is this?'
>
> He said, `Jibril.'
>
> He said, `Is there anyone with you?'
>
> He said, `Yes, Muhammad is with me.'
>
> He said, `Has his Mission started?'
>
> He said, `Yes.'

فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى،

When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept.

فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْابْنِ الصَّالِحِ

He said, `Welcome to the righteous Prophet and the righteous son.'

قَالَ قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟

قَالَ: هَذَا آدَمُ وَهَذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى،

I said to Jibril, `Who is this?'

He said, `This is Adam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.'

ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ

Then he took me up to the second heaven...

... Then we passed by Ibrahim, who said, `Welcome to the righteous Prophet and the righteous son.'

قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيم

I said, `Who is this?'

ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ

He said, `This is Ibrahim.'

فَقَالَ: مَرْحبًا بِالنَّبِيِّ الصَّالِحِ وَالْابْنِ الصَّالِحِ،

He said, `Welcome to the righteous Prophet and the righteous son.'

Az-Zuhri said: Ibn Hazm told me that Ibn Abbas and Abu Habbah Al-Ansari used to say:

the Prophet narrated here -

ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلَامِ

Then I was taken up until I reached a level where I could hear the sound of the pens.

Ibn Hazm and Anas bin Malik said: the Messenger of Allah said:

فَفَرَضَ اللهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً،

Allah enjoined upon my **Ummah** fifty prayers.

فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا فَرَضَ اللهُ عَلَى أُمَّتِكَ؟

I came back with this (message) until I passed by Musa, who said, `What did your Lord enjoin upon your **Ummah**?'

قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً،

I said, `He enjoined fifty prayers.'

قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ،

Musa said, `Go back to your Lord, for your **Ummah** will not be able to do that.'

فَرَجَعْتُ فَوَضَعَ شَطْرَهَا ......فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ،

So I went back, and He reduced it by half.

Then I came back to Musa and said, `It has been reduced by half.'

He said, `Go back to your Lord, for your **Ummah** will not be able to do that.'

فَرَجَعْتُ فَوَضَعَ شَطْرَهَا......فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ،

So I went back, and it was reduced by half.

I came back to him, and he said, `Go back to your Lord, for your **Ummah** will not be able to do that.'

فَرَاجَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ،

So I went back, and He said: `They are five but equal in reward to fifty, for My word does not change.'

فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ارْجِعْ إِلَى رَبِّكَ،

I came back to Musa and he said, `Go back to your Lord.'

قُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي،

I said, `I feel too shy before my Lord.'

ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى فَغَشِيَهَا أَلْوَانٌ لَا أَدْرِي مَاهِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ

Then I was taken up until I reached **Sidrat Al-Muntaha**, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.

This version was recorded by Al-Bukhari in the Book of Prayer.

He also reported in the Book of Tafsir, under the discussion of **Bani Isra'il** (i.e., Surah **Al-Isra'**), the Book of **Hajj** and the Stories of the Prophets, via different chains of narration from Yunus.

Muslim recorded similar **Hadiths** in his **Sahih** in the Book of Faith.

Imam Ahmad recorded that Abdullah bin Shaqiq said:

I said to Abu Dharr, "If I had seen the Messenger of Allah, I would have asked him.''

He said, "What would you have asked him?''

He said, "I would have asked him, if he saw his Lord?''

He said, "I did ask him that, and he said,

قَدْ رَأَيْتُهُ نُورًا، أَنَّى أَرَاه

I saw it as light, how could I see Him!''

This is how it was narrated in the report of Imam Ahmad.

Muslim recorded that Abdullah bin Shaqiq said that Abu Dharr said:

"I asked the Messenger of Allah, `Did you see your Lord?'

He said,

نُورٌ أَنَّى أَرَاه

(I saw) a light, how could I see Him?''

Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah, I would have asked him.''

He said, "What would you have asked him?''

He said, "I would have asked him, `Did you see your Lord?''

Abu Dharr said, "I asked him that, and he said,

رَأَيْتُ نُورًا

I saw light.

## The Report of Jabir bin Abdullah

Imam Ahmad recorded that Jabir bin Abdullah said that he heard the Messenger of Allah say:

لَمَّا كَذَّبَتْنِي قُرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ الْمَقْدِسِ، قُمْتُ فِي الْحِجْرِ فَجَلَى اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ

When Quraysh did not believe that I had been taken on the Night Journey to **Bayt Al-Maqdis**, I stood up in **Al-Hijr** and Allah displayed **Bayt Al-Maqdis** before me, so I told them about its features while I was looking at it.

This was also reported in the Two **Sahihs** with different chains of narration.

According to Al-Bayhaqi, Ibn Shihab said that Abu Salamah bin Abdur-Rahman said:

Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying He is claiming that he went to **Bayt Al-Maqdis** and came back to Makkah in one night!''

Abu Bakr said, "Did he say that!''

They said, "Yes.''

Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth.''

They said, "You believe that he went to Ash-Sham (Greater Syria) in one night and came back to Makkah before morning!''

He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven.''

Abu Salamah said, from then on Abu Bakr was known as As-Siddiq (the true believer).

## The Report of Abdullah bin Abbas

Imam Ahmad recorded that Ibn Abbas said:

"On the night when the Messenger of Allah was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound.

He said, `O Jibril, what is this?'

He said, `This is Bilal, the **Mu'adhdhin**.'

When the Prophet came back to the people, he said,

قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا

> Bilal has succeeded; I saw that he will have such and such.

He (the Prophet) was met by Musa, who welcomed him and said, `Welcome to the Unlettered Prophet.'

He was a tall, dark man with lank hair coming down to his ears or above his ears.

He said, `Who is this, O Jibril!'

He said, `This is Musa.'

Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with **Salam**, and all of them were greeting him. He said, `Who is this?, O Jibril!'

He said, `This is your father Ibrahim.'

Then he looked into Hell and saw some people eating rotten meat. He said, `Who are these people, O Jibril!'

He said, `They are those who used to eat the flesh of the people (i.e., backbiting).'

He saw a man who was very red and dark blue, and said, `Who is this, O Jibril!'

He said, `This is the one who slaughtered the she-camel (of Salih).'

When the Messenger of Allah came to **Al-Masjid Al-Aqsa**, he stood up to pray, and all the Prophets gathered

and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, `You have chosen the **Fitrah** (natural instinct).'"

The chain of narrators is **Sahih**, although they (Al-Bukhari and Muslim) did not record it.

Imam Ahmad reported that Ibn Abbas said:

"The Messenger of Allah was taken on the Night Journey to **Bayt Al-Maqdis**, then he came back and told them about his journey and the features of **Bayt Al-Maqdis** and the caravan (of Quraysh).

Some people said, `We do not believe what Muhammad is saying,' and they left Islam and became disbelievers. Allah destroyed them when He destroyed Abu Jahl.

Abu Jahl said: `Muhammad is trying to scare us with the tree of **Zaqqum**; bring some dates and butter and let us have some **Zaqqum**!'

The Prophet also saw the **Dajjal** in his true form, in real life, not in a dream, and he saw `Isa, Musa and Ibrahim.

The Prophet was asked about the **Dajjal**, and he said:

رَأَيْتُهُ فَيلَمَانِيًا أَقْمَرَ هِجَانًا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْصَانُ شَجَرَةٍ،

I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree.

وَرَأَيْتُ عِيسَى عَلَيْهِ السَّلَامُ (شابًّا) أَبْيَضَ، جَعْدَ الرَّأْسِ حَدِيدَ الْبَصَرِ، وَمُبَطَّنَ الْخَلْقِ،

And I saw `Isa, white with curly hair and an intense gaze, of average build.

وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ، شَدِيدَ الْخَلْقِ،

I saw Musa, dark-skinned, with a lot of hair and a strong build.

وَنَظَرْتُ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِرْبٍ مِنْهُ إِلَّا نَظَرْتُ إِلَيْهِ مِنِّي حَتَّى كَأَنَّهُ صَاحِبُكُمْ،

قَالَ جِبْرِيلُ: سَلِّمْ عَلَى أَبِيكَ، فَسَلَّمْتُ عَلَيْه

I looked at Ibrahim and did not see anything in him that I do not see in myself; it is as if he were your companion (meaning himself).

Jibril said: `Greet your father with **Salam**,' so I greeted him with **Salam**.

This was also recorded by An-Nasa'i from the **Hadith** of Abu Zayd Thabit bin Yazid from Hilal, who is Ibn Khabbab, and it is a **Sahih** chain of narrators.

Al-Bayhaqi recorded that Abu Al-Aliyah said: "The cousin of your Prophet, Ibn Abbas narrated to us from the Messenger of Allah, he said:

Allah's Messenger said,

رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا طُوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبْطَ الرَّأس

On the night when I was taken on the Night Journey, I saw Musa bin Imran, a tall, curly-haired man, as if he was from the tribe of Shanu'ah. And I saw `Isa bin Maryam, of medium stature, white with a reddish complexion, with straight hair.

And he was shown **Malik**, the keeper of Hell, and the **Dajjal**, with the signs that Allah revealed to him.'

He said,

فَلاَ تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِ

> So be not you in doubt of meeting him. (32:33)

Qatadah used to interpret this to mean that the Prophet of Allah met Musa.

وَجَعَلْنَاهُ هُدًى لِّبَنِى إِسْرَءِيلَ

> And We made it (or him) a guide to the Children of Israel. (32:33)

Qatadah said:

> "(This means) Allah made Musa a guide for the Children of Israel.''

Muslim reported this in his **Sahih**, and Al-Bukhari and Muslim recorded a shorter version from Qatadah.

Imam Ahmad also recorded that Ibn Abbas said:

"The Messenger of Allah said:

لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِي، فَأَصْبَحْتُ بِمَكَّةَ فَظِعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِي

On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.

He kept away from people, feeling anxious and sad, then the enemy of Allah Abu Jahl passed by him and came to sit with him, saying mockingly, `Is there anything new!'

The Messenger of Allah said, نَعَم (Yes).

He said, `What is it?'

He said, I was taken on a Journey last night.

He said, `Where to?'

He said, إِلَى بَيْتِ الْمَقْدِسِ (To **Bayt Al-Maqdis**).

He said, `Then this morning you were among us!'

He said, نَعَم (Yes).

Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: `Do you think that if I call your people, you will tell them about what happened!'

The Messenger of Allah said, نَعَم (Yes).

Abu Jahl said, `O people of Bani Ka`b bin Lu'ay!'

People got up from where they were sitting and came to join them.

Abu Jahl said, `Tell your people what you told me.'

The Messenger of Allah said, إِنِّي أُسْرِيَ بِي اللَّيْلَة (I was taken on a Journey last night).

They said, `Where to!'

He said, قْدِسإِلَى بَيْتِ الْمَ (To **Bayt Al-Maqdis**).

They said, `Then this morning you were among us!'

He said, نَعَم (Yes).

They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be.

They said, `Can you describe the sanctuary to us!'

Among them were some who had traveled to that land and seen the sanctuary, so the Messenger of Allah said,

فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَلَيَّ بَعْضُ النَّعْتِ قَالَ فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عُقَيلٍ أَوْ عِقَالٍ فَنَعَتُّهُ وَأَنَا أَنْظُرُ إِلَيْهِ

قَالَ وَكَانَ مَعَ هَذَا نَعْتٌ لَمْ أَحْفَظْهُ

قَالَ فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ فَوَاللهِ لَقَدْ أَصَابَ فِيه

I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of `Uqayl - or `Iqal - so I could look at it and describe the details.

I could not remember those description.

The people said, `As for the description, by Allah he has got it right.''

This was recorded by An-Nasa'i and Al-Bayhaqi.

## The Report of Abdullah bin Mas`ud

Al-Hafiz Abu Bakr Al-Bayhaqi reported that Abdullah bin Mas`ud said:

"When the Messenger of Allah was taken on the Night Journey, he went as far as **Sidrat Al-Muntaha**, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

When that covered **As-Sidrat Al-Muntaha** which did cover it! (53:16)

Ibn Mas`ud said:

"It is covered with gold butterflies. The Messenger of Allah was given the five prayers and the final

**Ayat** of Surah **Al-Baqarah**, and forgiveness was granted for major sins to those who do not associate anything in worship with Allah.''

This was recorded by Muslim in his **Sahih**.

## The Report of Abu Hurayrah

Al-Bukhari and Muslim reported in their **Sahihs** that Abu Hurayrah said:

the Messenger of Allah said:

حِينَ أُسْرِيَ بِي، لَقِيتُ مُوسَى عَلَيهِ السَّلَامُ

فَنَعَتَهُ، فَإِذَا رَجُلٌ حَسِبْتُهُ قَالَ مُضْطَرِبٌ رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ،

When I was taken on the Night Journey, I met Musa.

He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanu'ah.

قَالَ: وَلَقِيتُ عِيسَى

فَنَعَتَهُ النَّبِيُّصلى الله عليه وسلّم قَالَ رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ يَعْنِي حَمَّامًا،

And I met `Isa.

And the Prophet described him as being of average height, with a reddish complexion, as if he had just come out of the bath.

قَالَ وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ،

And I met Ibrahim, and I am the one who resembles him most among his children.

قَالَ: وَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ،

قِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُ، فَقِيلَ لِي:

I was brought two vessels, one containing milk and the other containing wine.

It was said to me, `Take whichever one you want.' So I took the milk and drank it, and it was said to me,

> هُدِيتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُك
>
> `You have been guided to the **Fitrah** - or - You have chosen the **Fitrah**. If you had chosen the wine, your **Ummah** would have gone astray.'''

They also recorded it with another chain of narrators.

Muslim recorded that Abu Hurayrah said:

"The Messenger of Allah said:

لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ،فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ (كُرْبَةً) مَا كُرِبْتُ مِثْلَهُ قَطُّ، فَرَفَعَهُ اللهُ إِلَيَّ أَنْظُرُ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ،

I remember being in **Al-Hijr**, and the Quraysh were asking me about my Night Journey. They asked me things about **Bayt Al-Maqdis** that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allah raised up **Bayt Al-Maqdis** for me to see, and there was nothing they asked me about but I told them about it.

وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ،

And I remember being in a gathering of the Prophets. Musa was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanu'ah.

وَإِذَا عِيسَى ابْنُ مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عَرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ،

I saw `Isa bin Maryam standing there praying, and the one who most resembles him is `Urwah bin Mas`ud Ath-Thaqafi.

وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ صَاحِبُكُمْ يَعْنِي نَفْسَهُ

And I saw Ibrahim standing there praying, and the one who most resembles him is your companion (meaning himself).

فَحَانَتِ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ هَذَا مَالِكٌ خَازِنُ جَهَنَّمَ، (فَسَلِّمْ عَلَيْهِ) فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ

Then the time for prayer came, and I led them in prayer. When I finished, a voice said, `O Muhammad, this is **Malik**, the keeper of Hell,' so I turned to him, and he greeted me first.''

## The Time that Isra' took place, and the Fact that it included both Body and Soul, when the Prophet was awake, not in a Dream

Musa bin Uqbah said, narrating from Az-Zuhri:

"The **Isra'** happened one year before the **Hijrah**.''

This was also the opinion of Urwah.

As-Suddi said:

"It happened sixteen months before the **Hijrah**.''

The truth is that the Prophet was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to **Bayt Al-Maqdis** riding on **Al-Buraq**.

When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two **Rak`ahs** to `greet the **Masjid**'.

Then the **Mi`raj** was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens.

In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status.

He passed by Musa, the one who spoke with Allah, in the sixth heaven, and Ibrahim, the close friend (**Khalil**) of Allah in the seventh heaven.

Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen.

He saw **Sidrat Al-Muntaha**, covered by the command of Allah, and its greatness, its butterflies of gold and various colors, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings.

He saw green cushions blocking the horizon. He saw **Al-Bayt Al-Ma`mur**, and Ibrahim **Al-Khalil**, the builder of the earthly **Ka`bah**, leaning back against it, the heavenly **Ka`bah**; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection.

He saw Paradise and Hell, and Allah enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

Then he came back down to **Bayt Al-Maqdis**, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day.

Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in **Bayt Al-Maqdis**.

In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allah willed could be enjoined upon him and his **Ummah**. When the matter for which he was

required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so.

Then he came out of **Bayt Al-Maqdis** and rode on **Al-Buraq** back to Makkah in the darkness of the night. And Allah knows best.

As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in **Bayt Al-Maqdis**, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allah knows best.

The Prophet was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the **Ayah**:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ

> Glorified (and Exalted) be He (Allah) Who took His servant for a Journey by Night from **Al-Masjid Al-Haram** to **Al-Masjid Al-Aqsa**, the neighborhood whereof We have blessed,
>
>> The words "**Subhan Allah**" (Glorified and exalted be Allah) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith.
>>
>> The word **`Abd** (servant) refers to both soul and body.
>
> Allah says:
>
>> أَسْرَى بِعَبْدِهِ لَيْلاً
>>
>> took His servant for a Journey by Night.

and:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِى أَرَيْنَـكَ إِلاَّ فِتْنَةً لِّلنَّاسِ

And We made not the vision which we showed you but a trial for mankind. (17:60)

Ibn Abbas said:

"This is the vision that the Messenger of Allah saw with his own eyes during the Journey by Night, and the cursed tree is the tree of **Zaqqum**.''

This was recorded by Al-Bukhari.

Allah said:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). (53:17)

Sight (**Al-Basr**) is a physical faculty, not a spiritual one, and he was carried on **Al-Buraq**, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature.

And Allah knows best.

## An Interesting Story

In his book Dala'il An-Nubuwwah, Al-Hafiz Abu Nu`aym Al-Isbahani recorded via Muhammad bin Umar Al-Waqidi who said:

Malik bin Abi Ar-Rijjal told me from Amr bin Abdullah that Muhammad bin Ka`b Al-Qurazi said:

"The Messenger of Allah sent Dihyah bin Khalifah to Caesar.''

He mentioned how he came to him, and described an incident that showed how wise Caesar was.

He sent for the Arab merchants who were in Syria and Abu Sufyan Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhari and Muslim, as we shall discuss below, and Abu Sufyan tried hard to give the impression that this was an insignificant issue.

(The narrator) said that Abu Sufyan (later) said:

> "By Allah, nothing stopped me from saying something to Heraclius to make him despise (Muhammad) but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that.
>
> Then I told him about the night on which he was taken on the Night Journey.
>
> I said: `O King, shall I not tell you of something from which you will know that he is lying!'
>
> He said, `What is it?'
>
> I said: `He claims that he went out of our land, the land of Al-Haram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.'
>
> The Patriarch of Jerusalem was there, standing next to Caesar.
>
> The Patriarch of Jerusalem said: `I know that night.'
>
> Caesar looked at him and said, `How do you know about this!'
>
> He said,
>
> > `I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not

move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open.

The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there.

I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'''

And he mentioned the rest of the **Hadith**.

In his book At-Tanwir fi Mawlid As-Siraj Al-Munir, Al-Hafiz Abu Al-Khattab Umar bin Dihyah mentioned the **Hadith** of the Isra' narrated from Anas, and spoke well about it, then he said:

"The reports of the **Hadith** of the **Isra**' reach the level of **Mutawatir**.

They were narrated from;

- Umar bin Al-Khattab,
- Ali, Ibn Mas`ud,
- Abu Dharr,
- Malik bin Sa`sa`ah,
- Abu Hurayrah,
- Abu Sa`id,
- Ibn Abbas,
- Shaddad bin Aws,
- Ubayy bin Ka`b,

- Abdur-Rahman bin Qarat,
- Abu Habbah Al-Ansari,
- Abu Layla Al-Ansari,
- Abdullah bin `Amr,
- Jabir, Hudhayfah,
- Buraydah,
- Abu Ayub,
- Abu Umamah,
- Samurah bin Jundub,
- Abu Al-Hamra',
- Suhayb Ar-Rumi,
- Umm Hani', and
- A'ishah and Asma', the daughters of Abu Bakr As-Siddiq,

may Allah be pleased with them all.

Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the **Musnad** collections.

Even though some reports do not fulfill the conditions of **Sahih**, nevertheless the Muslims agreed unanimously on the fact that the **Isra'** happened, and it was rejected only by the heretics and apostates.

يُرِيدُونَ لِيُطْفِئُواْ نُورَ اللَّهِ بِأَفْوَهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَـفِرُونَ

They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it). (61:8)

وَءَاتَيْنَآ مُوسَى الْكِتَـبَ وَجَعَلْنَاهُ هُدًى لِّبَنِى إِسْرَءِيلَ

**17:2 And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying):**

أَلاَّ تَتَّخِذُواْ مِن دُونِى وَكِيلاً

**"Take none other than Me as (your) Wakil.''**

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ

**17:3 "O offspring of those whom We carried (in the ship) with Nuh!**

إِنَّهُ كَانَ عَبْدًا شَكُورًا

**Verily, he was a grateful servant.''**

## Musa and how He was given the Tawrah

When Allah mentions how He took His servant Muhammad, on the Journey by Night, He follows it by mentioning Musa, His servant and Messenger who also spoke with Him. Allah often mentions Muhammad and Musa together, may the peace and blessings of Allah be upon them both, and he mentions the **Tawrah** and the Qur'an together. So after mentioning the **Isra'**,

He says:

وَآتَيْنَا مُوسَى الْكِتَابَ ...

And We gave Musa the Scripture,

meaning the **Tawrah**.

... وَجَعَلْنَاهُ ...

and made it,

meaning the Scripture,

... هُدًى ...

a guidance,

meaning a guide,

... لِّبَنِي إِسْرَائِيلَ أَلاَّ تَتَّخِذُواْ ...

for the Children of Israel (saying): "Take none..."

means, lest they should take,

... مِن دُونِي وَكِيلاً (٢)

"... other than Me as (your) **Wakil**."

means, `you have no protector, supporter or god besides Me,' because Allah revealed to every Prophet that he should worship Him alone with no partner or associate.

Then Allah says:

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ...

O offspring of those whom We carried (in the ship) with Nuh,

by addressing the descendants of those who were carried in the ship with Nuh there is a reminder of the blessings, as if Allah is saying: `O descendants of those whom We saved and carried in the ship with Nuh, follow in the footsteps of your father,

... إِنَّهُ كَانَ عَبْدًا شَكُورًا (٣)

Verily, he was a grateful servant.

`Remember the blessing I have granted you by sending Muhammad.'

Imam Ahmad reported that Anas bin Malik said:

"The Messenger of Allah said:

إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللهَ عَلَيْهَا

Allah will be pleased with His servant if, when he eats something or drinks something, he praises Allah for it.''

This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i.

Malik said about Zayd bin Aslam:

"He used to praise Allah in all circumstances.''

In this context, Al-Bukhari mentioned the **Hadith** of Abu Zar`ah narrating from Abu Hurayrah, who said that the Prophet said:

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَة

I will be the leader of the sons of Adam on the Day of Resurrection...

He quoted the **Hadith** at length, and in the **Hadith**, the Prophet said:

فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّك

They will come to Nuh and will say, `O Nuh, you were the first of the Messengers sent to the people of earth, and Allah called you grateful servant, so intercede for us with your Lord.'

And he quoted the **Hadith** in full.

وَقَضَيْنَآ إِلَى بَنِى إِسْرَءِيلَ فِى الْكِتَـبِ

**17:4 And We decreed for the Children of Israel in the Scripture:**

لَتُفْسِدُنَّ فِى الأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوّاً كَبِيراً

**"Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!''**

فَإِذَا جَآءَ وَعْدُ أُولَـهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُوْلِى بَأْسٍ شَدِيدٍ فَجَاسُواْ خِلَـلَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولاً

**17:5 So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.**

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَـكُم بِأَمْوَلٍ وَبَنِينَ وَجَعَلْنَـكُمْ أَكْثَرَ نَفِيرًا

**17:6 Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.**

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

**17:7 (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.''**

فَإِذَا جَآءَ وَعْدُ الاٌّخِرَةِ لِيَسُوءُواْ وُجُوهَكُمْ وَلِيَدْخُلُواْ الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُواْ مَا عَلَوْاْ تَتْبِيرًا

**Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.**

عَسَى رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَـفِرِينَ حَصِيرًا

**17:8 It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.**

## It was mentioned in the Tawrah that the Jews would spread Mischief twice

Allah tells;

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا (٤)

And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!''

Allah tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allah says:

وَقَضَيْنَآ إِلَيْهِ ذَلِكَ الأَمْرَ أَنَّ دَابِرَ هَـؤُلآءِ مَقْطُوعٌ مُّصْبِحِينَ

And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning. (15:66),

meaning, We already told him about that and informed him of it.

## The First Episode of Mischief caused by the Jews, and their Punishment for it

Allah tells;

فَإِذَا جَاء وَعْدُ أُولاهُمَا ...

So, when the promise came for the first of the two,

meaning the first of the two episodes of mischief.

... بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُوْلِي بَأْسٍ شَدِيدٍ ...

We sent against you servants of Ours given to terrible warfare.

means, `We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power.

... فَجَاسُواْ خِلاَلَ الدِّيَارِ ...

They entered the very innermost parts of your homes.

meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone.

... وَكَانَ وَعْدًا مَّفْعُولاً (٥)

And it was a promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders.

Many Israiliyyat (reports from Jewish sources) were narrated about this, but I did not want to make this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allah.

What Allah has told us in His Book (the Qur'an) is sufficient and we have no need of what is in the other

books that came before. Neither Allah nor His Messenger required us to refer to them.

> Allah told His Messenger that when (the Jews) committed transgression and aggression, Allah gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars.

Ibn Jarir recorded that Yahya bin Sa`id said: "I heard Sa`id bin Al-Musayyib saying:

> `Nebuchadnezzar conquered Ash-Sham (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer.
>
> He asked them: What is this blood?
>
> They said: We found our forefathers doing this.
>
> Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.

This report is **Sahih** from Sa`id bin Al-Musayyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the **Tawrah** by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allah knows best.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا (٦)

Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

Then Allah says:

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ...

(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.''

As Allah says elsewhere:

مَّنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ وَمَنْ أَسَآءَ فَعَلَيْهَا

Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself. (45:15)

## The Second Episode of Mischief

Then Allah says:

... فَإِذَا جَاء وَعْدُ الآخِرَةِ ...

Then, when the second promise came to pass,

meaning, the second episode of mischief, when your enemies came again,

... لِيَسُوؤُوا وُجُوهَكُمْ ...

(We permitted your enemies) to disgrace your faces,

meaning, to humiliate you and subdue you,

... وَلِيَدْخُلُوا الْمَسْجِدَ ...

and to enter the **Masjid**,

meaning, **Bayt Al-Maqdis** (Jerusalem).

... كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ ...

as they had entered it before,

when they entered the very innermost parts of your homes.

... وَلِيُتَبِّرُوا ...

and to destroy,

wrecking and inflicting ruin upon it.

... مَا عَلَوْا ...

all that fell in their hands.

everything they could get their hands on.

... تَتْبِيرًا (٧)

عَسَى رَبُّكُمْ أَن يَرْحَمَكُمْ ...

with utter destruction. It may be that your Lord may show mercy unto you,

meaning that He may rid you of them.

... وَإِنْ عُدتُّمْ عُدْنَا ...

but if you return (to sins), We shall return (to Our punishment).

meaning, if you return to causing mischief,

عُدْنَا (We shall return) means,

We `will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

... وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا (٨)

And We have made Hell a prison (**Hasir**) for the disbelievers.

meaning, a place of permanent detention, a prison which cannot be avoided or escaped.

Ibn Abbas said,

"**Hasir** here means a jail.''

Mujahid said,

"They will be detained in it.''

Others said like- wise.

Al-Hasan said,

"**Hasir** means a bed of Fire.''

Qatadah said:

"The Children of Israel returned to aggression, so Allah sent this group against them, Muhammad and his companions, who made them pay the **Jizyah**, with willing submission, and feeling themselves subdued.''

إِنَّ هَـذَا الْقُرْءَانَ يِهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّـلِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

**17:9 Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).**

وأَنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

**17:10 And that those who do not believe in the Hereafter, for them We have prepared a painful torment (Hell).**

## Praising the Qur'an

Allah praises His noble Book,

إِنَّ هَـذَا الْقُرْآنَ يِهْدِي لِلَّتِي هِيَ أَقْوَمُ ...

Verily, this Qur'an guides to that which is most just and right

Allah praises His noble Book, the Qur'an, which He revealed to His Messenger Muhammad. It directs people to the best and clearest of ways.

... وَيُبَشِّرُ الْمُؤْمِنِينَ ...

and gives good news to those who believe, (in it)

... الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ ...

those who do righteous deeds,

in accordance with it, telling them,

... أَنَّ لَهُمْ أَجْرًا كَبِيرًا (٩)

that they will have a great reward,

i.e., on the Day of Resurrection.

And He tells

وأَنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ ...

those who do not believe in the Hereafter,

... أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٠)

We have prepared for them is a painful torment,

i.e. on the Day of Resurrection.

As Allah says:

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

... then announce to them a painful torment. (84:24)

وَيَدْعُ الإِنْسَـنُ بِالشَّرِّ دُعَآءَهُ بِالْخَيْرِ وَكَانَ الإِنْسَـنُ عَجُولاً

**17:11 And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.**

## Man's Haste and Prayers against Himself

Allah tells;

وَيَدْعُ الإِنسَانُ بِالشَّرِّ دُعَاءهُ بِالْخَيْرِ ...

And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.

Allah tells us about man's haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allah were to answer his prayer, he would be destroyed because of it, as Allah says:

وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ

And were Allah to hasten for mankind the evil... (10:11)

This is how it was interpreted by Ibn Abbas, Mujahid and Qatadah.

We have already discussed the **Hadith**:

لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا عَلَى أَمْوَالِكُمْ أَنْ تُوَافِقُوا مِنَ اللهِ سَاعَةَ إِجَابَةٍ يَسْتَجِيبُ فِيهَا

Do not pray against yourselves or your wealth, for that might coincide with a time when Allah answers prayers.

What makes the son of Adam do that is his anxiety and haste.

Allah says:

... وَكَانَ الإِنسَانُ عَجُولاً (١١)

And man is ever hasty.

Salman Al-Farisi and Ibn Abbas mentioned the story of Adam, when he wanted to get up before his soul reached his feet.

When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said,

"**Al-Hamdu Lillah**'' (praise be to Allah),

and Allah said, "May your Lord have mercy on you, O Adam.''

When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder.

He wanted to get up before it reached his feet, but he could not.

He said, "O Lord, make it happen before night comes.''

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ ءَايَتَيْنِ

**17:12 And We have appointed the night and the day as two Ayat (signs).**

فَمَحَوْنَآ ءَايَةَ الَّيْلِ وَجَعَلْنَآ ءَايَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ وَلِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ

**Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time).**

وَكُلَّ شَىْءٍ فَصَّلْنَاهُ تَفْصِيلاً

**And We have explained everything (in detail) with full explanation.**

## The Night and Day are Signs of the Great Power of Allah

Allah says:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً ...

And We have appointed the night and the day as two **Ayat** (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,

> Allah reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on.

Allah says:

... لِتَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ ...

that you may seek bounty from your Lord,

> meaning, in your living and travels etc.

... وَلِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ ...

and that you may know the number of the years and to count.

> If time stood still and never changed, we would not know any of these things, as Allah says:
>
> قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ الَّيْلَ سَرْمَداً إِلَى يَوْمِ الْقِيَـمَةِ مَنْ إِلَـهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَآءٍ أَفَلاَ تَسْمَعُونَ
>
> قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَداً إِلَى يَوْمِ الْقِيَـمَةِ مَنْ إِلَـهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفلاَ تُبْصِرُونَ
>
> وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light! Will you not then hear!''

Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest! Will you not then see!''

It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful. (28:71-73)

تَبَارَكَ الَّذِى جَعَلَ فِى السَّمَآءِ بُرُوجاً وَجَعَلَ فِيهَا سِرَاجاً وَقَمَراً مُّنِيراً

وَهُوَ الَّذِى جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُوراً

Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude. (25:61-62)

وَلَهُ اخْتِلَـفُ الَّيْلِ وَالنَّهَارِ

and His is the alternation of night and day. (23:80)

يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لأَجَلٍ مُّسَمًّى أَلا هُوَ الْعَزِيزُ الْغَفَّارُ

He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. (39:5)

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. (6:96)

وَءَايَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.

And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. (36:37-38)

Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلاَّ بِالْحَقِّ

It is He Who made the sun a shining thing and the moon a light and measured out for it stages that you might know the number of years and to count (periods of time). Allah did not create this but in truth. (10:5) until, لآيَـتٍ لِّقَوْمٍ يَتَّقُونَ (**Ayat** for those people who keep their duty to Allah, and fear Him much). (10:6)

يَسْـَٔلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِىَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

They ask you about the crescent moons.

Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage.'' (2:189)

... فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً ...

Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,

Ibn Jurayj reported that Abdullah bin Kathir commented on this **Ayah**:

> "(It means) the darkness of the night and the twilight of the day.''

Ibn Jurayj reported that Mujahid said:

> "The sun is the sign of the day and the moon is the sign of the night. **فَمَحَوْنَا آيَةَ اللَّيْلِ** (We have obliterated the sign of the night), this refers to the moon's blackness, which is how Allah has created it.''

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ...

And We have appointed the night and the day as two **Ayat**.

Ibn Abi Najih reported that Ibn Abbas said:

> "By night and day, this is how Allah created them, may He be glorified.''

... وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً (١٢)

And We have explained everything (in detail) with full explanation.

وَكُلَّ إِنسَـنٍ أَلْزَمْنَـهُ طَـئِرَهُ فِى عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَـمَةِ كِتَابًا يَلْقَـهُ مَنْشُوراً

**17:13 And We have fastened every man's Ta'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.**

اقْرَأْ كَتَـبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

**17:14 (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."**

## Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Adam that take place therein, Allah says:

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِي عُنُقِهِ ...

And We have fastened every man's **Ta'irah** (deeds) to his neck,

The word **Ta'irah** (lit. something that flies) refers to man's deeds which fly from him, as Ibn Abbas, Mujahid and others said.

It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

So whosoever does good equal to the weight of a speck of dust shall see it.

And whosoever does evil equal to the weight of a speck of dust shall see it. (99:7-8)

Allah says:

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

مَّا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

(Remember) that the two receivers (recording angels) receive (each human being), one sitting

on the right and one on the left (to note his or her actions).

Not a word does he (or she) utter but there is a watcher by him ready (to record it). (50:17-18)

وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ

كِرَاماً كَـتِبِينَ

يَعْلَمُونَ مَا تَفْعَلُونَ

But verily, over you (are appointed angels in charge of mankind) to watch you, **Kiraman** (Honorable) **Katibin** - writing down (your deeds), they know all that you do. (82:10-12)

إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

You are only being requited for what you used to do. (52:16)

مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ

whosoever works evil, will have the recompense thereof. (4:123)

The meaning is that the deeds of the sons of Adam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

... وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣)

and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

meaning, `We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

مَنشُورًا (wide open) means,

it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَلْقَى مَعَاذِيرَهُ

On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind.

Nay! Man will be a witness against himself, though he may put forth his excuses. (75:13-15)

Allah says:

اقْرَأْ كَتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (١٤)

(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.''

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

...أَلْزَمْنَاهُ طَآئِرَهُ فِي عُنُقِهِ ...

And We have fastened every man's **Ta'irah** (deeds) to his neck,

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape.

Ma`mar narrated from Qatadah,

"His deeds, وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ (and on the Day of Resurrection, We shall bring out for him), We shall bring forth those deeds.''

كِتَابًا يَلْقَاهُ مَنشُورًا (a Book which he will find wide open).

Ma`mar said: Al-Hasan recited,

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

one sitting on the right and one on the left. (50:17)

And he said;

"O son of Adam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left.

The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. `So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.'

By Allah, the One Who makes you accountable for your own deeds is being perfectly just.''

These are some of the best words Al-Hasan ever spoke, may Allah have mercy on him.

مَّنِ اهْتَدَى فَإِنَّمَا يَهْتَدى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

**17:15 Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss.**

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

**No one laden with burdens can bear another's burden.**

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

**And We never punish until We have sent a Messenger (to give warning).**

## No One will have to bear the Sins of Another

Allah tells;

مَّنِ اهْتَدَى فَإِنَّمَا يَهْتَدي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ...

Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss.

Allah tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet, he will gain the good consequences of that for himself.

وَمَن ضَلَّ (And whoever goes astray),

meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences.

Then Allah says:

... وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

No one laden with burdens can bear another's burden.

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allah says:

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ

and if one heavily laden calls another to (bear) his load, nothing of it will be lifted. (35:15)

There is no contradiction between this and other **Ayat**:

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ

And verily, they shall bear their own loads, and other loads besides their own. (29:13)

and:

وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

and also of the burdens of those whom they misled without knowledge. (16:25)

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them.

This is the justice and mercy of Allah towards His servants.

As Allah says:

... وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً (١٥)

And We never punish until We have sent a Messenger (to give warning).

## No Punishment until a Messenger has been sent

Allah tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

تَكَادُ تَمَيَّزُ مِنَ الغَيْظِ كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُوا بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ كَبِيرٍ

Every time a group is cast therein, its keeper will ask: "Did no warner come to you!''

They will say: "Yes, indeed a warner did come to us, but we belied him and said: `Allah never sent down anything (of revelation); you are only in great error.''' (67:8-9)

And,

وَسِيقَ الَّذِينَ كَـفَرُواْ إِلَى جَهَنَّمَ زُمَراً حَتَّى إِذَا جَآءُوهَا فُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَـتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَـآءَ يَوْمِكُمْ هَـذَا قَالُواْ بَلَى وَلَـكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَـفِرِينَ

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours!''

They will say: "Yes,'' but the Word of torment has been justified against the disbelievers! (39:71)

And,

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـلِحاً غَيْرَ الَّذِى كُـنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ فَذُوقُواْ فَمَا لِلظَّـلِمِينَ مِن نَّصِيرٍ

Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.''

(Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it! And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.'' (35:37)

There are other **Ayat** which indicate that Allah will not make anyone enter Hell except after sending a Messenger to them.

## The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allah have mercy on them.

This is the issue of children who die when they are little, and their parents are disbelievers:

what happens to them!

By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of **Fatrah**, when no Message reached them.

Several **Hadiths** have been narrated on this topic, which I will quote here by the help and support of Allah. The First **Hadith** from Al-Aswad bin Sari'.

Imam Ahmad reported from Al-Aswad bin Sari' that the Messenger of Allah said,

أَرْبَعَةٌ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ:

- رَجُلٌ أَصَمٌّ لَا يَسْمَعُ شَيْئًا،
- وَرَجُلٌ أَحْمَقُ،
- وَرَجُلٌ هَرِمٌ،
- وَرَجُلٌ مَاتَ فِي فَتْرَةٍ،

فَأَمَّا الْأَصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا،

وَأَمَّا الْأَحْمَقُ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصِّبْيَانُ يَحْذِفُونِي بِالْبَعْرِ،

وَأَمَّا الْهَرِمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا أَعْقِلُ شَيْئًا،

وَأَمَّا الَّذِي مَاتَ فِي الْفَتْرَةِ فَيَقُولُ: رَبِّ مَا أَتَانِي لَكَ رَسُولٌ.

فَيَأْخُذُ مَوَاثِيقَهُمْ لَيُطِيعَنَّهُ، فَيُرْسِلُ إِلَيْهِمْ أَنِ ادْخُلُوا النَّارَ،

فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا

There are four who will present their case on the Day of Resurrection:

- a deaf man who never heard anything,
- an insane man,

- a very old and senile man, and
- a man who died during the **Fatrah**.

As for the deaf man, he will say,

> "O Lord, Islam came but I never heard anything.''

As for the insane man, he will say,

> "O Lord, Islam came and the young boys were throwing camel dung at me.''

As for the senile man, he will say,

> "O Lord, Islam came and I did not understand anything.''

As for the one who died during the **Fatrah**, he will say,

> "O Lord, no Messenger from You came to me.''

Allah will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire.

By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.

There is a similar report with a chain from Qatadah from Al-Hasan from Abu Rafi` from Abu Hurayrah, but at the end it says:

فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُسْحَبُ إِلَيْهَا

> Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.

This was also recorded by Ishaq bin Rahwayh from Mu`adh bin Hisham, and by Al-Bayhaqi in Al-I`tiqad.

He said: "This is a **Sahih** chain.''

It was reported by Ibn Jarir from the **Hadith** of Ma`mar from Hammam from Abu Hurayrah, who attributed it to the Prophet.

Then Abu Hurayrah said: "Recite, if you wish:

... وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger (to give warning).''

This was also narrated by Ma`mar from Abdullah bin Tawus from his father, from Abu Hurayrah, but it is **Mauquf** (it was not attributed directly to the Prophet).

## The Second Hadith from Abu Hurayrah

He said that the Messenger of Allah said:

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتِجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ؟

Every newborn is born in a state of **Fitrah** (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?

According to one report they said: "O Messenger of Allah, what about those who die when they are little?''

He said,

اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِين

Allah knows best what they would have done.

Imam Ahmad reported from Abu Hurayrah that the Prophet (as far as I know - the narrator was not sure if it was attributed to Musa) - said:

ذَرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَام

The children of the Muslims are in Paradise, being taken care of by Ibrahim.

In **Sahih** Muslim it is reported from Iyyad bin Hammad that the Messenger of Allah said that Allah said:

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاء

I have created My servants as **Hunafa**.

According to another version, the wording is "as Muslims.''

## The Third Hadith from Samurah

In his book Al-Mustakhraj `Ala Al-Bukhari, Al-Hafiz Abu Bakr Al-Barqani recorded the Hadith of `Awf Al-A`rabi, from Abu Raja' Al-`Utardi from Samurah that the Prophet said:

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَة

Every newborn is born in a state of **Fitrah**.

The people called out to him: "O Messenger of Allah! What about the children of the idolators?''

He said,

وَأَوْلَادُ الْمُشْرِكِين

And the children of the idolators too.

At-Tabarani reported that Samurah said:

"We asked the Messenger of Allah about the children of the idolators, and he said,

هُمْ خَدَمُ أَهْلِ الْجَنَّة

They are the servants of the people of Paradise.

## The Fourth Hadith from the Paternal Uncle of Hasna

Ahmad reported that Hasna' bint Mu`awiyah, from Bani Suraym, said that his paternal uncle said to him:

"I said, `O Messenger of Allah, who is in Paradise' He said,

- النَّبِيُّ فِي الْجَنَّةِ،
- وَالشَّهِيدُ فِي الْجَنَّةِ،

- وَالْمَوْلُودُ فِي الْجَنَّةِ،
- وَالْوَئِيدُ فِي الْجَنَّة

- Prophets are in Paradise,
- martyrs are in Paradise,
- infants are in Paradise and
- baby girls who were buried alive are in Paradise.

## It is Makruh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of **Shariah** may try to speak about it. For this reason some of the scholars did not like to discuss it.

> This view has been narrated from Ibn Abbas, Al-Qasim bin Muhammad bin Abi Bakr As-Siddiq, Muhammad bin Al-Hanafiyyah and others.

Ibn Hibban recorded in his **Sahih** that Jarir bin Hazim said:

> I heard Abu Raja' Al-`Utardi saying that he heard Ibn Abbas (may Allah be pleased with them both) saying, "While he was on the **Minbar**, the Messenger of Allah said:
>
> لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتِيًا أَوْ مُقَارِبًا مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَر
>
> This **Ummah** will be fine so long as they do not talk about children and the divine decree.''
>
> Ibn Hibban said:
>
> "This means talking about the children of the idolators.''
>
> Abu Bakr Al-Bazzar also recorded it via Jarir bin Hazim, then he said,
>
> "A group narrated it from Abu Raja' from Ibn Abbas, but it is **Mauquf**.''

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

**17:16 And when We decide to destroy a town (population), Amarna those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.**

Allah says:

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا (١٦)

And when We decide to destroy a town (population), **Amarna** those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

## Meanings of Amarna

The commentators differed over the meaning of this word.

It was said that the phrase translated here as "**Amarna** those who live luxuriously. Then, they transgress therein''

means, "We send Our decree upon them,'' as Allah says elsewhere:

أَتَاهَآ أَمْرُنَا لَيْلاً أَوْ نَهَارًا

Our decree reaches it by night or by day. (10:24)

For (**Amarna** cannot mean "Our command'') because Allah does not command or enjoin immorality.

Or, they said it means that Allah subjugated them to commit immoral deeds, so they deserved the punishment.

Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment.''

This was reported from Ibn Jurayj from Ibn Abbas, and it is also the view of Sa`id bin Jubayr.

... أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا ...

**Amarna** those who live luxuriously. Then, they transgress therein,

Ali bin Abi Talhah reported that Ibn Abbas said:

> (this means) "We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allah destroyed them with the punishment.''
>
> This is similar to the **Ayah**:
>
> وَكَذلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَـبِرَ مُجْرِمِيهَا
>
> And thus We have set up in every town great ones of its wicked people. (6:133)
>
> This was also the view of Abu Al-Aliyah, Mujahid and Ar-Rabi' bin Anas.

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا ...

And when We decide to destroy a town (population), **Amarna** those who live luxuriously. Then, they transgress therein,

Al-`Awfi reported that Ibn Abbas said,

> (it means) "We increase their numbers."
>
> This was also the view of Ikrimah, Al-Hasan, Ad-Dahhak and Qatadah, and it was reported from Malik and Az-Zuhri.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ

**17:17 And how many generations have We destroyed after Nuh!**

وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

**And sufficient is your Lord as All-Knower and Seer of the sins of His servants.**

## A Threat to Quraysh

Allah says;

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ ...

And how many generations have We destroyed after Nuh!

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad, Allah says that He destroyed other nations who rejected the Messengers after Nuh.

This indicates that during the centuries between Adam and Nuh, humans were following Islam, as Ibn Abbas said:

"Between Adam and Nuh there were ten generations, during all of which humans were following Islam.''

The meaning (of the **Ayah**) is:

"You disbelievers are not more dear to Allah than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment.''

... وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا (١٧)

And sufficient is your Lord as All-Knower and Seer of the sins of His servants.

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

مَّن كَانَ يُرِيدُ الْعَـجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَـهَا مَذْمُومًا مَّدْحُورًا

**17:18 Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.**

وَمَنْ أَرَادَ الاٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا

**17:19 And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allah).**

## The Reward of Those who desire this World and Those who desire the Hereafter

Allah says:

مَّن كَانَ يُرِيدُ الْعَاجِلَةَ ...

Whoever desires the quick-passing (transitory enjoyment of this world),

Allah tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allah wants to have it, and they get what He wills that they should get.

This **Ayah** narrows down the general statements made in other **Ayat**.

Allah says:

... عَجَّلْنَا لَهُ فِيهَا مَا نَشَاء لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ...

We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell;

> meaning, in the Hereafter,

... يَصْلاهَا ...

he will burn therein,

> means, he will enter it until it covers him on all sides,

... مَذْمُومًا ...

disgraced,

> means, blamed for his bad behavior and evil deeds, because he chose the transient over the eternal,

... مَّدْحُورًا (١٨)

rejected,

> means, far away (from Allah's mercy), humiliated and put to shame.

وَمَنْ أَرَادَ الآخِرَةَ ...

And whoever desires the Hereafter,

> wanting the Hereafter and its blessings and delights,

... وَسَعَى لَهَا سَعْيَهَا ...

and strives for it, with the necessary effort due for it,

> seeking it in the right way, which is following the Messenger.

... وَهُوَ مُؤْمِنٌ ...

while he is a believer,

means, his heart has faith, i.e., he believes in the reward and punishment,

... فَأُولَئِكَ كَانَ سَعْيُهُم مَّشْكُورًا (١٩)

then such are the ones whose striving shall be appreciated, (rewarded by Allah).

كُلاًّ نُّمِدُّ هَـؤُلاءِ وَهَـؤُلاءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا

**17:20 On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.**

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلاٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً

**17:21 See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.**

Allah says:

كُلاًّ نُّمِدُّ هَـؤُلاء وَهَـؤُلاء ...

On each these as well as those We bestow

كُلاًّ (On each) meaning,

on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want,

... مِنْ عَطَاء رَبِّكَ ...

from the bounties of your Lord.

means, He is the One Who is in control of all things, and He is never unjust. He gives

to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants.

Allah says:

... وَمَا كَانَ عَطَاء رَبِّكَ مَحْظُورًا (٢٠)

And the bounties of your Lord can never be forbidden.

meaning, no one can withhold or prevent them.

Qatadah said,

"(It means) they can never decrease.''

Al-Hasan and others said,

"(It means) they can never be prevented.''

Then Allah says:

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ...

See how We prefer one above another,

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

... وَلَلآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلاً (٢١)

and verily, the Hereafter will be greater in degrees and greater in preferment.

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights.

The people of Hell will vary in their positions and levels, just as the people of Paradise will.

In Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth.

It is recorded in the Two **Sahihs** that the Prophet said:

إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلِّيِّينَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ

The people of the highest levels (of Paradise) will see the people of **`Illiyin** as if they are looking at distant stars on the horizon.

لاَّ تَجْعَل مَعَ اللَّهِ إِلَـهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولاً

**17:22 Set not up with Allah any other ilah (god), or you will sit down reproved, forsaken (in the Hellfire).**

## Do not associate Anything in Worship with Allah

Allah says,

لاَّ تَجْعَل مَعَ اللَّهِ إِلَـهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولاً (٢٢)

Set not up with Allah any other **ilah** (god), or you will sit down reproved, forsaken (in the Hellfire).

Addressing those who are responsible among this Ummah, Allah says, "Do not admit any partner into your worship of your Lord.''

**فَتَقْعُدَ مَذْمُومًا** (or you will sit down reproved),

meaning, because of associating others with Him.

**مَّخْذُولاً** (forsaken),

means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and

he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allah alone, with no partner or associate.

Imam Ahmad reported that Abdullah bin Mas`ud said:

"The Messenger of Allah said:

مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللهِ أَرْسَلَ اللهُ لَهُ بِالْغِنَى إِمَّا آجِلًا وَإِمَّا غِنىً عَاجِلًا

Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allah for help, then Allah will grant him the means of independence sooner or later.

This was also recorded by Abu Dawud and At-Tirmidhi, who said, "**Hasan Sahih Gharib**''.

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ

**17:23 And your Lord has Qada (decreed) that you worship none but Him.**

وَبِالْوَلِدَيْنِ إِحْسَـناً إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا

**And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.**

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل

**17:24 And lower unto them the wing of submission and humility through mercy, and say:**

رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا

**"My Lord! Bestow on them Your mercy as they did bring me up when I was young.''**

## The Command to Worship Allah Alone and to be Dutiful to One's Parents

Allah says,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ...

And your Lord has **Qada** (decreed) that you worship none but Him.

Allah commands us to worship Him alone, with no partner or associate.

The word **Qada** (normally having the meaning of decree) here means "commanded''.

Mujahid said that;

وَقَضَى (And He has **Qada**) means enjoined.

This is also how Ubayy bin Ka`b, Ibn Mas`ud and Ad-Dahhak bin Muzahim recited the **Ayah** as:

وَوَصَّي رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ

"And your Lord has **Wassa** (enjoined) that you worship none but Him.''

The idea of worshipping Allah is connected to the idea of honoring one's parents.

Allah says:

... وَبِالْوَالِدَيْنِ إِحْسَانًا ...

And that you be dutiful to your parents.

Here He commands good treatment of parents, as He says elsewhere:

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

... إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَآ أُفٍّ ...

If one of them or both of them attain old age in your life, say not to them a word of disrespect,

means, do not let them hear anything offensive from you, not even say "**Uff**!'' which is the mildest word of disrespect,

... وَلاَ تَنْهَرْهُمَا ...

and do not reprimand them,

means, do not do anything horrible to them.

Ata' bin Rabah said that it meant,

"Do not raise your hand against them.''

When Allah forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

... وَقُل لَّهُمَا قَوْلاً كَرِيمًا (٢٣)

but address them in terms of honor.

meaning gently, kindly, politely, and with respect and appreciation.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ...

And lower unto them the wing of submission and humility through mercy,

means, be humble towards them in your actions.

... وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤)

and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.''

means, say this when they grow old and when they die.

Ibn Abbas said: "But then Allah revealed:

مَا كَانَ لِلنَّبِىِّ وَالَّذِينَ ءَامَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators. ..'' (9:13)

There are many **Hadiths** which speak about honoring one's parents, such as the **Hadith** narrated through a number of chains of narration from Anas and others, which states that the Prophet climbed up on the **Minbar**, and then said,

**Amin**, **Amin**, **Amin**.

It was said, "O Messenger of Allah, why did you say **Amin**.''

He said:

أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُغْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ: آمِين

Jibril came to me and said,

- "O Muhammad, he is doomed who hears you mentioned and does not say **Salla** upon you.'' He said, "Say **Amin**,'' so I said **Amin**.

Then he said,

- "He is doomed who sees the month of **Ramadan** come and go, and he has not been forgiven.'' He said, "Say **Amin**,'' so I said **Amin**.

Then he said,

- "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise.'' He said, "Say **Amin**,'' so I said **Amin**.

## Another Hadith

Imam Ahmad reported from Abu Hurayrah that the Prophet said:

رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ أَحَدَ أَبَوَيْهِ أَوْ (كِلَيْهِمَا) عِنْدَ الْكِبَرِ ولَمْ يَدْخُلِ الْجَنَّة

He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.

This version is **Sahih** although no one recorded it other than Muslim.

## Another Hadith

Imam Ahmad recorded Mu`awiyah bin Jahimah As-Salami saying that Jahimah came to the Prophet and said:

"O Messenger of Allah, I want to go out to fight and I have come to seek your advice.''

He said,

فَهَلْ لَكَ مِنْ أُم

Do you have a mother?

He said, "Yes.''

The Prophet said,

فَالْزَمْهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلَيْهَا

Then stay with her, for Paradise is at her feet.

Similar incidents were also recorded by others. This was recorded by An-Nasa'i and Ibn Majah.

## Another Hadith

Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib said that the Prophet said:

- إِنَّ اللهَ يُوصِيكُمْ بِآبَائِكُمْ
- إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ
- إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ
- إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ
- إِنَّ اللهَ يُوصِيكُمْ بِالْأَقْرَبِ فَالْأَقْرَب

- Allah enjoins you concerning your fathers,
- Allah enjoins you concerning your mothers,
- Allah enjoins you concerning your mothers,
- Allah enjoins you concerning your mothers,
- Allah enjoins you concerning your close relatives then the next in closeness.

This was recorded by Ibn Majah from the **Hadith** of Abdullah bin Ayyash.

## Another Hadith

Ahmad recorded that a man from Banu Yarbu said:

"I came to the Prophet while he was talking to the people, and I heard him saying,

يَدُ الْمُعْطِي الْعُلْيَا،

- أُمَّكَ وَأَبَاكَ،
- وَأُخْتَكَ وَأَخَاكَ،
- ثُمَّ أَدْنَاكَ أَدْنَاكَ

The hand of the one who gives is superior.

- (Give to) your mother and your father,
- your sister and your brother,
- then the closest and next closest."

رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ إِن تَكُونُواْ صَـلِحِينَ فَإِنَّهُ كَانَ لِلاٌّوَّابِينَ غَفُوراً

**17:25 Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.**

## Omissions committed against Parents are pardoned with Good Relations and Repentance

Sa`id bin Jubayr said:

> "This refers to a man who said something that he did not think would be offensive to his parents.''

According to another report:

> "He did not mean anything bad by that.''

So Allah said:

رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُواْ صَالِحِينَ ...

Your Lord knows best what is in your souls. If you are righteous,

... فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا (٢٥)

He is Ever Most Forgiving to those who turn to Him in repentance.

Qatadah said:

> "To the obedient who pray.''

Shu`bah narrated from Yahya bin Sa`id from Sa`id bin Al-Musayyib;

> "This refers to those who commit sin then repent, and commit sin then repent.''

Ata' bin Yasar, Sa`id bin Jubayr and Mujahid said:

"They are the ones who return to goodness.''

Mujahid narrated from Ubayd bin Umayr, concerning this **Ayah**:

"This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allah.''

Mujahid agreed with him on that.

Ibn Jarir said:

"The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allah hates for that which He loves and is pleased with.''

What he said is correct, for Allah says,



Verily, to Us will be their return. (88:25)

And according to a **Sahih Hadith**, the Messenger of Allah would say when he returned from a journey,

آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُون

We have returned repenting, worshipping and praising our Lord.

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلاَ تُبَذِّرْ تَبْذِيرًا

**17:26 And give to the kinsman his due, and to the Miskin (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.**

إِنَّ الْمُبَذِرِينَ كَانُوا إِخْوَنَ الشَّيَـطِينِ وَكَانَ الشَّيْطَـنُ لِرَبِّهِ كَفُورًا

**17:27 Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaytan is ever ungrateful to his Lord.**

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلاً مَّيْسُورًا

**17:28 And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.**

## The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

Allah says

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ...

And give to the kinsman his due, and to the **Miskin** (poor), and to the wayfarer.

When Allah mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship.

According to the **Hadith**:

أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ

ثُمَّ الْأَقْرَبَ فَالْأَقْرَب

Your mother and your father, then your closest relatives and the next closest.

According to another **Hadith**:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَه

Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.

... وَلاَ تُبَذِّرْ تَبْذِيرًا (٢٦)

But spend not wastefully (your wealth) in the manner of a spendthrift.

When Allah commands spending, He forbids extravagance. Spending should be moderate, as stated in another **Ayah**:

وَالَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ

And those who, when they spend, are neither extravagant nor stingy. (25:67)

Then He says, to discourage extravagance:

إِنَّ الْمُبَذِّرِينَ كَانُواْ إِخْوَانَ الشَّيَاطِين ...

Verily, the spendthrifts are brothers of the **Shayatin**,

They have this trait in common.

Ibn Mas`ud said:

"This refers spending extravagantly when it is not appropriate.''

Ibn Abbas said likewise.

Mujahid said:

"If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift.''

Qatadah said:

"Extravagance means spending money on sin in disobeying Allah, and on wrongful and corrupt things.''

Imam Ahmad recorded that Anas bin Malik said:

"A man came from Banu Tamim to the Messenger of Allah and said: `O Messenger of Allah, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.'

The Messenger of Allah said:

- تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكَ،
- وَتَصِلُ أَقْرِبَاءَكَ،
- وَتَعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينِ

- Pay the **Zakah** on your wealth if any is due, for it is purification that will make you pure,
- maintain your ties of kinship,
- pay attention to the rights of beggars, neighbors and the poor.

He said: `O Messenger of Allah, make it less for me.'

He (recited):

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلاَ تُبَذِّرْ تَبْذِيرًا

And give to the kinsman his due, and to the **Miskin** (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.

The man said, `That is enough for me, O Messenger of Allah. If I pay **Zakah** to your messenger, will I be absolved of that duty before Allah and His Messenger!'

The Messenger of Allah said:

نَعَمْ، إِذَا أَدَّيْتَهَا إِلَى رَسُولِي فَقَدْ بَرِئْتَ مِنْهَا وَلَكَ أَجْرُهَا، وَإِثْمُهَا عَلَى مَنْ بَدَّلَهَا

Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.''

إِنَّ الْمُبَذِّرِينَ كَانُواْ إِخْوَانَ الشَّيَاطِينِ ...

Verily, the spendthrifts are brothers of the **Shayatin**,

meaning, they are their brothers in extravagance, foolishness, failing to obey Allah and committing sin.

Allah said:

... وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧)

and the **Shaytan** is ever ungrateful to his Lord.

meaning, he is an ingrate, because he denied the blessings of Allah and did not obey Him, turning instead to disobedience and rebellion.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاء رَحْمَةٍ مِّن رَّبِّكَ ...

And if you turn away from them and you are awaiting a mercy from your Lord,

`If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

... تَرْجُوهَا ...

for which you hope,

i.e. a mercy from your Lord,

... فَقُل لَّهُمْ قَوْلاً مَّيْسُورًا (٢٨)

then, speak unto them a soft, kind word.

meaning, with a promise.

This was the opinion of Mujahid, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah and others.

وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

**17:29 And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.**

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ

**17:30 Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).**

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

**Verily, He is Ever All-Knower, All-Seer of His servants.**

## Moderation in Spending

Allah enjoins moderation in living. He condemns miserliness and forbids extravagance.

وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ ...

And let not your hand be tied (like a miser) to your neck,

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allah be upon them - said,

"Allah's Hand is tied up (i.e., He does not give and spend of His bounty).''

They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

... وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ ...

nor overextend it (like a spendthrift),

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty.

... فَتَقْعُدَ مَلُومًا مَّحْسُورًا (٢٩)

so that you become blameworthy and in severe poverty.

If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable.

It is described as worn out, which is similar in meaning to exhausted.

As Allah says:

> الَّذِى خَلَقَ سَبْعَ سَمَوَتٍ طِبَاقًا مَّا تَرَى فِى خَلْقِ الرَّحْمَنِ مِن تَفَوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ
>
> ثُمَّ ارْجِعِ البَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ البَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ
>
> Then look again: "Can you see any rifts'' Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (67:3-4)
>
> meaning, unable to see any faults.

Similarly, Ibn Abbas, Al-Hasan, Qatadah, Ibn Jurayj, Ibn Zayd and others understood this **Ayah** as miserliness and extravagance.

It was reported in the Two **Sahihs** from the **Hadith** of Abu Az-Zinad from Al-A`raj that Abu Hurayrah heard the Messenger of Allah say:

مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا،

فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَغَتْ أَوْ وَفَرَتْ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ،

وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مِنْهَا مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلَا تَتَّسِع

The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones.

When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven).

And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.

This version was recorded by Al-Bukhari in the Book of **Zakah**.

In the Two **Sahihs** it is recorded that Mu`awiyah bin Abi Muzarrid narrated from Sa`id bin Yasar that Abu Hurayrah said:

"The Messenger of Allah said:

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ مِنَ السَّمَاءِ

يَقُولُ أَحَدُهُمَا:اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا،

وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا

There is no day when a person wakes up but two angels come down from heaven.

One of them says, `O Allah, compensate the one who gives (in charity),' and

the other one says, `O Allah, destroy the one who withholds.'"

Muslim recorded from Abu Hurayrah that the Prophet said:

مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللهُ عَبْدًا أَنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ الله

Wealth never decreases because of **Sadaqah** (charity). Allah never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allah, Allah will raise him in status.

According to a **Hadith** narrated by Abu Kathir from Abdullah bin `Amr, who attributed it to the Prophet:

إِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،

- أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا،
- وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا،
- وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا

Beware of stinginess for it destroyed the people who came before you.

- It commanded them to be miserly, so they were miserly;
- and it commanded them to cut the ties of kinship, so they cut them;
- and it commanded them to commit immoral actions, so they did so.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ ...

Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).

This **Ayah** is telling us that Allah is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His.

He said:

... إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (٣٠)

Verily, He is Ever All-Knower, All-Seer of His servants.

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

- In some cases, richness may be decreed so that a person gets carried away, leading to his own doom.
- In other cases, poverty may be a punishment.

We seek refuge with Allah from both.

وَلا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلَـقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

**17:31 And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.**

## Prohibition of killing Children

This **Ayah** indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance.

The people of **Jahiliyyah** would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allah forbade that and said:

وَلا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ ...

And kill not your children for fear of poverty.

meaning, lest they may make you poor in the future.

This is why Allah mentions the children's provision first:

... نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم ...

We shall provide for them as well as for you.

In Surah **Al-An`am**, Allah says:

وَلاَ تَقْتُلُواْ أَوْلَـدَكُمْ مِّنْ إمْلَـقٍ

kill not your children because of poverty. (6:151)

نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

We provide sustenance for you and for them. (6:151)

... إنَّ قَتْلَهُمْ كَانَ خِطْءًا كَبِيرًا (٣١)

Surely, the killing of them is a great sin.

means, a major sin.

In Two **Sahihs** it is recorded that Abdullah bin Mas`ud said:

"I said, `O Messenger of Allah, which sin is the worst?'

He said,

أَنْ تَجْعَلَ لِلّهِ نِدًّا وَهُوَ خَلَقَكَ .

To appoint rivals of Allah when He has created you.

I asked, `Then what?'

He said,

قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ

To kill your child lest he should eat with you.

I asked, `Then what?'

He said,

قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِك

To commit adultery with your neighbor's wife.''

وَلاَ تَقْرَبُواْ الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَآءَ سَبِيلاً

**17:32 And come not near to unlawful sex. Verily, it is Fahishah (immoral sin) and an evil way.**

## The Command to avoid Zina (Unlawful Sex) and Everything that leads to it

Allah says, forbidding His servants to commit **Zina** or to approach it or to do anything that may lead to it:

وَلاَ تَقْرَبُواْ الزِّنَى إِنَّهُ كَانَ فَاحِشَةً ...

And come not near to unlawful sex. Verily, it is a **Fahishah** (immoral sin),

meaning a major sin,

... وَسَاء سَبِيلاً (٣٢)

and an evil way.

meaning, a terrible way to behave.

Imam Ahmad recorded Abu Umamah saying that a young man came to the Prophet and said,

"O Messenger of Allah! Give me permission to commit **Zina** (unlawful sex).''

The people surrounded him and rebuked him, saying, "Stop! Stop!''

But the Prophet said, ادْنُه (Come close).

The young man came to him, and he said, اجْلِس (Sit down), so he sat down.

The Prophet said, أَتُحِبُّهُ لِأُمِّك (Would you like it (unlawful sex) for your mother)!

He said, "No, by Allah, may I be ransomed for you.''

The Prophet said,

وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِم

> Neither do the people like it for their mothers.

The Prophet said, أَفَتُحِبُّهُ لِابْنَتِكَ (Would you like it for your daughter)?

He said, "No, by Allah, may I be ransomed for you.''

The Prophet said,

وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِم

> Neither do the people like it for their daughters.

The Prophet said, أَفَتُحِبُّهُ لِأُخْتِكَ (Would you like it for your sister)?

He said, "No, by Allah, may I be ransomed for you.''

The Prophet said,

وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِم

> Neither do the people like it for their sisters.

The Prophet said, أَفَتُحِبُّهُ لِعَمَّتِكَ (Would you like it for your paternal aunt)?

He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you.''

The Prophet said,

وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِم

> Neither do the people like it for their paternal aunts.

The Prophet said, أَفَتُحِبُّهُ لِخَالَتِكَ (Would you like it for your maternal aunt)?

He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you.''

The Prophet said,

وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِم

Neither do the people like it for their maternal aunts.

Then the Prophet put his hand on him and said,

اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِنْ فَرْجَه

O Allah, forgive his sin, purify his heart and guard his chastity.

After that the young man never paid attention to anything of that nature.

وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَـناً فَلاَ يُسْرِف فِّى الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

**17:33 And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.**

## Prohibition of Unlawful Killing

Allah forbids killing with no legitimate reason.

وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ...

And do not kill anyone whose killing Allah has forbidden, except for a just cause.

It was reported in the Two **Sahihs** that the Messenger of Allah said:

لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ:

- النَّفْسُ بِالنَّفْسِ،
- وَالزَّانِي الْمُحْصَنُ،
- وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَة

The blood of a Muslim who bears witness to **La ilaha illallah** and that Muhammad is the Messenger of Allah, is not permissible (to be shed) except in three cases:

- a soul for a soul (i.e., in the case of murder),
- an adulterer who is married, and
- a person who leaves his religion and deserts the **Jama'ah**.

The following is recorded in the books of the **Sunan**:

لَزَوَالُ الدُّنْيَا عِنْدَ اللهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِم

If the world were to be destroyed, it would be of less importance to Allah than the killing of a Muslim.

... وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا ...

And whoever is killed wrongfully, We have given his heir the authority.

The authority is over the killer. The heir has the choice;

- if he wishes, he may have him killed in retaliation,
- or he may forgive him in return for the payment of the **Diyah** (blood money),
- or he may forgive him with no payment, as is reported in the **Sunnah**.

The great scholar and Imam Ibn Abbas understood from the general meaning of this **Ayah** that Mu`awiyah should take power, because he was the heir of `Uthman, who had been killed wrongfully, may Allah be pleased with him, and Mu`awiyah did eventually take power, as Ibn Abbas said on the basis of this **Ayah**. This is one of the strangers of matters.

... فَلاَ يُسْرِف فِّي الْقَتْلِ ...

But let him not exceed limits in the matter of taking life.

> They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

... إِنَّهُ كَانَ مَنْصُورًا (٣٣)

Verily, he is helped.

> means, the heir is helped against the killer by the **Shariah** and by divine decree.

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً

**17:34 And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.**

وَأَوْفُوا الْكَيْلَ إِذا كِلْتُمْ وَزِنُواْ بِالقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

**17:35 And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.**

## The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

Allah says;

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ ...

And come not near to the orphan's property except to improve it, until he attains the age of full strength.

meaning, do not dispose of the orphan's wealth except in a proper manner.

وَلاَ تَأْكُلُوهَآ إِسْرَافاً وَبِدَاراً أَن يَكْبَرُواْ وَمَن كَانَ غَنِيّاً فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ

but consume it (the orphan's property) not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor). (4:6)

In **Sahih** Muslim it is recorded that the Messenger of Allah said to Abu Dharr:

يَا أَبَا ذَرَ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي: لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ الْيَتِيم

O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as **Amir** over two people, and do not let yourself be appointed as guardian of an orphan's property.

... وَأَوْفُواْ بِالْعَهْدِ ...

And fulfill (every) covenant.

meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

... إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً (٣٤)

Verily, the covenant will be questioned about.

وَأَوْفُوا الْكَيْلَ إِذا كِلْتُمْ ...

And give full measure when you measure.

meaning, do not try to make it weigh less nor wrong people with their belongings.

... وَزِنُوا بِالقِسْطَاسِ ...

and weigh with a balance,

meaning scales,

... الْمُسْتَقِيمِ ...

that is straight.

meaning that which is not distorted nor that which will cause confusion.

... ذَلِكَ خَيْرٌ ...

that is good,

for you, in your daily life and in your Hereafter.

So Allah says:

... وَأَحْسَنُ تَأْوِيلاً (٣٥)

and better in the end.

meaning, with regard to your ultimate end in the Hereafter.

... ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا

That is good (advantageous) and better in the end.

Sa`id narrated that Qatadah said that this means

"Better in reward and a better end.''

Ibn Abbas used to say:

> "O people, you are entrusted with two things for which the people who came before you were destroyed - these
>
> - weights and
> - measures.''

وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولـئِكَ كَانَ عَنْهُ مَسْؤُولاً

**17:36 And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah).**

## Do not speak without Knowledge

Allah says;

وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ ...

And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of,

Ali bin Abi Talhah reported that Ibn Abbas said:

> "(This means) do not say (anything of which you have no knowledge).''

Al-Awfi said:

> "Do not accuse anyone of that of which you have no knowledge.''

Muhammad bin Al-Hanafiyyah said:

> "It means bearing false witness.''

Qatadah said:

"Do not say,

- `I have seen', when you did not see anything, or
- `I have heard', when you did not hear anything, or
- `I know', when you do not know,

for Allah will ask you about all of that.''

In conclusion, what they said means that Allah forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allah says:

اجْتَنِبُواْ كَثِيراً مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Avoid much suspicion; indeed some suspicions are sins. (49:12)

According to a **Hadith**:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيث

Beware of suspicion, for suspicion is the falsest of speech.

The following **Hadith** is found in **Sunan** Abu Dawud:

بِئْسَ مَطِيَّةُ الرَّجُلِ: زَعَمُوا

What an evil habit it is for a man to say, `They claimed...'

According to another **Hadith**:

إِنَّ أَفْرَى الْفِرَى أَنْ يُرِيَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا

The worst of lies is for a man to claim to have seen something that he has not seen.

In the **Sahih** it says:

مَنْ تَحَلَّمَ حُلْمًا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَيْسَ بِفَاعِل

Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between two barley grains, and he will not be able to do it.

... كُلُّ أُولـئِكَ ...

each of those ones,

means these faculties, hearing, sight and the heart,

... كَانَ عَنْهُ مَسْؤُولاً (٣٦)

will be questioned.

means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الاٌّرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً

**17:37 And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.**

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

**17:38 All the bad aspects of these (the above mentioned things) are hateful to your Lord.**

## Condemnation of strutting

Allah forbids His servants to strut and walk in a boastful manner:

وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا ...

And walk not on the earth with conceit and arrogance.

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

... إِنَّكَ لَن تَخْرِقَ الأَرْضَ ...

Verily, you can neither rend nor penetrate the earth,

means, you cannot penetrate the earth with your walking.

This was the opinion of Ibn Jarir.

... وَلَن تَبْلُغَ الْجِبَالَ طُولاً (٣٧)

nor can you attain a stature like the mountains in height.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا (٣٨)

All the bad aspects of these (the above mentioned things) are hateful to your Lord.

ذَلِكَ مِمَّآ أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

**17:39 This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you.**

وَلاَ تَجْعَلْ مَعَ اللَّهِ إِلَـهًا ءَاخَرَ فَتُلْقَى فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا

**And set not up with Allah any other god lest you should be thrown into Hell, blameworthy and rejected (from Allah's mercy).**

## Everything previously mentioned is Revelation and Wisdom

Allah says:

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ...

This is (part) of **Al-Hikmah** (wisdom) which your Lord has revealed to you.

Allah says, `What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muhammad, so that you may command the people likewise.'

... وَلاَ تَجْعَلْ مَعَ اللّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا ...

And set not up with Allah any other god lest you should be thrown into Hell, blameworthy,

meaning, your own self will blame you, as will Allah and His creation.

... مَّدْحُورًا (٣٩)

rejected,

means far removed from everything good.

Ibn Abbas and Qatadah said:

"(It means) cast out.''

This is an address to the **Ummah** via the Messenger, for he is infallible.

أَفَأَصْفَـكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَـئِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلاً عَظِيمًا

**17:40 Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters! Verily, you indeed utter an awful saying.**

## Refutation of Those Who claim that the Angels are Daughters of Allah

Allah refutes the lying idolators who claim, may the curse of Allah be upon them, that the angels are the daughters of Allah. They made the angels, who are the servants of **Ar-Rahman** (the Most Beneficent), females, and called them daughters of Allah, then they worshipped them. They were gravely wrong on all three counts.

Allah says, denouncing them:

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ ...

Has then your Lord preferred for you sons,

meaning, has He given only you sons!

... وَاتَّخَذَ مِنَ الْمَلآئِكَةِ إِنَاثًا ...

and taken for Himself from among the angels daughters.

meaning, has He chosen for Himself, as you claim, daughters.

Then Allah denounces them even more severely, and says:

... إِنَّكُمْ لَتَقُولُونَ قَوْلاً عَظِيمًا (٤٠)

Verily, you indeed utter an awful saying.

meaning, in your claim that Allah has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair!

Allah says:

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَقَدْ جِئْتُمْ شَيْئاً إِدّاً

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

And they say: "The Most Beneficent (Allah) has begotten a child.''

Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins.

That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant.

Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection. (19:88-95)

وَلَقَدْ صَرَّفْنَا فِى هَـذَا الْقُرْءَانِ لِيَذَّكَّرُواْ وَمَا يَزِيدُهُمْ إِلاَّ نُفُوراً

**17:41 And surely, We have explained in this Qur'an that they may take heed, but it increases them in naught save aversion.**

Allah says:

وَلَقَدْ صَرَّفْنَا فِي هَـذَا الْقُرْآنِ ...

And surely, We have explained in this Qur'an,

meaning, `We have explained Our warnings so that they may remember the proof, evidence and exhortations contained therein, and be prevented from **Shirk**, wrongdoing and scandal.'

... لِيَذَّكَّرُواْ ...

that they may take heed,

... وَمَا يَزِيدُهُمْ ...

but it increases them in naught,

the wrong- doers among them.

... إِلاَّ نُفُورًا (٤١)

save aversion.

aversion towards the truth; they go further away from it.

قُلْ لَّوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لاَّبْتَغَوْاْ إِلَى ذِى الْعَرْشِ سَبِيلاً

**17:42 Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.**

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

**17:43 Glorified and Exalted is He high above what they say!**

Allah says:

قُل لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لاَّبْتَغَوْاْ إِلَى ذِي الْعَرْشِ سَبِيلاً (٤٢)

Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.

`Say, O Muhammad, to these idolators who claim that Allah has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or

accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.'

Then He glorifies and sanctifies Himself far above all that, and says:

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ ...

Glorified and Exalted is He high above what they say!

meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

... عُلُوًّا كَبِيرًا (٤٣)

high above,

means, far above.

He is Allah, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

تُسَبِّحُ لَهُ السَّمَوَتُ السَّبْعُ وَالأٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ

**17:44 The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.**

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

**Truly, He is Ever Forbearing, Oft-Forgiving.**

## Everything glorifies Allah

Allah says:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرْضُ وَمَن فِيهِنَّ ...

The seven heavens and the earth and all that is therein, glorify Him

meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity. In everything there is a sign of Allah indicating that He is One.

As Allah says:

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent. (19:90-91)

... وَإِن مِّن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ ...

and there is not a thing but glorifies His praise.

there is no created being that does not celebrate the praises of Allah.

... وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ ...

But you understand not their glorification.

means, `You do not understand them, O mankind, because it is not like your languages.'

This applies to all creatures generally, animal, inanimate and botanical.

This is the better known of the two opinions according to the most reliable of two opinions.

It was reported in **Sahih** Al-Bukhari that Ibn Mas`ud said:

> "We used to hear the **Tasbih** of the food as it was being eaten.''

Imam Ahmad recorded that (Mu`adh bin Anas said that) the Messenger of Allah came upon some people who were sitting on their mounts and talking to one another. He said to them:

> ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا كَرَاسِيَّ لِأَحَادِيثِكُمْ فِي الطُّرُقِ وَالْأَسْوَاقِ، فَرُبَّ مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا، وَأَكْثَرُ ذِكْرًااِللهِ مِنْه
>
> Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allah more than he does.

An-Nasa'i recorded in his **Sunan** that Abdullah bin `Amr said:

> "The Messenger of Allah forbade us from killing frogs.''

... إِنَّهُ كَانَ حَلِيمًا غَفُورًا (٤٤)

Truly, He is Ever Forbearing, Oft-Forgiving.

> means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn **Kufr**, He seizes them with a punishment of the All-Mighty, All-Capable.

It was recorded in the Two **Sahihs** that:

> إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه
>
> Allah will let the wrongdoer carry on until, when He does seize him, He will never let him go.

Then the Messenger of Allah recited:

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. (11:02)

Allah says:

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ

And many a township did I give respite while it was given to wrongdoing. (22:45), until the end of two **Ayat**.

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـهَا وَهِىَ ظَالِمَةٌ

And many a township did We destroy while they were given to wrongdoing. (22:48)

Whoever gives up his disbelief and disobedience, and turns back to Allah in repentance, Allah will accept his repentance, as He says:

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّه

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness. (4:110)

Here, Allah says:

... إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Truly, He is Ever Forbearing, Oft-Forgiving.

At the end of Surah **Fatir**, He says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَتِ وَالاٌّرْضَ أَن تَزُولاَ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيماً غَفُوراً

Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.

Truly, He is Ever Most Forbearing, Oft-Forgiving... until His saying;

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ

And if Allah were to punish men. (35:41-45)

وَإِذَا قَرَأْتَ الْقُرءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ حِجَابًا مَّسْتُوراً

**17:45 And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.**

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِى ءَاذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِى الْقُرْءَانِ وَحْدَهُ وَلَّوْاْ عَلَى أَدْبَـرِهِمْ نُفُوراً

**17:46 And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'an, they turn on their backs, fleeing in extreme dislike.**

## The Veil over the Hearts of the Idolators

Allah says to His Messenger Muhammad:

وَإِذَا قَرَأْتَ الْقُرآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَّسْتُورًا (٤٥)

And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.

Qatadah and Ibn Zayd said,

"It is coverings over their hearts,''

as Allah says:

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ

And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen. (41:5)

meaning, there is something that is stopping and preventing your words from reaching us.

...حِجَابًا مَّسْتُورًا

an invisible veil.

meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance.

This is the interpretation that Ibn Jarir (may Allah have mercy on him) thought was correct.

Al-Hafiz Abu Ya`la Al-Mawusili recorded that Asma' bint Abi Bakr (may Allah be pleased with her) said,

"When the **Ayah**, تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (Perish the two hands of Abu Lahab and perish he!), (111:1) was revealed, the one-eyed woman Umm Jamil (the wife of Abu Lahab) came with a stone pestle in her hand, screaming, `What was sent to us is somebody blameworthy, or, we reject somebody blameworthy

(Abu Musa - one of the narrators - said, it is I who am not sure what was said);

we shun his religion and disobey whatever he commands!'

The Messenger of Allah was sitting with Abu Bakr by his side. Abu Bakr, may Allah be pleased with him, said, `This woman has come and I am afraid she will see you.'

The Prophet said, إِنَّهَا لَنْ تَرَانِي (Certainly she will not see me), and he recited Qur'an through which he was protected from her:

وَإِذَا قَرَأْتَ الْقُرآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَّسْتُورًا

And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.

She came and found Abu Bakr, but she did not see the Prophet.

She said, `O Abu Bakr, I have heard that your companion is lampooning me.'

Abu Bakr said, `No, by the Lord of this House (the **Ka`bah**), he is not lampooning you.'

Then she went away, saying, `The Quraysh know that I am the daughter of their master.'''

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً ...

And We have put coverings over their hearts,

**Akinnah** (coverings) is the plural of **Kinan**, which covers the heart.

... أَن يَفْقَهُوهُ ...

lest they should understand it,

means, lest they should understand the Qur'an.

... وَفِي آذَانِهِمْ وَقْرًا ...

and in their ears deafness,

something that will stop them from hearing the Qur'an in such a way that they will understand it and be guided by it.

... وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ ...

And when you make mention of your Lord Alone in the Qur'an,

> means, when you declare Allah to be One in your recitation, and say **La Ilaha Illallah**,

... وَلَّوْا ...

they turn,

> means they turn away ,

... عَلَى أَدْبَارِهِمْ نُفُورًا (٤٦)

on their backs, fleeing in extreme dislike.

As Allah says:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ

> And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah).(39:45)

... وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ ...

And when you make mention of your Lord Alone in the Qur'an,

Commenting on this **Ayah**, Qatadah said that;

> when the Muslims said **La Ilaha Illallah**, the idolators disliked this and found it intolerable.
>
> Iblis and his troops hated it, but Allah insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.

نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ

**17:47 We know best of what they listen to, when they listen to you.**

وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّـلِمُونَ إِن تَتَّبِعُونَ إِلاَّ رَجُلاً مَّسْحُورًا

**And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man.''**

انْظُرْ كَيْفَ ضَرَبُواْ لَكَ الاٌّمْثَالَ فَضَلُّواْ فَلاَ يَسْتَطِيعْونَ سَبِيلاً

**17:48 See what examples they have put forward for you. So they have gone astray, and never can they find a way.**

## The Secret Counsel of Quraysh after hearing the Qur'an

Allah says;

نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلاَّ رَجُلاً مَّسْحُورًا (٤٧)

We know best of what they listen to, when they listen to you. And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man.''

Allah tells His Prophet about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'an in secret, without their people knowing about it.

They said that he was **Mashur** which according to the better-known view means someone affected by magic (**Sihr**);

it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muhammad, you will only be following a human being.

This second suggestion does not sound correct, because what they meant here was that he was under the influence of **Sihr** (magic) which made him see dreams in which he learned these words that he recited.

Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer.

Allah says:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الأَمْثَالَ فَضَلُّوا فَلاَ يَسْتَطِيعُونَ سَبِيلاً (٤٨)

See what examples they have put forward for you. So they have gone astray, and never can they find a way.

meaning, they will never be guided to the truth and will never find a way to reach it.

Muhammad bin Ishaq said in As-Sirah: "Muhammad bin Muslim bin Shihab Az-Zuhri told me that;

it happened that Abu Sufyan bin Harb, Abu Jahl bin Hisham and Al-Akhnas bin Shurayq bin Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the Messenger of Allah when he was praying at night in his house.

Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another; `Do not come back again, lest you give the wrong impression (i.e., that you like what you hear).'

Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came

they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night.

Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, `Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways.

In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyan bin Harb, where he said, `Tell me, O Abu Hanzalah (i.e., Abu Sufyan), what do you think of what you have heard from Muhammad!'

Abu Sufyan said, `O Abu Tha`labah (i.e., Al-Akhnas), by Allah, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.'

Al-Akhnas said: `Me too, by the One by Whom you swore.'

Then he left and went to Abu Jahl, and entered his house. He said, `O Abu Al-Hakam (i.e., Abu Jahl), what do you think of what you have heard from Muhammad!'

He said, `What did you hear?'

He said, `We and Banu `Abd Manaf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that By Allah we will never believe in him.'

Then Al-Akhnas got up and left him.''

وَقَالُواْ أَءِذَا كُنَّا عِظَـماً وَرُفَـتاً أَءِنَّا لَمَبْعُوثُونَ خَلْقاً جَدِيداً

**17:49 And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation!''**

قُلْ كُونُواْ حِجَارَةً أَوْ حَدِيداً

**17:50 Say: "Be you stones or iron,''**

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ

**17:51 "Or some created thing that is yet greater (or harder) in your breasts.''**

فَسَيَقُولُونَ مَن يُعِيدُنَا

**Then, they will say: "Who shall bring us back (to life)''**

قُلِ الَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ

**Say: "He Who created you first!''**

فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

**Then, they will shake their heads at you and say: "When will that be!''**

قُلْ عَسَى أَن يَكُونَ قَرِيبًا

**Say: "Perhaps it is near!''**

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

**17:52 On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!**

## Refutation of Those Who do not believe in Life after Death

Allah tells us about the disbelievers who think it very unlikely that the Resurrection will happen;

وَقَالُواْ أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا ...

And they say: When we are bones and fragments.

meaning earth.

This was the view of Mujahid.

Ali bin Abi Talhah reported from Ibn Abbas:

it means dust.

... أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٤٩)

should we really be resurrected (to be) a new creation!

meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten.

Allah tells us about them elsewhere:

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى الْحَـفِرَةِ

أَءِذَا كُنَّا عِظَـماً نَّخِرَةً

قَالُواْ تِلْكَ إِذاً كَرَّةٌ خَـسِرَةٌ

They say: "Shall we indeed be returned to (our) former state of life even after we are crumbled bones!'' They say: "It would in that case, be a return with loss!'' (79:10-12)

And,

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ

And he puts forth for Us a parable, and forgets his own creation. until the end of two **Ayat**. (36:78-79)

Allah commands His Messenger to respond to them, so He says:

قُل كُونُوا ْ حِجَارَةً أَوْ حَدِيدًا (٥٠)

Say (O Muhammad): "Be you stones or iron,''

- which are more difficult to restore than bones and fragments,

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ...

Or some created thing that is yet greater (or harder) in your breasts.

Ibn Ishaq narrated from Ibn Abi Najih from Mujahid:

"I asked Ibn Abbas about that, and he said: `This is death.'''

Atiyah reported that Ibn Umar explained of this **Ayah**:

"If you were dead I would still resurrect you.''

This was also the view of Sa`id bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak and others.

This means that if you were to assume that you would become dead, which is the opposite of living, Allah will resurrect you when He wills, for nothing can stop Him when He wills a thing.

Mujahid said:

"This means the heavens, earth and mountains.''

According to another report,

"Whatever you want to be, go ahead, Allah will still resurrect you after you die.''



Then, they will say: "Who shall bring us back (to life)!''

meaning, who will resurrect us if we are stones or iron or some other strong created thing!

... قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ...

Say: "He Who created you first!''

meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

... فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ ...

Then, they will shake their heads at you,

Ibn Abbas and Qatadah said,

"They will move their heads in a gesture of mockery.''

This view expressed by Ibn Abbas and Qatadah is;

what the Arabs understand from the language, because the word used **Fasayunghidun** indicates an up-and-down movement **Nughad**. A word derived from the same root, **Naghd**, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

... وَيَقُولُونَ مَتَى هُوَ ...

and say: "When will that be!''

This shows that they thought it very unlikely that it would happen, as Allah says:

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful!'' (36:48)

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا

Those who believe not therein seek to hasten it (the Hour). (42:18)

... قُلْ عَسَى أَن يَكُونَ قَرِيبًا (٥١)

Say: "Perhaps it is near!''

meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

يَوْمَ يَدْعُوكُمْ ...

On the Day when He will call you,

meaning the Lord, may He be blessed and exalted:

إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ

When He will call you by a single call, behold, you will come out from the earth. (30:25),

meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ

Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!'' - and it is. (16:40)

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ - فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**. When behold, they find themselves (on the

surface of the earth) alive (after their death). (79:13-14),

meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allah says:

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ ...

On the Day when He will call you, and you will answer with (words of) His praise.

meaning, you will all rise up in response to His command and in obedience to His will.

... وَتَظُنُّونَ ...

and you will think,

means, on the Day when you rise up from your graves,

... إِن لَّبِثْتُمْ ...

that you have stayed (in this earthly abode),

... إِلاَّ قَلِيلاً (٥٢)

but a little while.

This is like the **Ayah**:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

Allah says:

يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقاً

يَتَخَـفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْراً

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

The Day when the Trumpet will be blown: that Day, We shall gather the blue or blind-eyed with thirst. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days).'' We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!'' (20:102-104)

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ كَذَلِكَ كَانُواْ يُؤْفَكُونَ

And on the Day that the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded. (30:55)

قَـلَ كَمْ لَبِثْتُمْ فِى الاٌّرْضِ عَدَدَ سِنِينَ

قَالُواْ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَآدِّينَ

قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

He will say: "What number of years did you stay on earth!''

They will say: "We stayed a day or part of a day. Ask of those who keep account.''

He will say: "You stayed not but a little, if you had only known!'' (23:112-114)

وَقُل لِّعِبَادِى يَقُولُواْ الَّتِى هِىَ أَحْسَنُ إِنَّ الشَّيْطَـنَ يَنزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَـنَ كَانَ لِلإِنْسَـنِ عَدُوًّا مُّبِينًا

**17:53 And say to My servants that they should say those words that are best. (Because) Shaytan verily, sows a state of conflict and disagreement among them. Surely, Shaytan is to man a plain enemy.**

## People should speak Good Words with Politeness

Allah commands:

وَقُل لِّعِبَادِي يَقُولُواْ الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلإِنْسَانِ عَدُوًّا مُّبِينًا (٥٣)

And say to My servants that they should say those words that are best. (Because) **Shaytan** verily, sows a state of conflict and disagreement among them. Surely, **Shaytan** is to man a plain enemy.

Allah commands His servant Muhammad to tell the believing servants of Allah that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, **Shaytan** will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For **Shaytan** is the enemy of Adam and his descendants, and has been since he refused to prostrate to Adam. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for **Shaytan** may cause him to strike him with it.

Imam Ahmad recorded that Abu Hurayrah said:

"The Messenger of Allah said:

لَا يُشِيرَنَّ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ أَنْ يَنْزِعَ فِي يَدِهِ فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ

No one of you should point at his brother with a weapon, for he does not know whether **Shaytan** will cause him to strike him with it and thus be thrown into a pit of Fire.

Al-Bukhari and Muslim recorded this **Hadith** with the chain of narration from Abdur-Razzaq.

رَّبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَآ أَرْسَلْنَـكَ عَلَيْهِمْ وَكِيلاً

**17:54 Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you as a guardian over them.**

وَرَبُّكَ أَعْلَمُ بِمَنْ فِى السَّمَـوَتِ وَالاٌّرْضِ

**17:55 And your Lord knows best all who are in the heavens and the earth.**

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا

**And indeed, We have preferred some of the Prophets above others, and to Dawud We gave the Zabur.**

Allah says:

رَّبُّكُمْ أَعْلَمُ بِكُمْ ...

Your Lord knows you best;

O mankind, meaning, He knows best who among you deserves to be guided and who does not deserve to be guided.

... إِن يَشَأْ يَرْحَمْكُمْ ...

if He wills, He will have mercy on you,

by helping you to obey Him and turn to Him.

... أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ ...

or if He wills, He will punish you. And We have not sent you (- O Muhammad -).

... عَلَيْهِمْ وَكِيلاً (٥٤)

as a guardian over them.

meaning, `We have sent you as a warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell.'

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالأَرْضِ ...

And your Lord knows best all who are in the heavens and the earth.

meaning, their status or level of obedience or disobedience.

## The Preference of some Prophets above Others

Allah says:

... وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ ...

And indeed, We have preferred some of the Prophets above others.

As Allah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَـتٍ

Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honor). (2:253)

This does not contradict the report in the Two Sahihs which says that the Messenger of Allah said:

لَا تُفَضِّلُوا بَيْنَ الْأَنْبِيَاء

Don't give superiority to any Prophet among (Allah's) Prophets.

What is meant in this **Hadith** is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all.

They are the five mentioned in two **Ayat** of the Qur'an, in Surah **Al-Ahzab**:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّيْنَ مِيثَاقَهُمْ وَمِنْكَ وَمِن نُّوحٍ وَإِبْرَهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ

And (remember) when We took from the Prophets their covenant, and from you and from Nuh, Ibrahim, Musa and `Isa son of Maryam. (33:7)

and in Surah **Ash-Shura**:

شَرَعَ لَكُم مِّنَ الِدينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُواْ الدِّينَ وَلاَ تَتَفَرَّقُواْ فِيهِ

He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it. (42:13)

There is no dispute that Muhammad is the best of them, then Ibrahim, then Musa, then `Isa (peace be upon them all), according to the best-known view.

We have discussed the evidence for this in detail elsewhere, and Allah is the source of help.

Allah's saying,

... وَآتَيْنَا دَاوُودَ زَبُورًا (٥٥)

and to Dawud We gave the **Zabur**.

is an indication of his virtue and honor.

Al-Bukhari recorded from Abu Hurayrah that the Prophet said:

خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ، فَكَانَ يَقْرَؤُهُ قَبْلَ أَنْ يَفْرُغَ

The Qur'an (i.e. revealed Scripture of **Zabur**) was made easy for Dawud, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the **Zabur**) before the job was done.

قُلِ ادْعُواْ الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلاَ تَحْوِيلاً

**56 Say: "Call upon those - besides Him whom you pretend. They have neither the power to remove the adversity from you nor even to shift (it from you to another person).''**

أُولَـئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَـفُونَ عَذَابَهُ

**17:57 Those whom they call upon, desire a means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment.**

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

**Verily, the torment of your Lord is (something) to be afraid of!**

## The gods of the Idolators can neither benefit nor harm; rather they themselves seek to draw close to Allah

Allah says:

قُل ...

Say,

O Muhammad to these idolators who worship things other than Allah,

... ادْعُواْ الَّذِينَ زَعَمْتُم مِّن دُونِهِ ...

Call upon those - besides Him whom you pretend.

such as idols and rivals of Allah.

Even if you turn to them,

... فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ ...

They have neither the power to remove the adversity from you,

they have no such power at all,

... وَلاَ تَحْوِيلاً (٥٦)

nor even to shift (it from you to another person).

to lift the distress from you and give it to someone else.

The meaning is that the only one Who is able to do that is Allah Alone, with no partner or associate, Who is the One Who creates and issues commands.

قُلِ ادْعُواْ الَّذِينَ زَعَمْتُم

Say: "Call upon those whom you pretend,

Al-`Awfi reported from Ibn Abbas,

"The people of **Shirk** used to say, `we worship the angels and the Messiah and Uzayr,' while these (the angels and the Messiah and Uzayr) themselves call upon Allah.''

أُولَـئِكَ الَّذِينَ يَدْعُونَ ...

Those whom they call upon, desire,

Al-Bukhari recorded from Sulayman bin Mahran Al-A`mash, from Ibrahim, from Abu Ma`mar, from Abdullah:

أُولَـئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ...

Those whom they call upon, desire a means of access to their Lord,

"Some of the Jinn used to be worshipped, then they became Muslims.''

According to another report:

"Some humans used to worship some of the Jinn, then those Jinn became Muslim, but those humans adhered to their religion (of worshipping the Jinn).''

... أَيُّهُمْ أَقْرَبُ ...

as to which of them should be the nearest;

... وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ...

they hope for His mercy and fear His torment.

Worship cannot be complete or perfect unless it is accompanied by both fear and hope.

- Fear stops one from doing things that are forbidden, and
- hope makes one do more good deeds.

... إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (٥٧)

Verily, the torment of your Lord is (something) to be afraid of!

meaning, one should beware of it and be afraid lest it happen.

We seek refuge with Allah from that.

وَإِن مِّن قَرْيَةٍ إِلاَّ نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَـمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذلِكَ فِى الْكِتَـبِ مَسْطُورًا

**17:58 And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees).**

## The Destruction or Torment of all Disbelieving Towns before the Hour begins

Allah tells;

وَإِن مَّن قَرْيَةٍ إِلاَّ نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِك فِي الْكِتَابِ مَسْطُورًا (٥٨)

And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees).

Here Allah tells us that He has decreed and it is written in **Al-Lawh Al-Mahfuz** (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them, **عَذَابًا شَدِيدًا** (with a severe torment), either by killing them or sending calamities upon them as He wills.

This will be because of their sins, as Allah says of the past nations:

وَمَا ظَلَمْنَـهُمْ وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ

We wronged them not, but they wronged themselves. (11:101)

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـقِبَةُ أَمْرِهَا خُسْراً

So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss. (65:9)

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ

And many a town (population) revolted against the command of its Lord and His Messengers; (65:8)

and many **Ayat**.

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالأٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الأٌّوَّلُونَ

**17:59 And nothing stops Us from sending the Ayat but that the people of old denied them.**

وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا

**And We sent the she-camel to Thamud as a clear sign, but they did her wrong.**

وَمَا نُرْسِلُ بِالأٌّيَـتِ إِلاَّ تَخْوِيفًا

**And We sent not the signs except to make them afraid (of destruction).**

## The Reason why Allah did not send Signs or Miracles

Allah said,

وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالآيَاتِ إِلاَّ أَن كَذَّبَ بِهَا الأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا وَمَا نُرْسِلُ بِالآيَاتِ إِلاَّ تَخْوِيفًا (٥٩)

And nothing stops Us from sending the **Ayat** but that the people of old denied them. And We sent the she-camel to **Thamud** as a clear sign, but they did her wrong. And We sent not the signs except to make them afraid (of destruction).

Sa`id bin Jubayr said,

"The idolators said: `O Muhammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn As-Safa' into gold for us.'

Allah conveyed to him by inspiration (**Wahy**):

`I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the

punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.'

He said:

يَارَبِّ اسْتَأْنِ بِهِم

O Lord, give them more time.''

This was also narrated by Qatadah, Ibn Jurayj and others.

Imam Ahmad recorded that Ibn Abbas said,

"The people of Makkah asked the Prophet to turn As-Safa' into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land.

It was said to him (by Allah): `If you wish, I will be patient and give them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them were destroyed.'

He said,

لَا، بَلِ اسْتَأْنِ بِهِم

No, be patient and give them more time.

Then Allah revealed:

وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالآيَاتِ إِلاَّ أَن كَذَّبَ بِهَا الأَوَّلُونَ ...

And nothing stops Us from sending the **Ayat** but that the people of old denied them.

An-Nasa'i also reported this from the **Hadith** of Jarir.

Imam Ahmad recorded that Ibn Abbas said:

The Quraysh said to the Prophet, "Ask your Lord to turn As-Safa' into gold and we will believe in you.''

He said, وَتَفْعَلُونَ (Will you really do that)?

They said, "Yes.''

So he asked his Lord, and Jibril came to him and said:

> "Your Lord conveys His Salam to you and says, `If you wish, I will turn As-Safa' into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never be seen in creation; or if you wish, I will open the gates of repentance and mercy for them.'''

He said,

بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةَ

Rather the gates of repentance and mercy.

... وَمَا نُرْسِلُ بِالآيَاتِ إِلاَّ تَخْوِيفًا

And We sent not the signs except to make them afraid (of destruction).

Qatadah said,

> "Allah makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him.
>
> We were told that Al-Kufah was shaken at the time of Ibn Mas`ud, who said: `O people, your Lord is rebuking you, so pay heed!'''
>
> Similarly, it was reported that Al-Madinah was struck by several earthquakes at the time of Umar bin Al-Khattab.
>
> Umar said: "You have changed, by Allah, and if such a quake were to strike again, I will subject you to such and such.''

The Prophet said, in a **Hadith** whose authenticity is agreed upon:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ

ثُمَّ قَالَ: يَا أُمَّةَ مُحَمَّدٍ وَاللهِ مَا أَحَدٌ أَغْيَرَ مِنَ اللهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ،

يَا أُمَّةَ مُحَمَّدٍ وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

The sun and the moon are two of the signs of Allah, and they are not eclipsed for the death or life of anyone. Allah uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.

Then he said:

O **Ummah** of Muhammad, by Allah, no one has a greater sense of jealousy than Allah if He sees His servant, or female servant, committing **Zina** (illegal sexual intercourse).

O **Ummah** of Muhammad, if you knew what I know, you would laugh little and weep much.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ

**17:60 And (remember) when We told you: "Verily, your Lord has encompassed mankind.''**

وَمَا جَعَلْنَا الرُّءْيَا الَّتِى أَرَيْنَـكَ إِلاَّ فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِى الْقُرْءَانِ

**And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'an.**

وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَانًا كَبِيرًا

**We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.**

## Allah has encompassed Mankind and made the Vision of His Prophet a Trial for Them

Allah says to His Messenger, encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ...

And (remember) when We told you: "Verily, your Lord has encompassed mankind..''

Mujahid, Urwah bin Az-Az-Zubayr, Al-Hasan, Qatadah and others said,

"This means, He protected you from them.''

... وَمَا جَعَلْنَا الرُّؤيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِّلنَّاسِ ...

And We made not the vision which We showed you but a trial for mankind,

Al-Bukhari recorded that Ibn Abbas said:

"This is the vision which the Messenger of Allah saw with his own eyes on the night when he was taken on the Night Journey (**Al-Isra'**).

... وَالشَّجَرَةَ الْمَلْعُونَةَ فِي القُرْآنِ ...

and (likewise) the accursed tree in the Quran.

refers to the Tree of **Zaqqum**.''

This was also recorded by Ahmad, Abdur-Razzaq and others.

It was also reported by Al-Awfi from Ibn Abbas.

It was also interpreted as referring to the Night of the **Isra'** by Mujahid, Sa`id bin Jubayr, Al-Hasan, Masruq, Ibrahim, Qatadah, Abdur-Rahman bin Zayd and several others.

We have already quoted at length a comprehensive collection of **Hadith** about the **Isra'** at the beginning of this Surah, praise be to Allah. We have also already stated that some people gave up their Islam after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allah caused it to increase and strengthen the faith of others, and so He says: إِلاَّ فِتْنَةً (but a trial), meaning a test.

As for the cursed tree, this is the Tree of **Zaqqum**.

When the Messenger of Allah told them that he had seen Paradise and Hell, and seen the Tree of **Zaqqum**, they did not believe that, and Abu Jahl, upon whom be the curses of Allah, even said,

"Bring us some dates and butter,'' and he started eating them and saying, "Let us have some **Zaqqum**, we don't know any other **Zaqqum** but this.''

This was narrated by Ibn Abbas, Masruq, Abu Malik, Al-Hasan Al-Basri and others.

Everyone who interpreted the **Ayah** to refer to the Night of the **Isra'**, also interpreted it to refer to the Tree of **Zaqqum**.

... وَنُخَوِّفُهُمْ ...

(We) make them afraid,

meaning, `We make the disbelievers afraid with Our warnings and punishments and torment.'

... فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَانًا كَبِيرًا (٦٠)

but it only increases them in naught save great disbelief, oppression and disobedience to Allah.

means, it only pushes them further into their disbelief and misguidance, and this is because Allah has forsaken them.

وَإِذْ قُلْنَا لِلْمَلَـٰئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ

**17:61 And (remember) when We said to the angels: "Prostrate yourselves unto Adam.'' They prostrated themselves except Iblis.**

قَالَ أَءَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

**He said: "Shall I prostrate myself to one whom You created from clay!''**

قَالَ أَرَءَيْتَكَ هَـٰذَا الَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَـٰمَةِ لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلاَّ قَلِيلاً

**17:62 He said: "See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!''**

## The Story of Adam and Iblis

Allah tells:

وَإِذْ قُلْنَا لِلْمَلآئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ ...

And (remember) when We said to the angels: "Prostrate yourselves unto Adam.'' They prostrated themselves except Iblis.

Allah mentions here the enmity of Iblis, may the curse of Allah be upon him and his progeny. This is an ancient hatred, dating from the time that Allah created Adam, when He commanded the angels to prostrate to Adam, and all of them prostrated except Iblis, who was too arrogant and he haughtily refused to prostrate to him. He said in a tone indicating contempt:

... قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (٦١)

He said: "Shall I prostrate myself to one whom You created from clay!''

According to another **Ayah**, he said:

أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

> I am better than he. You created me from fire, and You created him from clay. (7:12)

He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

قَالَ أَرَأَيْتَكَ هَـذَا الَّذِي كَرَّمْتَ عَلَيَّ ...

He said: "See this one whom You have honored above me...''

Ali bin Abi Talhah reported that Ibn Abbas said,

> "He is saying, `I am going to dominate his offspring, all but a few.'''

Mujahid said (it means),

> "I am going to surround them.''

Ibn Zayd said (it means),

> "I am going to lead them astray.''

All of them are close in meaning, and the meaning of the **Ayah** is,

> "Do You see this one whom You have honored and made greater than me If You give me time, I will lead his descendants astray, all but a few of them.''

... لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إَلاَّ قَلِيلاً (٦٢)

> if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!''

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَاءً مَّوْفُورًا

**17:63 (Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.**

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى الأَمْوَلِ وَالأَوْلَـدِ وَعِدْهُمْ

**17:64 "And fool them gradually, those whom you can among them with your voice, Ajlib upon them with your cavalry and your infantry, share with them wealth and children, and make promises to them.''**

وَمَا يَعِدُهُمُ الشَّيْطَـنُ إِلاَّ غُرُورًا

**But Shaytan promises them nothing but deceit.**

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

**17:65 "Verily, My servants, you have no authority over them. And All-Sufficient is your Lord as a Guardian.''**

When Iblis asked for respite,

قَالَ اذْهَبْ ...

(Allah) said: `Go, (I will give you respite).'

According to another **Ayah** (Allah) said:

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Verily, you are of those allowed respite till the Day of the time appointed. (38:80-81)

Then Allah warned him and those who follow him among the progeny of Adam about Hell:

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَاء ...

(Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all),

meaning, for your deeds.

... جَزَاء مَّوْفُورًا (٦٣)

an ample recompense.

Mujahid said,

"Sufficient recompense.''

Qatadah said,

"It will be abundant for you and will not be decreased for you.''

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ ...

And fool them gradually those whom you can among them with your voice,

It was said that this refers to singing.

Mujahid said,

"With idle entertainment and singing,''

meaning, influence them with that.

Ibn Abbas said,

"Every caller who calls people to disobey Allah.''

This was the view of Qatadah, and was also the opinion favored by Ibn Jarir.

... وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ ...

**Ajib** upon them with your cavalry and your infantry.

Send your troops and cavalry and infantry against them.

The meaning is, send whatever forces you have at your disposal against them.

This is a command (related to the divine decree), as Allah says elsewhere:

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيَـطِينَ عَلَى الْكَـفِرِينَ تَؤُزُّهُمْ أَزّاً

See you not that We have sent the **Shayatin** against the disbelievers to push them to do evil. (19:83),

meaning, to provoke them and drive them towards evil.

... وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ ...

**Ajlib** upon them with your cavalry and your infantry,

Ibn Abbas and Mujahid said,

"Everyone who rides or walks to go and commit sin and disobey Allah.''

Qatadah said,

"He has infantry and cavalry among the Jinn and among humans. They are the ones who obey him.''

The Arabs use the verb **Ajlaba** when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another.

From this root is also derived the word **Jalabah**, which means raising voices.

... وَشَارِكْهُمْ فِي الأَمْوَالِ وَالأَوْلادِ ...

and share with them wealth and children,

Ibn Abbas and Mujahid said,

"This means what he commands them to do of spending money in disobedience to Allah, may He be exalted.''

... وَالأَوْلادِ ...

and children,

Ibn Abbas, as reported by Al-Awfi, Mujahid and Ad-Dahhak said,

"This means the children of **Zina** (i.e., illegitimate children).''

Ali bin Abi Talhah reported that Ibn Abbas said,

"This means the children whom they used to kill out of folly, without knowledge.''

Qatadah reported that Al-Hasan Al-Basri said:

"Allah caused **Shaytan** to take a share of wealth and children by making them **Magians**, Jews and Christians, and making them follow any religion other than Islam, and by making them give a part of their wealth to the **Shaytan**.''

Qatadah said the same.

... وَشَارِكْهُمْ فِي الأَمْوَالِ وَالأَوْلادِ ...

and share with them wealth and children.

The fact that only wealth and children are mentioned in this **Ayah**, does not mean that it is limited only to those things. Everything in which a person disobeys Allah or obeys the **Shaytan** means that he is sharing with him.

It was reported in **Sahih** Muslim from Iyad bin Himar that the Messenger of Allah said:

يَقُولُ اللهُ عَزَّ وَجَلَّ

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُم

Allah the Mighty and Exalted says,

"I have created My servants as **Hunafa**' (monotheists), then the **Shayatin** come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them.''

According to the Two **Sahihs**, the Messenger of Allah said:

لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ:

بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرُّهُ الشَّيْطَانُ أَبَدًا

When one of you wants to have intercourse with his wife, let him say,

`In the Name of Allah. O Allah, keep us away from **Shaytan** and keep **Shaytan** away from what you bestow on us (children).'

Then if a child is decreed for them from that, the **Shaytan** will never harm him.

... وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُورًا (٦٤)

"...and make promises to them.'' But **Shaytan** promises them nothing but deceit.

As Allah tells us, Iblis will say, on the Day when the matter is decided:

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ

Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. (14:22)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ...

Verily, My servants, you have no authority over them.

Here Allah tells us that He supports His believing servants, and guards and protects them against the accursed **Shaytan**.

Allah says:

... وَكَفَى بِرَبِّكَ وَكِيلاً (٦٥)

And All-Sufficient is your Lord as a Guardian.

meaning, as a Protector, Supporter and Helper.

رَبُّكُمُ الَّذِى يُزْجِى لَكُمُ الْفُلْكَ فِى الْبَحْرِ لِتَبْتَغُواْ مِن فَضْلِهِ

**17:66 Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty.**

إِنَّهُ كَانَ بِكُمْ رَحِيمًا

**Truly, He is ever Most Merciful towards you.**

## Ships are a Sign of the Mercy of Allah

Allah says;

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِن فَضْلِهِ ...

Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty.

Allah tells us of His kindness towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another.

He says:

... إِنَّهُ كَانَ بِكُمْ رَحِيمًا (٦٦)

Truly, He is ever Most Merciful towards you.

meaning, He does this for you out of His grace and mercy towards you.

وَإِذَا مَسَّكُمُ الْضُرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

**17:67 And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.**

## When Harm befalls Them, the Disbelievers do not remember anyone except Allah

Allah tells us that when harm befalls people, they call on Him, turning to Him and sincerely beseeching Him.

Hence Allah says:

وَإِذَا مَسَّكُمُ الْضُرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَّ إِيَّاهُ ...

> And when harm touches you upon the sea, those that you call upon vanish from you except Him.
>
> > meaning, everything they worship besides Allah disappears from their hearts and minds.
>
> Similar happened to Ikrimah bin Abi Jahl when he fled from the Messenger of Allah after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another:
>
> "None can save you except Allah Alone.''
>
> Ikrimah said to himself,
>
> "By Allah if none can benefit on the sea except Allah then no doubt none can benefit on land except Allah. `O Allah! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy.'''
>
> They came out of it safely and were delivered from the sea.

Then Ikrimah went to the Messenger of Allah, and declared his Islam, and he became a good Muslim, may Allah be pleased with him.

... فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ...

But when He brings you safe to land, you turn away.

> means, you forget what you remembered of Divine Oneness (**Tawhid**) when you were on the sea, and you turn away from calling on Him Alone with no partner or associate.

... وَكَانَ الإِنْسَانُ كَفُورًا (٦٧)

And man is ever ungrateful.

> means, by nature he forgets and denies His blessings, except for those whom Allah protects.

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لاَ تَجِدُواْ لَكُمْ وَكِيلاً

**17:68 Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Hasib! Then, you shall find no guardian.**

## Does not the Punishment of Allah come on Land too

Allah says,

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ...

Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a **Hasib**!

> Allah says, do you think that by emerging onto dry land you will be safe from His vengeance and

punishment, that a side of the land will not swallow you up or He will not send against you a **Hasib** - which is a kind of rain that carries stones.

This was the view of Mujahid and others.

As Allah says:

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَـصِباً إِلاَّ آلَ لُوطٍ نَّجَّيْنَـهُم بِسَحَرٍ نِّعْمَةً مِّنْ عِندِنَا

Verily, We sent against them, except the family of Lut, them We saved in the last hour of the night, As a favor from Us. (54:34-35)

Elsewhere, Allah says:

وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ

and We rained on them stones of **Sijjil**, in a well-arranged manner one after another.

أَءَمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الاٌّرْضَ فَإِذَا هِىَ تَمُورُ

أَمْ أَمِنتُمْ مِّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a **Hasib**! Then you shall know how (terrible) has been My warning. (67: 16-17)

... ثُمَّ لاَ تَجِدُوا لَكُمْ وَكِيلاً (٦٨)

Then, you shall find no guardian.

no helper to turn the punishment away from you and save you.

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لاَ تَجِدُواْ لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

**17:69 Or do you feel secure that He will not send you back a second time to sea and send against you a Qasif and drown you because of your disbelief Then you will not find any avenger therein against Us.**

## Perhaps He will send You back to the Sea

Allah says,

أَمْ أَمِنتُمْ ...

Or do you feel secure,

> `you who turn away from Us after acknowledging Our Oneness at sea once you are back upon dry land,'

... أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى ...

that He will not send you back a second time to sea

... فَيُرْسِلَ عَلَيْكُمْ قَاصِفا مِّنَ الرِّيحِ ...

and send against you a **Qasif**,

> which will destroy your masts and sink your vessels.

Ibn Abbas and others said,

> "**Al-Qasif** is the wind of the sea which destroys vessels and sinks them.''

... فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ...

and drown you because of your disbelief,

means because of your rejection and turning away from Allah.

... ثُمَّ لاَ تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا (٦٩)

Then you will not find any avenger therein against Us.

Ibn Abbas said that this means a helper.

Mujahid said,

"A helper who will avenge you,''

i.e., take revenge on your behalf.

Qatadah said it means,

"We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance).''

وَلَقَدْ كَرَّمْنَا بَنِى ءَادَمَ وَحَمَلْنَـهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنَـهُمْ مِّنَ الطَّيِّبَـتِ وَفَضَّلْنَـهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلاً

**17:70 And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat, and have preferred them above many of those whom We have created with a marked preferment.**

## The Honor and noble Nature of Man

Allah tells;

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ...

And indeed We have honored the Children of Adam,

Allah tells us how He has honored the sons of Adam and made them noble by creating them in the best and most perfect of forms, as He says:

لَقَدْ خَلَقْنَا الإِنسَـنَ فِى أَحْسَنِ تَقْوِيمٍ

Verily, We created man in the best stature (mould). (95:4)

He walks upright on his two feet and eats with his hand, while other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

... وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ ...

and We have carried them on land and sea,

means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

... وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ ...

and have provided them with **At-Tayyibat**,

meaning agricultural produce, fruits, meat, and milk with all kinds of delicious and desirable flavors and colors and beautiful appearance, and fine clothes of all kinds of shapes colors and sizes, which they make for themselves or are brought to them by others from other regions and areas.

... وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلاً (٧٠)

and have preferred them above many of those whom We have created with a marked preferment.

means, over all living beings and other kinds of creation.

This **Ayah** indicates that human are also preferred over the angels.

يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَـمِهِمْ

**17:71 (And remember) the Day when We shall call together all human beings with their (respective) Imam (i.e. the Book of deeds).**

فَمَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ فَأُوْلَـئِكَ يَقْرَءُونَ كِتَـبَهُمْ وَلاَ يُظْلَمُونَ فَتِيلاً

**So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.**

وَمَن كَانَ فِى هَـذِهِ أَعْمَى فَهُوَ فِى الاٌّخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلاً

**17:72 And whoever is blind in this (world) then he will be blind in the Hereafter, and most astray from the path.**

## Everyone will be called by his Imam on the Day of Resurrection

Allah tells;

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ...

(And remember) the Day when We shall call together all human beings with their (respective) **Imam** (i.e. the Book of deeds).

Allah tells us that on the Day of Resurrection, he will call each people to account by its **Imam**.

The scholars differed as to the meaning of this (i.e. **Imam**).

Mujahid and Qatadah said that;

it meant each nation would be called to account by its Prophet.

Some of the **Salaf** said;

> this is the greatest honor for the people of **Hadith**, because their leader is the Prophet.

Ibn Zayd said it means;

> they would be called to account by their Book which was revealed to their Prophet with its laws.
>
> This was also the view favored by Ibn Jarir.

Ibn Abi Najih narrated that Mujahid said,

> "With their Books.''

It may be that what is meant here is what Al-Awfi narrated from Ibn Abbas concerning this **Ayah**, يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ((And remember) the Day when We shall call together all human beings with their (respective) Imam),

> which is that it refers to the Book (or record) of their deeds.
>
> This was also the view of Abu Al-Aliyah, Al-Hasan and Ad-Dahhak.
>
> This view is the most correct, because Allah says:
>
> وَكُلَّ شىْءٍ أَحْصَيْنَـهُ فِى إِمَامٍ مُّبِينٍ
>
> and all things We have recorded with numbers (as a record) in a Clear Book (**Fi Imamin Mubin**). (36:12)
>
> وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ
>
> And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. (18:49)
>
> وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أمَّةٍ تُدْعَى إِلَى كِتَـبِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ
>
> هَـذَا كِتَـبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ

And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record speaks about you with truth. Verily, We were recording what you used to do. (45:28-29)

This does not contradict the fact that the Prophet will be brought forward when Allah judges between his **Ummah**, for he will inevitably be a witness against his **Ummah** over their deeds. But what is meant here by **Imam** is the Book of deeds.

Allah says:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُوْلَـئِكَ يَقْرَؤُونَ كِتَابَهُمْ ...

(And remember) the Day when We shall call together all human beings with their (respective) **Imam**. So whosoever is given his record in his right hand, such will read their records,

means, because of their happiness and joy at what is recorded therein of good deeds - they will read it and want to read it.

As Allah says:

فَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمُ اقْرَؤُاْ كِتَـبِيَهْ

Then as for him who will be given his record in his right hand will say: "Here! read my record!) until His saying,

وَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِشِمَالِهِ

But as for him who will be given his record in his left hand, (69:19-29)

... وَلاَ يُظْلَمُونَ فَتِيلاً (٧١)

and they will not be dealt with unjustly in the least (**Fatilan**).

We have already mentioned that the **Fatil** is the long thread in the groove of a date-pit.

Al-Hafiz Abu Bakr Al-Bazzar recorded a **Hadith** from Abu Hurayrah according to which the Prophet said, concerning the **Ayah**, يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ (And remember) the Day when We shall call together all human beings with their (respective) **Imam**.

يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيُمَدُّ لَهُ فِي جِسْمِهِ، وَيَبْيَضُّ وَجْهُهُ، وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لُؤْلُؤَةٍ يَتَلَأْلَأُ، فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ مِنْ بَعِيدٍ، فَيَقُولُونَ:

اللَّهُمَّ آتِنَا بِهَذَا، وَبَارِكْ لَنَا فِي هَذَا،

فَيَأْتِيهِمْ فَيَقُولُ لَهُمْ: أَبْشِرُوا فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا،

وَأَمَّا الْكَافِرُ فَيَسْوَدُّ وَجْهُهُ، وَيُمَدُّ لَهُ فِي جِسْمِهِ، وَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ:

نَعُوذُ بِاللهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا بِهِ

فَيَأْتِيهِمْ فَيَقُولُونَ: اللَّهُمَّ أَخْزِهِ.

فَيَقُولُ : أَبْعَدَكُمُ اللهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا

One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say,

"O Allah, let him come to us and bless us with this.''

Then he will come to them and will say to them, "Rejoice, for every man among you will be like this.''

As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say,

"We seek refuge in Allah from this, or from the evil of this, O Allah, do not let him come to us.''

Then he will come to them and they will say, "O Allah, humiliate him!''

He will say, "May Allah cast you away, every man among you will be like this.''

Then Al-Bazzar said:

"This was only reported through this chain.''

وَمَن كَانَ فِي هَـذِهِ أَعْمَى ...

And whoever is blind in this,

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said:

this means in this worldly life.

أَعْمَى (blind), means, blind to the signs and proofs of Allah.

... فَهُوَ فِي الآخِرَةِ أَعْمَى ...

then he will be blind in the Hereafter,

as he was blind in this world.

... وَأَضَلُّ سَبِيلاً (٧٢)

and most astray from the path.

most astray as he was in this world. We seek refuge with Allah from that.

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتفْتَرِىَ عَلَيْنَا غَيْرَهُۥ وَإِذاً لَّٱتَّخَذُوكَ خَلِيلاً

**17:73 Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend!**

وَلَوْلاَ أَن ثَبَّتْنَـكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلاً

**17:74 And had We not made you stand firm, you would nearly have inclined to them a little.**

إِذًا لأَذَقْنَـكَ ضِعْفَ الْحَيَوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لاَ تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

**17:75 In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us.**

## How the Prophet would have been punished if He had given in at all to the Disbelievers' Demands that He change some of the Revelation

Allah tells us that;

> How He supported His Prophet and protected him and kept him safe from the evil plots of the wicked transgressors.
>
> Allah is the One Who took care of him and helped him, and would not leave him to any of His creation.
>
> He is the One Who is His Helper, Supporter and Protector, the One Who is to help him achieve victory and make His religion prevail over those who resist him and oppose him and fight him in the east and in the west.
>
> May Allah send peace and blessings upon him until the Day of Judgement.

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الاٌّرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لاَّ يَلْبَثُونَ خِلَـفَكَ إِلاَّ قَلِيلاً

**17:76 And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.**

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلاَ تَجِدُ لِسُنَّتِنَا تَحْوِيلاً

**17:77 A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.**

## The Reason why these Ayat were revealed

Allah said:

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ لِيُخْرِجوكَ مِنْهَا وَإِذًا لاَّ يَلْبَثُونَ خِلافَكَ إِلاَّ قَلِيلاً (٧٦)

And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.

This was revealed concerning the disbelievers among the Quraysh, when they wanted to expel the Messenger of Allah from among themselves. So Allah issued a warning to them in this **Ayah**, telling them that if they expelled him, they would not stay in Makkah for very long after that. And this is what happened after he migrated from them when their persecution became so intense. Only a year and a half after that, Allah brought him and them together on the battlefield of **Badr**, without any pre-arranged appointment, and He caused him to prevail over them and defeat them, so he killed their leaders and took their families as captives.

Hence Allah said:

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلاَ تَجِدُ لِسُنَّتِنَا تَحْوِيلاً (٧٧).

A **Sunnah** with which We sentOur Messengers before you and you will not find any alteration in Our **Sunnah**.

meaning this is what We usually do to those who reject Our Messengers and persecute them by

driving the Messenger out from among themselves - the punishment comes to them. If it were not for the fact that the Prophet was the Messenger of Mercy, vengeance would have come upon them such as had never been seen before in this world.

So Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ

And Allah would not punish them while you are among them. (8:33)

أَقِمِ الصَّلَوٰةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ الَّيْلِ وَقُرْءَانَ الْفَجْرِ

**17:78 Perform the Salah from midday till the darkness of the night, and recite the Qur'an in the early dawn.**

إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

**Verily, the recitation of the Qur'an in the early dawn is ever witnessed.**

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

**17:79 And in some parts of the night (also) offer the Salah with it as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.**

## The Command to offer the Prayers at their appointed Times

Allah says, commanding His Messenger to offer the prescribed prayers at the appointed times:



Perform the **Salat** from midday.

Hushaym narrated from Mughirah from Ash-Sha`bi from Ibn Abbas:

> "Midday means when the sun is at its zenith.''
>
> This was also reported by Nafi` from Ibn Umar, and by Malik in his Tafsir from Az-Zuhri from Ibn Umar.
>
> This was the opinion of Abu Barzah Al-Aslami and Mujahid, and of Al-Hasan, Ad-Dahhak, Abu Ja`far Al-Baqir and Qatadah.

It is also understood to (generally) refer to the times of the five prayers.

Allah said;

...لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ ...

from midday till the darkness of the night,

> meaning darkness, or it was said, sunset.
>
> This was understood to mean **Zuhr** **`Asr**, **Maghrib** and **`Isha'**.



and recite the Qur'an in the early dawn.

> meaning **Salat Al-Fajr**.

The details of the timings of the prayers were reported in the **Mutawatir Sunnah** from the words and deeds of the Prophet, and this is what the people of Islam have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allah.

## The Meeting of the Angels at the Times of Fajr and `Asr Prayers

Allah says,

... إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (٧٨)

Verily the recitation of the Qur'an in the early down is ever witnessed.

Ibn Mas`ud reported from Abu Hurayrah (may Allah be pleased with them both) that the Prophet said concerning this **Ayah** :

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.

تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَار

It is witnessed by the angels of the night and the angels of the day.

Al-Bukhari narrated from Abu Hurayrah that the Prophet said:

فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْر

The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at **Salat Al-Fajr**.

Abu Hurayrah said: Recite, if you wish:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.

Imam Ahmad recorded from Ibn Mas`ud and Abu Hurayrah that the Prophet said, concerning the **Ayah**:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.

تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ

It is witnessed by the angels of the night and the angels of the day.

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah.

At-Tirmidhi said, "It is **Hasan Sahih**.''

According to the version recorded in the Two **Sahihs** from Abu Hurayrah, the Prophet said:

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَفِي صَلَاةِ الْعَصْرِ، فَيَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِكُمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّون

The angels of the night and the angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (**Fajr**) and at the Mid-afternoon prayer (**'Asr**). Those who stayed among you at ascend, and their Lord asks them, although He knows best about you, "How did you leave My servants!''

They say, "We came to them when they were praying and we left them when they were praying.''

Abdullah bin Mas`ud said,

> "The two guards meet at **Salat Al-Fajr**, and one group ascends while the other stays where it is.''

These were the comments of Ibrahim An-Nakha`i, Mujahid, Qatadah and others on the Tafsir of this **Ayah**.

## The Command to pray Tahajjud

Allah says,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ...

And in some parts of the night (also) offer the **Salah** with it as an additional prayer for you.

Here Allah commands him (the Prophet) to offer further prayers at night after the prescribed prayers.

It was reported in **Sahih** Muslim from Abu Hurayrah that;

when the Messenger of Allah was asked which prayer is best after the prescribed prayers, he said,

صَلَاةُ اللَّيْلْ (The Night prayer).

Allah commanded His Messenger to pray the Night prayer after offering the prescribed prayers, and the term **Tahajjud** refers to prayer that is offered after sleeping.

This was the view of Alqamah, Al-Aswad, Ibrahim An-Nakha`i and others.

It is also well-known from the Arabic language itself.

A number of **Hadiths** report that the Messenger of Allah used to pray **Tahajjud** after he had slept. These include reports from Ibn Abbas, A'ishah and other Companions, may Allah be pleased with them.

This has been discussed in detail in the appropriate place, praise be to Allah.

Al-Hasan Al-Basri said,

"This is what comes after **`Isha'**, or it could mean what comes after sleeping.''

... نَافِلَةً لَّكَ ...

an additional prayer (**Nawafil**),

> means the Night prayer has been made an extra prayer specifically for the Prophet, because all his previous and future sins had been forgiven.
>
> But for other members of his **Ummah**, offering optional prayers may expiate for whatever sins they may commit.
>
> This was the view of Mujahid, and it was reported in Al-Musnad from Abu Umamah Al-Bahili.

... عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا (٧٩)

It may be that your Lord will raise you to **Maqam Mahmud**.

> meaning, `do that which you are commanded to do, and We will raise you to a station of praise and glory (**Maqam Mahmud**) on the Day of Resurrection, where all of creation will praise you,' as will their Creator, may He be glorified and exalted.

Ibn Jarir said,

> "Most of the commentators said, `This is the position to which Muhammad will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day.'"

It was reported that Hudhayfah said,

> "Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allah. He will call out, `O Muhammad,' and he will respond,

لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهدِيُّ مَنْ هَدَيْتَ، وَعَبْدُكَ بَيْنَ يَدَيْكَ، ومِنْكَ وَإِلَيْكَ لَا مَنْجَى وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ

At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the **Ka`bah**).

This is the position of praise and honor (**Maqam Mahmud**) which was mentioned by Allah.''

Ibn Abbas said,

"The position of praise and honor is the position of intercession.''

Ibn Abi Najih reported something similar from Mujahid, and this was also the view of Al-Hasan Al-Basri.

Qatadah said,

"He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede.''

So the scholars consider this the position of praise and glory to which Allah referred in the **Ayah**:

عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It may be that your Lord will raise you to Maqam Mahmud.

I, Ibn Kathir, say:

the Messenger of Allah will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else.

- He is the first one for whom the earth will be opened and he will come forth riding to the gathering place.
- He will have a banner under which Adam and anyone else will gather, and
- he will have the **Hawd** (Lake) to which no one else will have more access than he.
- He will have the right of the Grand Intercession with Allah when He comes to judge between His creation. This will be after the people ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa to intercede, and each of them will say, "I am not able for that.''

Then they will come to Muhammad, and he will say,

أَنَا لَهَا أَنَا لَهَا

I can do that, I can do that.

We will mention this in more detail shortly, If Allah wills.

Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back.

He is the first Prophet whose **Ummah** will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in **Sahih** Muslim.

In the **Hadith** about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his **Ummah** will be the first nation to enter.

He will intercede for the status to be raised for people whose deeds could not get them there.

He is the one who will reach **Al-Wasilah**, which is the highest position in Paradise, which befits no one but him.

When Allah gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allah. No one will intercede like him and no one will match him in intercession.

This has been explained in comprehensive detail at the end of the Book of **Sirah**, in the chapter on the specific qualities. Praise be to Allah.

Now with the help of Allah we will mention the **Hadiths** that were reported concerning **Al-Maqam Al-Mahmud**.

Al-Bukhari recorded that Ibn Umar said:

"On the Day of Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, `O so-and-so, intercede,' `O so-and-so, intercede,' until the power of intercession is given to Muhammad, and that will be the day when Allah raises him to a position of praise and glory.

Ibn Jarir recorded that Abdullah bin Umar said that the Messenger of Allah said:

إِنَّ الشَّمْسَ لَتَدْنُو حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الْأُذُنِ، فَبَيْنَمَا هُمْ كَذَلِكَ اسْتَغَاثُوا بِآدَمَ فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ،

ثُمَّ بِمُوسَى فَيَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍفَيَشْفَعُ بَيْنَ الْخَلْقِ فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا

The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Adam for help, and he will say, "I am not the one to do that.''

Then they will ask Musa, and he will say likewise, then they will ask Muhammad, and he will

intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allah resurrects him to a position of praise and glory.

Al-Bukhari also recorded it in the Book of **Zakah**, where he added:

فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُم

That will be the Day when Allah resurrects him to a position of praise and glory, and all the people will praise him.

Abu Dawud At-Tayalisi recorded that Abdullah said,

"Then Allah will give permission for intercession, and **Ar-Ruh Al-Quddus**, Jibril, will stand up, then Ibrahim, the close Friend of Allah will stand up, then `Isa or Musa will stand up -

Abu Az-Za`ra' said, `I do not know which of them, ' --

then your Prophet will stand up and will intercede, and no one after him will intercede as much as he does.

This is the position of praise and glory to which Allah referred:

عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It may be that your Lord will raise you to **Maqam Mahmud**.''

## The Hadith of Abu Hurayrah

Imam Ahmad (may Allah have mercy on him) recorded that Abu Hurayrah said,

"Some meat was brought to the Messenger of Allah, and he lifted up the arm, which he used to like, and took one bite, then he said:

أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ،

وَهَلْ تَدْرُونَ مِمَّ ذَاكَ؟ يَجْمَعُ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي، وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ، وَلَا يَحْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ:

I will be the leader of mankind on the Day of Resurrection.

Do you know why it will be so Allah will gather the first and the last in one place, and they will hear a voice calling out, and they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others,

أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ مِمَّا قَدْ بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟

"Do you not see how much you are suffering Why do you not find someone to intercede for you with your Lord?''

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ،

And some of the people will say to others, "How about Adam?''

فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟

So they will go to Adam and say, "O Adam, you are the father of mankind, Allah created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is?''

فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ،

Adam will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I

disobeyed Him. Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Nuh.''

فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟

So they will go to Nuh and say, "O Nuh, you are the first of the Messengers sent to the people of earth, and Allah called you a grateful servant. Intercede for us with your Lord, do you not see the state we are in, how bad it is?''

فَيَقُولُ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ ...... اذْهَبُوا إِلَى إِبْرَاهِيمَ،

Nuh will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Ibrahim.''

فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ،اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟

So they will go to Ibrahim and say, "O Ibrahim, you are the Prophet of Allah and His close Friend among the people of earth. Intercede for us with your Lord, do you not see the state we are in, how bad it is?''

فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ ...... اذْهَبُوا إِلَى مُوسَى،

Ibrahim will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again.'' And he mentioned some untruths he had told. "Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Musa.''

فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللهِ اصْطَفَاكَ اللهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟

So they will go to Musa and say, "O Musa, you are the Messenger of Allah, Allah chose you above others by selecting you to convey His Message and by speaking to you directly. Intercede for us with your Lord, do you not see the state we are in, how bad it is?''

فَيَقُولُ لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ غَضِبَ ...... اذْهَبُوا إِلَى عِيسَى،

Musa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been commanded to kill. Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to `Isa.''

فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَاعِيسَى أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ صَبِيًّا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟

So they will go to `Isa and say, `O `Isa, you are the Messenger of Allah and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is?''

فَيَقُولُ لَهُمْ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ ...... اذْهَبُوا إِلَى مُحَمَّدٍ،

`Isa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again.'' And he will not mention any sin. "Myself, myself, myself (i.e., I am only concerned about myself). Go to someone else. Go to Muhammad.''

فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟

So they will go to Muhammad and will say, "O Muhammad, you are the Messenger of Allah and the Last of the Prophets, Allah forgave all your past and future

sins. Intercede for us with your Lord, do you not see the state we are in, how bad it is?''

فَأَقُومُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ مَالَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي،

I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allah will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before.

فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ،

It will be said, "O Muhammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard.''

فَأَرْفَعُ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ،

So I will raise my head and say, "My **Ummah**, O Lord, my **Ummah**, O Lord, my **Ummah**, O Lord.''

فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ،وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ،

It will be said, "O Muhammad, admit those who will not be brought to account from among your **Ummah** through the right-hand gate of Paradise. Then the rest of your **Ummah** will share the other gates with the rest of the people.''

ثُمَّ قَالَ:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى

Then he said, "By the One in Whose Hand is the soul of Muhammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Busra.

It was also reported in the Two **Sahihs**.

وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَاجْعَل لِّى مِن لَّدُنْكَ سُلْطَـناً نَّصِيراً

**17:80 And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority,''**

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَـطِلُ إِنَّ الْبَـطِلَ كَانَ زَهُوقًا

**17:81 And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.''**

## The Command to emigrate

Imam Ahmad recorded that Ibn Abbas said:

> The Prophet was in Makkah, then he was commanded to emigrate, and Allah revealed the words:
>
> وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا (٨٠)
>
> And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority.''
>
> At-Tirmidhi said, "This is **Hasan Sahih**.''
>
> Al-Hasan Al-Basri commented on this **Ayah**,
>
> > "When the disbelievers of Makkah conspired to kill the Messenger of Allah , or expel him or imprison him, Allah wanted him to fight the people of Makkah, and commanded him to go to Al-Madinah. What Allah said was:
> >
> > وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ ...

And say: "My Lord! Let my entry be good, and (likewise) my exit be good...''

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ ...

And say: "My Lord! Let my entry be good...''

means, my entry to Al-Madinah.

... وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ ...

and (likewise) my exit be good,

means, my exit from Makkah.

This was also the view of Abdur-Rahman bin Zayd bin Aslam.

... وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

And grant me from You a helping authority.

Al-Hasan Al-Basri explained this **Ayah**;

"His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him.''

Qatadah said,

"The Prophet of Allah knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allah, the Laws of Allah, the obligations of Allah and to establish the religion of Allah. Authority is a mercy from Allah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak.''

Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allah said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the **Mizan** that mankind may keep up justice. And We brought forth iron... (57:25)

## A Threat to the Disbelievers of the Quraysh

وَقُلْ جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ ...

And say: "Truth has come and falsehood has vanished...''

This is a threat and a warning to the disbelievers of the Quraysh, for there has come to them from Allah the truth of which there can be no doubt and which they have no power to resist. This is what Allah has sent to them of the Qur'an, faith and beneficial knowledge. Their falsehood has perished or vanished and been destroyed, it cannot remain or stand firm in the face of the truth.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَـطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. (21:18)

Al-Bukhari recorded that Abdullah bin Mas`ud said:

The Prophet entered Makkah (at the Conquest), and around the House (the **Ka`bah**) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

... جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (٨١)

Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.

جَآءَ الْحَقُّ وَمَا يُبْدِىءُ الْبَـطِلُ وَمَا يُعِيدُ

Truth has come, and falsehood can neither create anything nor resurrect (anything). (34:49)

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

**17:82 And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.**

## The Qur'an is a Cure and a Mercy

Allah tells:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاء وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّالِمِينَ إَلاَّ خَسَارًا (٨٢)

And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.

Allah tells us that His Book, which He has revealed to His Messenger Muhammad, the Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise, is a cure and a mercy for the believers, meaning that it takes away whatever is in their hearts of doubt, hypocrisy, **Shirk**, confusion and inclination towards falsehood. The Qur'an cures all of that.

It is also a mercy through which one attains faith and wisdom and seeks goodness. This is only for those who believe in it and accept it as truthful, it is a cure and a mercy only for such people.

As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'an, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'an, as Allah says:

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).'' (41:44)

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَـفِرُونَ

And whenever there comes down a **Surah**, some of them (hypocrites) say: "Which of you has had his faith increased by it!''

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. (9:124-125)

And there are many other similar **Ayat**.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاء وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ...

And We send down of the Qur'an that which is a cure and a mercy to the believers,

Qatadah said,

"When the believer hears it, he benefits from it and memorizes it and understands it.''

... وَلاَ يَزِيدُ الظَّالِمِينَ إَلاَّ خَسَارًا

and it increases the wrongdoers in nothing but loss.

They do not benefit from it or memorize it or understand it, for Allah has made this Qur'an a cure and a mercy for the believers.

وَإِذَآ أَنْعَمْنَا عَلَى الإِنْسَـنِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوساً

**17:83 And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.**

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلاً

**17:84 Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right.''**

## Turning away from Allah at Times of Ease and despairing at Times of Calamity

Allah tells:

وَإِذَآ أَنْعَمْنَا عَلَى الإِنسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَؤُوسًا (٨٣)

And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.

> Allah tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allah blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allah, and becomes arrogant.

Mujahid said,

> "(It means) he goes away from Us.''

I say, this is like the **Ayah**:

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! (10:12)

and;

فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ

But when He brings you safe to land, you turn away. (**Ayah** 67)

When man is stricken with evil, which means disasters, accidents and calamities,

... كَانَ يَؤُوساً

he is in great despair,

meaning that he thinks he will never have anything good again.

As Allah says,

وَلَئِنْ أَذَقْنَا الإِنْسَـنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

وَلَئِنْ أَذَقْنَاهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّـلِحَاتِ أُوْلَـئِكَ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me.''

Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward. (11:9-11)

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ...

Say: "Each one does according to **Shakilatihi**...''

Ibn Abbas said,

> "According to his inclinations.''

Mujahid said,

> "According to his inclinations and his nature.''

Qatadah said,

> "According to his intentions.''

Ibn Zayd said,

> "According to his religion.''

All these suggestions are close in meaning.

This **Ayah** - and Allah knows best - is a threat and a warning to the idolators, like the **Ayah**:

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمْ

> And say to those who do not believe: "Act according to your ability and way.'' (11:121)

So Allah says:

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلاً (٨٤)

Say: "Each one does according to **Shakilatihi**, and your Lord knows best of him whose path is right.''

> meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allah.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ

**17:85 And they ask you concerning the Ruh (the spirit).**

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلاً

**Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.''**

## The Ruh (spirit)

Al-Bukhari recorded in his **Tafsir** of this **Ayah** that Abdullah bin Mas`ud said,

> "While I was walking with the Prophet on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, `Ask him about the **Ruh**.'
>
> Some of them said, `What urges you to ask him about that?'
>
> Others said, `Do not ask him, lest he gives you a reply which you do not like.'
>
> But they said, `Ask him.' So they asked him about the **Ruh**.
>
> The Prophet kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet said:
>
> وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ...
>
> > And they ask you concerning the **Ruh** (the spirit).
> >
> > Say: "The **Ruh** (the spirit) is one of the things, the knowledge of which is only with my Lord...''

This context would seem to imply that this **Ayah** was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire **Surah** was revealed in Makkah.

This may be answered with the suggestion that this **Ayah** may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed **Ayah**, namely the **Ayah** in question.

Ibn Jarir recorded that Ikrimah said,

"The People of the Book asked the Messenger of Allah about the **Ruh**, and Allah revealed:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ...

And they ask you concerning the Ruh...

They said, `You claim that we have only a little knowledge, but we have been given the **Tawrah**, which is the **Hikmah**,

وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا

and he, to whom **Hikmah** is granted, is indeed granted abundant good.' (2:269)

Then the **Ayah**:

وَلَوْ أَنَّمَا فِى الاٌّرْضِ مِن شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), (31:27) was revealed.

He said, "Whatever knowledge you have been given, if Allah saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allah, it is very little.''

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ...

And they ask you concerning the **Ruh**.

Al-Awfi reported that Ibn Abbas said,

"This was when the Jews said to the Prophet, `Tell us about the **Ruh** and how the **Ruh** will be punished that is in the body - for the **Ruh** is something about which only Allah knows, and there was no revelation concerning it.'

He did not answer them at all, then Jibril came to him and said:

...قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلاً (٨٥)

Say: "The **Ruh** (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.''

So the Prophet told them about that, and they said, `Who told you this'

He said,

جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ الله

Jibril brought it to me from Allah.

They said, `By Allah, no one has told you that except our enemy (i.e., Jibril).'

Then Allah revealed:

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Say: "Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it.'' (2:97)

## The Ruh and the Nafs

As-Suhayili mentioned the dispute among the scholars over whether the **Ruh** is the same as the **Nafs**, or something different. He stated that;

it is light and soft, like air, flowing through the body like water through the veins of a tree.

He states that the **Ruh** which the angel breathes into the fetus is the **Nafs**, provided that it joins the body and acquires certain qualities because of it, whether good or bad.

So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense.

Thus we should understand the connection between **Nafs** and **Ruh**;

the **Ruh** is not called **Nafs** except when it joins the body and is affected by it.

So in conclusion we may say: the **Ruh** is the origin and essence, and the **Nafs** consists of the **Ruh** and its connection to the body. So they are the same in one sense but not in another.

This is a good explanation, and Allah knows best.

I say: people speak about the essence of the **Ruh** and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Hafiz Ibn Mandah in a book which we have heard about the **Ruh**.

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِى أَوْحَيْنَا إِلَيْكَ ثُمَّ لاَ تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلاً

**17:86 And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.**

إِلاَّ رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

**17:87 Except as a mercy from your Lord. Verily, His grace unto you is ever great.**

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْءَانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

**17:88 Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.''**

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَـذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا

**17:89 And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.**

## If Allah willed, He could take away the Qur'an

Allah says:

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لاَ تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلاً (٨٦)

إِلاَّ رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا (٨٧)

And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.

Except as a mercy from your Lord. Verily, His grace unto you is ever great.

Allah mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muhammad by revealing to Him the Noble Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.

Ibn Mas`ud said,

"A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man's **Mushaf** (copy of the Qur'an) or in his heart, not even one **Ayah**.''

Then Ibn Mas`ud recited:

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ

And if We willed, We could surely take away that which We have revealed to you.

## Challenging by the Qur'an

Allah says:

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَـذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا (٨٩)

Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.''

And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

Then Allah points out the great virtue of the Qur'an, and says that even if mankind and the Jinn were all to come together and agree to produce something like that which was revealed to His Messenger, they would never be able to do it, even if they were to cooperate and support and help one another. This is something which is impossible. How could the words of created beings be like the Words of the Creator Who has no equal and peer, for there is none like unto Him

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ ...

And indeed We have fully explained to mankind,

meaning, `We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that most of mankind insist on disbelief, i.e., denying and rejecting the truth.'

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الاٌّرْضِ يَنْبُوعًا

**17:90 And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;''**

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الاٌّنْهَـرَ خِلَـلَهَا تَفْجِيرًا

**17:91 "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;''**

أَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِاللَّهِ وَالْمَلَـئِكَةِ قَبِيلاً

**17:92 "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;''**

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَى فِى السَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَءُهُ

**17:93 "Or you have a house of Zukhruf, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.''**

قُلْ سُبْحَـنَ رَبِّى هَلْ كُنتُ إَلاَّ بَشَرًا رَّسُولاً

**Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger!''**

## The Demand of Quraysh for a specific Sign, and the Rejection of that

Allah tells:

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنبُوعًا (٩٠)

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الأَنْهَارَ خِلالَهَا تَفْجِيرًا (٩١)

And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us; Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;''

Ibn Jarir recorded from Muhammad bin Ishaq, "An old man from among the people of Egypt who came to us forty-odd years ago told me, from Ikrimah, from Ibn Abbas, that;

- Utbah and Shaybah -- the two sons of Rabi'ah,
- Abu Sufyan bin Harb,
- a man from Bani Abd Ad-Dar,
- Abu Al-Bakhtari -- the brother of Bani Asad,
- Al-Aswad bin Al-Muttalib bin Asad,
- Zam`ah bin Al-Aswad,
- Al-Walid bin Al-Mughirah,
- Abu Jahl bin Hisham,
- Abdullah bin Abi Umayyah,
- Umayyah bin Khalaf,
- Al-`As bin Wa'il, and
- Nabih and Munabbih - the two sons of Al-Hajjaj As-Sahmin,

gathered all of them or some of them behind the **Ka`bah** after sunset.

Some of them said to others, `Send for Muhammad and talk with him and argue with him, so that nobody will think we are to blame.'

So they sent for him saying, `The nobles of your people have gathered for you to speak to them.'

So the Messenger of Allah came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness. So he came and sat with them, and they said,

`O Muhammad, we have sent for you so that nobody will think we are to blame. By Allah we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you the wealthiest man among us. If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of Jinn that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.'

The Messenger of Allah said:

مَا بِي مَا تَقُولُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلُبُ أَمْوَالَكُمْ، وَلَا الشَّرَفَ فِيكُمْ، وَلَا الْمُلْكَ عَلَيْكُمْ، وَلَكِنَّ اللهَ بَعَثَنِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا، وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ بَشِيرًا وَنَذِيرًا، فَبَلَّغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ، فَإِنْ تَقْبَلُوا مِنِّي مَا جِئْتُكُمْ بِهِ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُم

> My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allah has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning.
>
> So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you. or words to that effect.

They said,

`O Muhammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away.

Let there be among those whom He resurrects Qusayy bin Kilab, for he was a truthful old man, and we will ask them whether what you are saying is true or false. If you do what we are asking, and they (the people who are resurrected) say that you are telling the truth, then we will believe you and acknowledge your status with Allah and believe that He has sent you as a Messenger as you say.'

The Messenger of Allah said to them:

> مَا بِهٰذَا بُعِثْتُ، إِنَّمَا جِئْتُكُمْ مِنْ عِنْدِ اللهِ بِمَا بَعَثَنِي بِهِ، فَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ، فَإِنْ تَقْبَلُوهُ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُم
>
> I was not sent for this purpose. I have brought to you from Allah that with which He has sent me,

and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.

They said,

`If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.'

The Messenger of Allah said to them:

مَا أَنَا بِفَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا بُعِثْتُ إِلَيْكُمْ بِهَذَا، وَلَكِنَّ اللهَ بَعَثَنِي بَشِيرًا وَنَذِيرًا، فَإِنْ تَقْبَلُوا مَا جِئْتُكُمْ بِهِ، فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُمْ

I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allah has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.

They said,

`Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.'

The Messenger of Allah said to them:

ذَلِكَ إِلَى اللهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِك

That is for Allah to decide. If He wills, He will do that to you.

They said,

`O Muhammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us.

We have heard that the one who is teaching you this, is a man in Al-Yamamah called Ar-Rahman. By Allah, we will never believe in Ar-Rahman. We are warning you, O Muhammad, that we will not let you do what you want to do until you or we are destroyed.'

One of them said,

`We worship the angels who are the daughters of Allah.'

Another said,

`We will never believe in you until you bring Allah and the angels before (us) face to face.'

When they said this, the Messenger of Allah got up and left them.

Abdullah bin Abi Umayyah bin Al-Mughirah bin Abdullah bin Umar bin Makhzum, the son of his paternal aunt Atikah, the daughter of Abdul-Muttalib, also got up and followed him. He said to him,

`O Muhammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allah, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allah, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you

bring with you an open book and four angels to testify that you are as you say. By Allah, even if you did that, I think that I would not believe you.'

Then he turned away from the Messenger of Allah, and the Messenger of Allah went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more.''

## The Reason why the Idolators' Demands were refused

In the case of this gathering where the Quraysh came together to speak with the Messenger of Allah, if Allah knew that they were making these requests in order to be guided, they would have been granted, but He knew that they were making these demands out of disbelief and stubbornness.

It was said to the Messenger of Allah,

"If you wish, We will give them what they are asking, but if they then disbelieve, I will punish them with a punishment that I have never imposed upon anyone else in the universe; or if you wish, I will open for them the gate of repentance and mercy.''

He said:

بَلْ تَفْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ

Rather, You open for them the gate of repentance and mercy.

This is like the **Ayah**:

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا وَمَا نُرْسِلُ بِالاٌّيَـتِ إِلاَّ تَخْوِيفًا

And nothing stops Us from sending the **Ayat** but that the people of old denied them. And We sent the she-camel to **Thamud** as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction). (**Ayah** 59)

And Allah says:

وَقَالُوا۟ مَا لِهَـٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِى فِى الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا

أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّـٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

انظُرْ كَيْفَ ضَرَبُوا۟ لَكَ الْأَمْثَـٰلَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا

تَبَارَكَ الَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَـٰرُ وَيَجْعَل لَّكَ قُصُورًا

بَلْ كَذَّبُوا۟ بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا

And they say: "Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat'!'

And the wrongdoers say: "You follow none but a man bewitched.''

See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under which rivers flow and will assign you palaces.

Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire. (25:7-11)

Allah's saying,

... حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنبُوعًا

until you cause a spring to gush forth from the earth for us,

refers to a spring of flowing water. They asked him to bring forth springs of fresh water in the

land of Al-Hijaz, here and there. This is easy for Allah, may He be glorified and exalted; if He willed, He could do that. He could have responded to all their demands, but He knew that they would not be guided by that, as He says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

And Allah says:

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed. (6:111)

His saying;

أَوْ تُسْقِطَ السَّمَاء كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا ...

Or you cause the heaven to fall upon us in pieces, as you have pretended,

means, `you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.'

This is like when they said:

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ

O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky. (8:32)

Similarly, the people of Shu`ayb asked him:

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

So cause a piece of the heaven to fall on us, if you are of the truthful! (26:187)

So Allah punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day. (26:189)

... أَوْ تَأْتِيَ بِاللّهِ وَالْمَلآئِكَةِ قَبِيلاً (٩٢)

or you bring Allah and the angels before (us) face to face;''

As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allah to delay their punishment, in the hope that Allah would bring forth from their offspring people who would worship Allah Alone, with no partner or associate.

This is what indeed did happen, for among those who are mentioned above were some who later embraced Islam and became good and sincere Muslims, even Abdullah bin Abi Umayyah, who followed the Prophet (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allah in repentance.

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ ...

Or you have a house of **Zukhruf**.

Ibn Abbas, Mujahid and Qatadah said,

"This is gold.''

This was also what was said in the recitation of Ibn Mas`ud,

"Or you have a house of gold.''

... أَوْ تَرْقَى فِي السَّمَاء ...

or you ascend up into the sky,

meaning, you climb up on a ladder while we are watching you.

... وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَؤُهُ ...

and even then we will put no faith in your ascension until you bring down for us a Book that we would read.

Mujahid said,

> "This means a book in which there would be one page for each person, on which would be the words: `This is a book from Allah to so-and-so the son of so-and-so, which he would find by his head when he woke up in the morning.''

... قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إَلاَّ بَشَرًا رَّسُولاً (٩٣)

Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger.''

> meaning, `Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allah, may He be glorified.'

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولاً

**17:94 And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!''**

قُل لَوْ كَانَ فِى الاٌّرْضِ مَلَـئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَآءِ مَلَكًا رَّسُولاً

**17:95 Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.''**

## The refusal of the Idolators to believe because the Messenger was a Human -- and its refutation

Allah says,

وَمَا مَنَعَ النَّاسَ ...

And nothing prevented men,

means, most of them,

... أَن يُؤْمِنُواْ ...

from believing,

and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allah says:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءامَنُواْ أَنَّ لَـهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ

Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.'' (10:2)

... إِذْ جَاءهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللّهُ بَشَرًا رَّسُولاً (٩٤)

when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!''

Allah says:

ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَقَالُواْ أَبَشَرٌ يَهْدُونَنَا

That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us!'' (64:6)

Fira`wn and his people said:

أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَـبِدُونَ

They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!'' (23: 47)

Similarly, the nations said to their Messengers:

إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَـنٍ مُّبِينٍ

"You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.'' (14:10)

And there are many other similar **Ayat**.

Then Allah says, pointing out His kindness and mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly. If He sent to mankind a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allah says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ

Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves. (3:164)

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

Verily, there has come unto you a Messenger from among yourselves. (10:128)

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ آيَـتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ

فَاذْكُرُونِى أَذْكُرْكُمْ وَاشْكُرُوا۟ لِي وَلاَ تَكْفُرُونِ

Similarly, We have sent among you a Messenger of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book and the **Hikmah**, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me. (2:151-152)

Allah says here:

قُل لَّوْ كَانَ فِي الأَرْضِ مَلآئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ ...

Say: "If there were on the earth, angels walking about in peace and security,

meaning, just as you do,

... لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاء مَلَكًا رَّسُولاً (٩٥)

We should certainly have sent down for them from the heaven an angel as a Messenger.

meaning, `one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as a kindness and a mercy.'

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِى وَبَيْنَكُمْ

**17:96 Say: "Sufficient is Allah for a witness between me and you.**

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

**Verily, He is Ever the All-Knower, the All-Seer of His servants.''**

Allah tells His Prophet:

قُلْ كَفَى بِاللّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ...

Say: "Sufficient is Allah for a witness between me and you.

Allah tells His Prophet how to prove that what he has brought is true, saying to him to tell them: "He (Allah) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner,'' as Allah says:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, And then We certainly would have cut off his life artery. (69:44-46)

Allah said;

... إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (٩٦)

Verily, He is Ever the All-Knower, the All-Seer of His servants.

meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray.

وَمَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِ

**17:97 And he whom Allah guides, he is led aright; and whomever He leaves astray can never find helpers other than Him,**

وَنَحْشُرُهُمْ يَوْمَ الْقِيَـمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

**and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.**

## Guidance and Misguidance are in the Hands of Allah

Allah tells:

وَمَن يَهْدِ اللّهُ فَهُوَ الْمُهْتَدِ ...

And he whom Allah guides, he is led aright;

Allah tells us how He deals with His creation and how His rulings are carried out. He tells us that there is none who can put back His judgement, for whomever He guides cannot be led astray,

... وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَاء مِن دُونِهِ ...

and whomever He leaves astray can never find helpers other than Him.

to guide him.

As Allah says:

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him. (18:17)

## The Punishment of the People of Misguidance

Allah tells:

... وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ ...

and We shall gather them together on the Day of Resurrection on their faces,

Imam Ahmad recorded from Anas bin Malik that the Prophet was asked,

"O Messenger of Allah, how will the people be gathered on their faces!'' He said,

الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِم

The One Who made them walk on their feet is able to make them walk on their faces.

It was also reported (by Al-Bukhari and Muslim) in the Two **Sahihs**.

... عُمْيًا ...

blind, (means, unable to see).

... وَبُكْمًا ...

dumb, (means, unable to speak).

... وَصُمًّا ...

deaf, (means, unable to hear).

They will be in this state as a punishment for the way they were in this world, blind, dumb and deaf to the truth. This will be their recompense when they are gathered on the Day of Resurrection, at the time when they need these faculties most of all.

... مَّأْوَاهُمْ ...

their abode,

means, their destination.

... جَهَنَّمُ كُلَّمَا خَبَتْ ...

will be Hell; whenever it abates,

Ibn Abbas said,

"(This means) calms down,''

Mujahid said,

"(It means) is extinguished,''

... زِدْنَاهُمْ سَعِيرًا (٩٧)

We shall increase for them the fierceness of the Fire.

meaning, increasing its flames and heat and coals, as Allah says:

فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً

So taste you (the results of your evil actions). No increase shall We give you, except in torment. (78:30)

ذَلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُواْ بِـَايَـتِنَا وَقَالُواْ أَءِذَا كُنَّا عِظَامًا وَرُفَاتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

**17:98 That is their recompense, because they denied Our Ayat and said: "When we are bones and fragments, shall we really be raised up as a new creation!''**

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ قَادِرٌ عَلَى أَن يَخْلُقَ مِثْلَهُمْ

**17:99 See they not that Allah, Who created the heavens and the earth, is able to create the like of them.**

وَجَعَلَ لَهُمْ أَجَلاً لاَّ رَيْبَ فِيهِ فَأَبَى الظَّـلِمُونَ إَلاَّ كُفُورًا

**And He has decreed for them an appointed term, whereof there is no doubt. But the wrongdoers refuse but disbelief.**

Allah says:

ذَلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُواْ بِآيَاتِنَا ...

That is their recompense, because they denied Our **Ayat**,

Allah says: `This punishment, being resurrected blind, dumb and deaf, is what they deserve, because they disbelieved, **بِآيَاتِنَا** (Our **Ayat**), i.e., Our proof and evidence, and did not think that the resurrection could ever happen.'

... وَقَالُواْ أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا ...

and said: "When we are bones and fragments...''

meaning, when we have disintegrated and our bodies have rotted away,

... أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٩٨)

shall we really be raised up as a new creation!

meaning, after we have disintegrated and disappeared and been absorbed into the earth, will we come back a second time Allah established proof against them and told them that He is able to do that, for He created the heavens and the earth, so raising them up again is easier for Him than that, as He says:

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind; (40:57)

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead. (46: 33)

أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَـهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

ِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Is not He Who created the heavens and the earth, able to create the like of them.

Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!'' and it is! (36:81-82)

And Allah says here:

أَوَلَمْ يَرَوْا أَنَّ اللّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ قَادِرٌ عَلَى أَن يَخْلُقَ مِثْلَهُمْ ...

See they not that Allah, Who created the heavens and the earth, is able to create the like of them.

meaning, on the Day of Resurrection, He will recreate and restore their bodies, as He created them in the first place.

... وَجَعَلَ لَهُمْ أَجَلاً لاَّ رَيْبَ فِيهِ ...

And He has decreed for them an appointed term, whereof there is no doubt.

means, He has set a time for them to be re-created and brought forth from their graves, an appointed time which must surely come to pass.

As Allah says:

وَمَا نُؤَخِّرُهُ إِلاَّ لاًّجَلٍ مَّعْدُودٍ

And We delay it only for a term (already) fixed. (11:104)

... فَأَبَى الظَّالِمُونَ ...

But the wrongdoers refuse,

-- after the proof has been established against them,

... إِلاَّ كُفُورًا (٩٩)

(and accept nothing) but disbelief.

means, they persist in their falsehood and misguidance.

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّى إِذًا لأَمْسَكْتُمْ خَشْيَةَ الإِنفَاقِ وَكَانَ الإِنْسَـنُ قَتُورًا

**17:100 Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending, and man is ever miserly!''**

## Holding back is Part of Man's Nature

Allah says to His Messenger:

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الإِنفَاقِ ...

Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending,

"Tell them, O Muhammad, even if you had authority over the treasures of Allah, you would refrain from spending for fear of exhausting it.''

Ibn Abbas and Qatadah said,

"This means for fear of poverty,''

lest it run out, despite the fact that it can never be exhausted or come to an end. This is because it is part of your nature.

So Allah says:

... وَكَانَ الإنسَانُ قَتُورًا (١٠٠)

and man is ever miserly.

Ibn Abbas and Qatadah said:

> "(This means) stingy and holding back.''

Allah says:

> أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذاً لاَّ يُؤْتُونَ النَّاسَ نَقِيراً
>
> Or have they a share in the dominion Then in that case they would not give mankind even a **Naqira**. (4:53),
>
> meaning that even if they had a share in the authority of Allah, they would not have given anything to anyone, not even the amount of a **Naqira** (speck on the back of a date stone).
>
> Allah describes man as he really is, except for those whom Allah helps and guides. Miserliness, discontent and impatience are human characteristics, as Allah says:
>
> إِنَّ الإِنسَـنَ خُلِقَ هَلُوعاً
>
> إِذَا مَسَّهُ الشَّرُّ جَزُوعاً
>
> وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً
>
> إِلاَّ الْمُصَلِّينَ
>
> Verily, man was created very impatient; irritable when evil touches him; and stingy when good touches him. Except those who are devoted to **Salah** (prayers). (70:19-22)
>
> And there are many other such references in the Qur'an. This is an indication of the generosity and kindness of Allah.

In the Two **Sahihs** it says:

> يَدُ اللهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِه

Allah's Hand is full and never decreases because of His giving night and day. Do you not see how much He has given since He created the heavens and the earth, yet that which is in His right hand never decreases.

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَـتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِى إِسْرَءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُ فِرْعَونُ إِنِّى لأَظُنُّكَ يمُوسَى مَسْحُورًا

**17:101 And indeed We gave Musa nine clear signs. Ask then the Children of Israel, when he came to them, then Fir`awn said to him: "O Musa! I think you are indeed bewitched.''**

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَـؤُلاءِ إِلاَّ رَبُّ السَّمَـوَتِ وَالاٌّرْضِ بَصَآئِرَ وَإِنِّى لأَظُنُّكَ يفِرْعَونُ مَثْبُورًا

**17:102 He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are indeed, O Fir`awn, doomed to destruction!''**

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ الاٌّرْضِ فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا

**17:103 So he resolved to turn them out of the land. But We drowned him and all who were with him.**

وَقُلْنَا مِن بَعْدِهِ لِبَنِى إِسْرَءِيلَ اسْكُنُواْ الاٌّرْضَ فَإِذَا جَآءَ وَعْدُ الاٌّخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

**17:104 And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd.''**

## The Nine Signs of Musa

Allah tells:

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءهُمْ فَقَالَ لَهُ فِرْعَونُ ...

And indeed We gave Musa nine clear signs. Ask then the Children of Israel, when he came to them, then Fir`awn said to him:

Allah tells us that He sent Musa with nine clear signs, which provided definitive proof that his Prophethood was real and that what he was conveying from the One Who had sent him to Fir`awn was true. These clear signs were:

- his staff,
- his hand,
- the years of famine,
- the sea,
- the flood,
- the locusts,
- the lice,
- the frogs and
- the blood.

This was the view of Ibn Abbas.

Muhammad bin Ka`b said,

"They were:

- his hand and
- his staff,
- the five signs mentioned in Suarah **Al-A`raf**, and
- destruction of wealth and the rock.''

Ibn Abbas, Mujahid, Ikrimah, Ash-Sha`bi and Qatadah said:

"They are:

- his hand,
- his staff,
- the years of famine,
- the failure of the crops,
- the flood,
- the locusts,
- the lice,
- the frogs and
- the blood.''

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً مُّجْرِمِينَ

Yet they remained arrogant, and they were of those people who were criminals, (7:133)

meaning, despite all these signs and their witnessing of them, they disbelieved them and belied them wrongfully and arrogantly, although they were themselves were convinced of them, so they did not have any effect on them.

By the same token, (Allah tells His Messenger here), `if We were to respond to what these people are asking you for, who have said that they will not believe in you until you cause springs to gush forth throughout the land for them, they would not respond or believe except if Allah willed.'

As Fir`awn said to Musa, even though he had witnessed the signs which he brought,

... إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا (١٠١)

"O Musa! I think you are indeed bewitched.''

It was said that this meant he thought he was a sorcerer, but Allah knows best. These nine signs which were mentioned by the **Imams** (scholars) quoted above are what is referred to here, and in the **Ayah**:

وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّى مُدْبِراً وَلَمْ يُعَقِّبْ يمُوسَى لاَ تَخَفْ

"And throw down your stick!'' But when he saw it moving as if it were a snake, he turned in flight, and did not look back.

(It was said:) "O Musa ! Fear not.'' until His saying,

فِى تِسْعِ ءَايَـتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُواْ قَوْماً فَسِقِينَ

among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious. (27:10-12)

These **Ayat** include mention of the stick and the hand, and the rest of the nine signs are mentioned in detail in Surah **Al-A`raf**.

Musa was also given many other signs, such as striking the rock with his staff and water flowing from it, their being shaded with clouds, manna and quails, and other signs which were bestowed upon the Children of Israel after they had left the land of Egypt. But here Allah mentions the nine signs which were witnessed by his people in Egypt. These became evidence against them, because they stubbornly rejected them out of disbelief.

So Musa said to Fir`awn:

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَـؤُلاء إِلاَّ رَبُّ السَّمَاوَاتِ وَالأَرْضِ بَصَآئِرَ ...

He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.

meaning, as proof and evidence of the truth of what I have brought to you.

... وَإِنِّي لَأَظُنُّكَ يَا فِرْعَونُ مَثْبُورًا (١٠٢)

And I think you are indeed, O Fir`awn, doomed to destruction!

i.e., bound to be destroyed.

This was the view of Mujahid and Qatadah.

Ibn Abbas said:

"It means cursed.''

Ibn Abbas and Ad-Dahhak said: مَثْبُورًا (doomed to destruction),

means defeated.

As Mujahid said, "doomed'' includes all of these meanings.

## The Destruction of Fir`awn and His People

Allah tells:

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ الأَرْضِ ...

So he resolved to turn them out of the land.

means, he wanted to expel them and drive them out.

... فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا (١٠٣)

وَقُلْنَا مِن بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُواْ الأَرْضَ ...

But We drowned him and all who were with him. And We said to the Children of Israel after him: "Dwell in the land...''

This is good news for Muhammad, a foretelling of the conquest of Makkah, even though this **Surah** was revealed in Makkah before the **Hijrah**. Similarly, the people of Makkah wanted to expel the Prophet from the city, as Allah says in two **Ayat**:

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ لِيُخْرِجُوكَ مِنْهَا

And verily, they were about to frighten you so much as to drive you out from the land... (17:76-77)

Hence Allah caused His Messenger to inherit Makkah, so he entered it by force, according to the better-known of the two opinions, and he defeated its people then out of kindness and generosity, he let them go, just as Allah caused the Children of Israel, who had been oppressed, to inherit the land, east and west, and to inherit the land of Fir`awn's people, with its farmland, crops and treasures.

As Allah said,

كَذَلِكَ وَأَوْرَثْنَـهَا بَنِى إِسْرَءِيلَ

thus We caused the Children of Israel to inherit them. (26:59)

Here Allah says:

وَقُلْنَا مِن بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُواْ الأَرْضَ فَإِذَا جَاء وَعْدُ الآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا (١٠٤)

And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd.''

meaning, all of you, you and your enemies.

Ibn Abbas, Qatadah and Ad-Dahhak said,

"It means all together.''

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَآ أَرْسَلْنَاكَ إِلاَّ مُبَشِّرًا وَنَذِيرًا

**17:105 And with truth We have sent it down, and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings, and a warner.**

وَقُرْءانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلاً

**17:106 And a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.**

## The Revelation of the Qur'an in Stages

Allah tells:

وَبِالْحَقِّ أَنزَلْنَاهُ ...

And with truth We have sent it down,

Allah tells us that His Book, the Glorious Qur'an, has been sent with truth, i.e., it contains the truth, as Allah says:

لَّـكِنِ اللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَالْمَلَـئِكَةُ يَشْهَدُونَ

But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness. (4:166)

meaning, it contains the knowledge which Allah wanted to teach to you, with His rulings, commands and prohibitions.

... وَبِالْحَقِّ نَزَلَ ...

and with truth it has descended.

means, "It has been sent down to you, O Muhammad, preserved and protected, not contaminated or mixed with anything else, with nothing added or taken away. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group (angels).'

... وَمَا أَرْسَلْنَاكَ ...

And We have sent you, (O Muhammad),

... إِلاَّ مُبَشِّرًا وَنَذِيرًا (١٠٥)

as nothing but a bearer of glad tidings and a warner.

> a bearer of glad tidings for the believers who obey you and a warner to the disbelievers who disobey you.

وَقُرْآنًا فَرَقْنَاهُ ...

And (it is) a Qur'an which We have divided,

The word translated here as "We have divided'' may be read in two ways.

> If it is read as "**Faraqnahu**'', with no **Shaddah**, the meaning is:
>
> `We have made it depart from **Al-Lawh Al-Mahfuz** to **Bayt Al-`Izzah** in the lowest heaven, then it was revealed in stages to the Messenger of Allah, according to events, over a period of twenty-three years.'

This was narrated by Ikrimah from Ibn Abbas.

It was also narrated that Ibn Abbas read it as "**Farraqnahu**'', with a **Shaddah**,

> meaning, `We revealed it **Ayah** by **Ayah**, and have explained it and made it clear.'

Hence Allah says:

... لِتَقْرَأَهُ عَلَى النَّاسِ ...

in order that you might recite it to men,

> meaning, convey it to the people and recite it to them,



at intervals, (meaning slowly).

... وَنَزَّلْنَاهُ تَنزِيلاً (١٠٦)

And We have revealed it by stages.

means, little by little.

قُلْ ءَامِنُوا بِهِ أَوْ لاَ تُؤْمِنُوا

**17:107 Say: "Believe in it or do not believe (in it).**

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا

**Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration.''**

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

**17:108 And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.''**

وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

**17:109 And they fall down on their chins (faces) weeping and it increases their humility.**

## Those Who were given Knowledge before truly admit the Qur'an

Allah says to His Prophet Muhammad:

قُلْ...

Say,

O Muhammad to these disbelievers concerning what you have brought to them of this Glorious Qur'an:

... آمِنُوا بِهِ أَوْ لاَ تُؤْمِنُوا ...

"Believe in it (the Qur'an) or do not believe (in it).

meaning, it is all the same whether you believe in it or not, for it is true in and of itself. It was revealed by Allah, Who mentioned it previously in the Books that He revealed to other Messengers.

Hence He says:

... إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ ...

Verily, those who were given knowledge before it,

meaning righteous people among the People of the Book, who adhered to their Books and appreciated them without distorting them.

... إِذَا يُتْلَى عَلَيْهِمْ ...

when it is recited to them,

means, when this Qur'an is recited to them,

... يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا (١٠٧)

fall down on their chins (faces) in humble prostration.

means, to Allah, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed.

Hence:

وَيَقُولُونَ سُبْحَانَ رَبِّنَا ...

And they say: Glory be to our Lord!,

meaning, they extol and glorify their Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muhammad. Hence they said:

... سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً (١٠٨)

Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.

وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ ...

And they fall down on their chins (faces) weeping,

> means, in submission to Allah, may He be glorified, and in expression of their belief and faith in His Book and His Messenger.

... وَيَزِيدُهُمْ خُشُوعًا (١٠٩)

and it increases their humility.

> means, it increases them in faith and submission.
>
> As Allah says:
>
> وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقُوَاهُمْ
>
> While as for those who accept guidance, He increases their guidance and bestows on them their **Taqwa**. (47:17)
>
> وَيَخِرُّونَ (And they fall down),
>
> > is a description rather than an action (i.e., this is a further description of their humility as referred to in **Ayah** 107; it does not imply that they prostrate twice).

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

**17:110 Say: "Invoke Allah or invoke Ar-Rahman (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.**

وَلاَ تَجْهَرْ بِصَلاتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً

**And offer your Salah (prayer) neither aloud nor in a low voice, but follow a way between.**

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَم يَكُنْ لَّهُ شَرِيكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهُ وَلِىٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

**17:111 And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence.''**

## To Allah belong the Most Beautiful Names

Allah says:

قُلِ...

Say,

O Muhammad, to these idolators who deny that Allah possesses the attribute of mercy and refuse to call Him **Ar-Rahman**,

... ادْعُواْ اللّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَاء الْحُسْنَى ...

"Invoke Allah or invoke **Ar-Rahman** (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.

meaning, there is no difference between calling on Him as Allah or calling on Him as **Ar-Rahman**, because He has the Most Beautiful Names, as He says:

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَالشَّهَـدَةِ هُوَ الرَّحْمَـنُ الرَّحِيمُ

He is Allah, beside Whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (59:22) Until His saying;

لَهُ الاٌّسْمَآءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ

To Him belong the Best Names. All that is in the heavens and the earth glorify Him. (59:24)

Makhul reported that;

one of the idolators heard the Prophet saying when he was prostrating: "O Most Gracious, O Most Merciful.''

The idolator said, he claims to pray to One, but he is praying to two!

Then Allah revealed this **Ayah**.

This was also narrated from Ibn Abbas, and by Ibn Jarir.

## The Command to recite neither loudly nor softly

Allah says:

... وَلاَ تَجْهَرْ بِصَلاَتِكَ ...

And offer your **Salah** neither aloud,

Imam Ahmad reported that Ibn Abbas said:

"This **Ayah** was revealed when the Messenger of Allah was preaching underground in Makkah.''

... وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا ...

And offer your **Salah** neither aloud nor in a low voice,

Ibn Abbas said:

"When he prayed with his Companions, he would recite Qur'an loudly, and when the idolators heard that, they insulted the Qur'an, and the One Who

had revealed it and the one who had brought it. So Allah said to His Prophet: وَلاَ تَجْهَرْ بِصَلاَتِكَ (And offer your **Salah** (prayer) neither aloud), means, do not recite it aloud, lest the idolators hear you and insult the Qur'an, وَلاَ تُخَافِتْ بِهَا (nor in a low voice), means, nor recite it so quietly that your companions cannot hear the Qur'an and learn it from you.

... وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً (١١٠)

but follow a way between.''

This was also reported in the Two **Sahihs**.

Ad-Dahhak also narrated something similar from Ibn Abbas, and added:

> "When he migrated to Al-Madinah, this no longer applied, and he recited as he wished.''

Muhammad bin Ishaq said that Ibn Abbas said,

> "When the Messenger of Allah recited Qur'an quietly while he was praying, the (idolators) would disperse and refuse to listen to him; if one of them wanted to hear some of what he was reciting in his prayer, he would try to listen without anyone seeing him, because he was afraid of them. If he realized that anybody knew he was listening, he would go away lest they harm him, so he would stop listening. If the Prophet lowered his voice, those who wanted to listen to his recitation could not hear anything, so Allah revealed, وَلاَ تَجْهَرْ بِصَلاَتِكَ (And offer your **Salah** neither aloud) meaning, do not recite aloud, lest those who want to listen disperse for fear of attracting unwelcome attention, وَلاَ تُخَافِتْ بِهَا (nor in a low voice), but do not make your voice so soft that the one who is trying to listen without being seen cannot hear anything at all. Perhaps he will pay attention to some of what he hears

and benefit from it. وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً (but follow a way between).''

This was the view of Ikrimah, Al-Hasan Al-Basri and Qatadah that;

this **Ayah** was revealed concerning recitation in prayer.

It was narrated from Ibn Mas`ud:

"Do not make it so soft that no one can hear it except yourself.''

## Declaration of Tawhid

Allah says:

وَقُلِ الْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا ...

And say: "All the praises and thanks be to Allah, Who has not begotten a son...''

because Allah has stated that the Most Beautiful Names belong to Him, and has declared Himself to be above having any faults or defects.

وَقُلِ الْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَم يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ ...

And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion...''

indeed, He is Allah, (the) One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

... وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلَّ ...

nor He is low to have a supporter.

means, He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, with no partner or associate,

may He be exalted, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

Mujahid said:

He does not form an alliance with anyone, nor does He seek the support or help of anyone.

... وَكَبِّرْهُ تَكْبِيرًا (١١١)

And magnify Him with all magnificence.

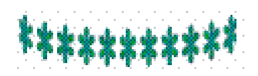
means, glorify and extol Him far above whatever the transgressors and aggressors say.

Ibn Jarir recorded that Al-Qurazi used to say about this **Ayah**, وَقُلِ الْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا (And say: "All the praises and thanks be to Allah, Who has not begotten a son...'') that the Jews and Christians said that Allah has taken a son; the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;'' and the **Sabians** and **Magians** said, "If it were not for the supporters of Allah, He would be weak.'' Then Allah revealed this **Ayah**:

وَقُلِ الْحَمْدُ لِلّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَم يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلَّ وَكَبِّرْهُ تَكْبِيرًا

And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence.''

This is the end of the Tafsir of Surah **Al-Isra'**. All praise is due to Allah, He is for us, the most excellent Trustee.









**Revealed in Makkah**

## What has been mentioned about the Virtues of this Surah and the first and last ten Ayat, which provide protection from the Dajjal

Imam Ahmad recorded that Al-Bara' said:

> "A man recited **Al-Kahf** and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet, who said:
>
> اقْرَأْ فُلَانُ، فَإِنَّهَا السَّكِينَةُ تَنْزِلُ عِنْدَ الْقُرْآنِ أَوْ تَنَزَّلَتْ لِلْقُرْآن
>
> Keep on reciting so and so, for this is the tranquility which descends when one reads Qur'an or because of reading Qur'an;
>
> This was also recorded in the Two **Sahihs**.
>
> This man who recited it was Usayd bin Al-Hudayr, as we have previously mentioned in our Tafsir of Surah **Al-Baqarah**.

Imam Ahmad recorded from Abu Ad-Darda' that the Prophet said:

مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ

Whoever memorizes ten **Ayat** from the beginning of Surah **Al-Kahf** will be protected from the **Dajjal**.

This was also recorded by Muslim, Abu Dawud, An-Nasa'i and At-Tirmidhi.

According to the version recorded by At-Tirmidhi,

مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ

Whoever memorizes three **Ayat** from the beginning of **Al-Kahf**.

He said, it is "**Hasan Sahih**.''

In his Mustadrak, Al-Hakim recorded from Abu Sa`id that the Prophet said:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَتَيْنِ

Whoever recites Surah **Al-Kahf** on Friday, it will illuminate him with light from one Friday to the next.

Then he said:

"This **Hadith** has a **Sahih** chain, but they (Al-Bukhari and Muslim) did not record it.''

Al-Hafiz Abu Bakr Al-Bayhaqi also recorded it in his **Sunan** from Al-Hakim, then he narrated with his own chain that the Prophet said:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا نَزَلَتْ، كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ

Whoever recites Surah **Al-Kahf** as it was revealed, it will be a light for him on the Day of Resurrection.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيم

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ وَلَمْ يَجْعَل لَّهُ عِوَجَا

**18:1 All praise is due to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness.**

قَيِّماً لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّـلِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

**18:2 (He has made it) straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward.**

مَّاكِثِينَ فِيهِ أَبَدًا

**18:3 They shall abide therein forever.**

وَيُنْذِرَ الَّذِينَ قَالُواْ اتَّخَذَ اللَّهُ وَلَدًا

**18:4 And to warn those who say, "Allah has begotten a child.''**

مَّا لَهُمْ بِهِ مِنْ عِلْمٍ وَلاَ لاًّبَآئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلاَّ كَذِبًا

**18:5 No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.**

## The Revelation of the Qur'an brings both Good News and a Warning

Allah praises His Holy Self;

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا (١)

All praise is due to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness.

In the beginning of this **Tafsir**, we mentioned that Allah, praises His Holy Self at the beginning and end of matters, for He is the One to be praised in all circumstances, all praise and thanks be to Him, in the beginning and in the end. He praises Himself for revealing His Mighty Book to His Noble Messenger Muhammad, which is the greatest blessing that Allah has granted the people of this earth. Through the Qur'an, He brings them out of the darkness into light. He has made it a Book that is straight, neither distorted nor confusion therein. It clearly guides to a straight path, plain and manifest, giving a warning to the disbelievers and good news to the believers. This is why Allah says:

... وَلَمْ يَجْعَل لَّهُ عِوَجَا

and has not placed therein any crookedness.

meaning, there is nothing twisted or confusing about it. But He has made it balanced and straightforward as He said;

قَيِّمًا ...

(He has made it) straight,

meaning straightforward,

... لِّيُنذِرَ بَأْسًا شَدِيدًا مِن لَّدُنْهُ ...

to give warning of a severe punishment from Him,

meaning, to those who oppose His Prophet and disbelieve in His Book, He issues a warning of severe punishment hastened in this world and postponed to the world Hereafter.

مِن لَّدُنْهُ (from Him).

means, from Allah. For none can punish as He punishes and none is stronger or more reliable than Him.

... وَيُبَشِّرَ الْمُؤْمِنِينَ ...

and to give good news to the believers,

means, those who believe in this Qur'an and confirm their faith by righteous actions.

... الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ ...

who do righteous deeds,

... أَنَّ لَهُمْ أَجْرًا حَسَنًا (٢)

that they shall have a fair reward.

means, a beautiful reward from Allah.

مَاكِثِينَ فِيهِ ...

They shall abide therein,

means, in what Allah rewards them with, and that is Paradise, where they will live forever.

... أَبَدًا (٣)

forever.

means, for always, never ending or ceasing to be.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (٤)

And to warn those who say, "Allah has begotten a child.''

Ibn Ishaq said:

"These are the pagan Arabs, who said, `We worship the angels who are the daughters of Allah.'''

مَّا لَهُم بِهِ مِنْ عِلْمٍ ...

No knowledge have they of such a thing,

meaning, this thing that they have fabricated and made up.

... وَلَا لِآبَائِهِمْ ...

nor had their fathers.

> meaning, their predecessors.

... كَبُرَتْ كَلِمَةً ...

Mighty is the word,

> This highlights the seriousness and enormity of the lie they have made up.

Allah says:

... كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ...

Mighty is the word that comes out of their mouths.

> meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications.

Hence Allah says:

... إِن يَقُولُونَ إِلَّا كَذِبًا (٥)

They utter nothing but a lie.

## Reason why this Surah was revealed

Muhammad bin Ishaq mentioned the reason why this **Surah** was revealed. He said that an old man from among the people of Egypt who came to them some forty-odd years ago told him, from Ikrimah that Ibn Abbas said:

> "The Quraysh sent An-Nadr bin Al-Harith and Uqbah bin Abi Mu\`it to the Jewish rabbis in Al-Madinah, and told them: \`Ask them (the rabbis) about Muhammad, and describe him to them, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.'
>
> So they set out and when they reached Al-Madinah, they asked the Jewish rabbis about the Messenger of Allah.
>
> They described him to them and told them some of what he had said.

They said, `You are the people of the **Tawrah** and we have come to you so that you can tell us about this companion of ours.'

They (the rabbis) said, `Ask him about three things which we will tell you to ask, and if he answers them then he is a Prophet who has been sent (by Allah); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you.

- Ask him about some young men in ancient times, what was their story For theirs is a strange and wondrous tale.

- Ask him about a man who traveled a great deal and reached the east and the west of the earth. What was his story?

- And ask him about the **Ruh** (soul or spirit) -- what is it?

If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.'

So An-Nadr and Uqbah left and came back to the Quraysh, and said: `O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muhammad. The Jewish rabbis told us to ask him about some matters,' and they told the Quraysh what they were. Then they came to the Messenger of Allah and said, `O Muhammad, tell us,' and they asked him about the things they had been told to ask.

The Messenger of Allah said, أُخْبِرُكُمْ غَدًا عَمَّا سَأَلْتُمْ عَنْه (I will tell you tomorrow about what you have asked me), but he did not say `If Allah wills.' So they went away, and the Messenger of Allah stayed for fifteen days without any revelation from Allah concerning that, and Jibril, peace be upon him, did not come to him either.

The people of Makkah started to doubt him, and said, `Muhammad promised to tell us the next day, and now fifteen days have gone by and he has not told us anything in response to the questions we asked.'

The Messenger of Allah felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him.

Then Jibril came to him from Allah with the Surah about the companions of **Al-Kahf**, which also contained a rebuke for feeling sad about the idolators. The **Surah** also told him about the things they had asked him about, the young men and the traveler.

The question about the **Ruh** was answered in the **Ayah**; وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ (And they ask you concerning the **Ruh** (the spirit); say: "The Ruh...''). (17:85)

فَلَعَلَّكَ بَـخِعٌ نَّفْسَكَ عَلَى ءَاثَـرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَـذَا الْحَدِيثِ أَسَفاً

**18:6 Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.**

إِنَّا جَعَلْنَا مَا عَلَى الاٌّرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُم أَحْسَنُ عَمَلاً

**18:7 Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.**

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيداً جُرُزاً

**18:8 And verily, We shall make all that is on it bare, dry soil.**

## Do not feel sorry because the Idolators do not believe

Allah consoles His Messenger for his sorrow over the idolators because they would not believe and keep away from him.

He also said:

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So destroy not yourself in sorrow for them. (35:8)

وَلاَ تَحْزَنْ عَلَيْهِمْ

And grieve not over them. (16:127)

لَعَلَّكَ بَـخِعٌ نَّفْسَكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ

It may be that you are going to kill yourself with grief, that they do not become believers. (26:3)

meaning, maybe you will destroy yourself with your grief over them.

Allah says:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ ...

Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.

meaning the Qur'an.

... أَسَفًا (٦)

in grief.

Allah is saying, `do not destroy yourself with regret.'

Qatadah said:

"killing yourself with anger and grief over them.''

Mujahid said:

"with anxiety.''

These are synonymous, so the meaning is:

> `Do not feel sorry for them, just convey the Message of Allah to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

## This World is the Place of Trial

Then Allah tells us that He has made this world a temporary abode, adorned with transient beauty, and He made it a place of trial, not a place of settlement. So He says:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (٧)

Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.

Abu Maslamah narrated from Abu Nadrah from Abu Sa`id that the Messenger of Allah said:

> إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاء
>
> This world is sweet and green, and Allah makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.

Then Allah tells us that this world will pass away and come to an end, as He says:

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (٨)

And verily, We shall make all that is on it bare, dry soil.

> means, `after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit.'

Al-Awfi reported from Ibn Abbas that;

> this means everything on it would be wiped out and destroyed.

Mujahid said:

> "a dry and barren plain.''

Qatadah said,

> "A plain on which there are no trees or vegetation.''

أَمْ حَسِبْتَ أَنَّ أَصْحَـبَ الْكَهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَـتِنَا عَجَبًا

**18:9 Do you think that the people of Al-Kahf and Ar-Raqim were a wonder among Our signs!**

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُواْ

**18:10 When the young men fled for refuge to Al-Kahf. They said:**

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّىءْ لَنَا مِنْ أَمْرِنَا رَشَدًا

**"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!''**

فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِى الْكَهْفِ سِنِينَ عَدَدًا

**18:11 Therefore, We covered up their hearing in Al-Kahf for a number of years.**

ثُمَّ بَعَثْنَـهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُواْ أَمَدًا

**18:12 Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried.**

## The Story of the People of Al-Kahf

Here Allah tells us about the story of the people of Al-Kahf in brief and general terms, then He explains it in more detail.

He says:

أَمْ حَسِبْتَ ...

Do you think, -- O Muhammad --

... أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

that the people of **Al-Kahf** and **Ar-Raqim** were a wonder among Our signs!

meaning, their case was not something amazing compared to Our power and ability, for the creation of the heavens and earth, the alternation of night and day and the subjugation of the sun, moon and heavenly bodies, and other mighty signs indicate the great power of Allah and show that He is able to do whatever He wills. He is not incapable of doing more amazing things than the story of the people of the Cave.

Similarly, Ibn Jurayj reported Mujahid saying about, أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (Do you think that the people of **Al-Kahf** and **Ar-Raqim** were a wonder among Our signs),

"Among Our signs are things that are more amazing than this.''

Al-Awfi reported that Ibn Abbas said: أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (Do you think that the people of **Al-Kahf** and **Ar-Raqim** were a wonder among Our signs),

"What I have given to you of knowledge, the **Sunnah** and the Book is far better than the story of the people of **Al-Kahf** and **Ar-Raqim**.''

Muhammad bin Ishaq said:

"(It means) I have not shown My creatures a proof more amazing than the story of the people of the **Al-Kahf** and **Ar-Raqim**.''

**Al-Kahf** refers to a cave in a mountain, which is where the young men sought refuge.

With regard to the word **Ar-Raqim**, Al-Awfi reported from Ibn Abbas:

"it is a valley near Aylah."

This was also said (in another narration) by Atiyah Al-`Awfi and Qatadah.

Ad-Dahhak said:

"As for **Al-Kahf**, it is a cave in the valley, and **Ar-Raqim** is the name of the valley.''

Mujahid said,

"**Ar-Raqim** refers to their buildings.''

Others said it refers to the valley in which their cave was.

Abdur-Razzaq recorded that Ibn Abbas said about **Ar-Raqim**:

"Ka`b used to say that it was the town.''

Ibn Jurayj reported that Ibn Abbas said,

"**Ar-Raqim** is the mountain in which the cave was.''

Sa`id bin Jubayr said,

"**Ar-Raqim** is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave.''

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (١٠)

(Remember) when the young men fled for refuge to **Al-Kahf**. They said:

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!''

> Here Allah tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So they fled taking refuge in the cave of a mountain, where they hid from their people. When they entered the cave, they asked Allah to show mercy and kindness towards them,

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Our Lord!

Bestow on us mercy from Yourself, and facilitate for us our affair in the right way.

... رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً ...

Our Lord! Bestow on us mercy from Yourself,

> meaning, `give us Your mercy and conceal us from our people.'

... وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

and facilitate for us our affair in the right way.

> means, direct our matter well, i.e., grant us a good end.

As was reported in the **Hadith**:

وَمَا قَضَيْتَ لَنَا مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَدًا

> Whatever You have decreed for us, make its consequences good.

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (١١)

Therefore, We covered up their hearing in the cave for a number of years.

> meaning, `We caused them to sleep when they entered the cave, and they slept for many years.'

ثُمَّ بَعَثْنَاهُمْ ...

Then We raised them up,

> from that slumber,
>
> and one of them went out with his Dirhams (silver coins) to buy them some food, as it will be discussed in more detail below.

Allah says:

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ ...

Then We raised them up, that We might test which of the two parties,

> meaning, the two parties who disputed about them,

... أَحْصَى لِمَا لَبِثُوا أَمَدًا (١٢)

was best at calculating the time period that they tarried.

> It was said that this refers to how long they stayed in the cave.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

**18:13 We narrate unto you their story with truth:**

إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَـهُمْ هُدًى

**Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance.**

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟

**18:14 And We made their hearts firm and strong when they stood up and said:**

رَبُّنَا رَبُّ السَّمَـوَتِ وَالاٌّرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِ إِلـهاً لَّقَدْ قُلْنَا إِذًا شَطَطًا

**"Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.**

هَـؤُلاءِ قَوْمُنَا اتَّخَذْوا۟ مِن دُونِهِ ءَالِهَةً لَّوْلا يَأْتُونَ عَلَيْهِم بِسُلْطَـنٍ بَيِّنٍ

**18:15 These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority!**

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

**And who does more wrong than he who invents a lie against Allah.**

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إَلاَّ اللَّهَ فَأْوُوا۟ إِلَى الْكَهْفِ

**18:16 (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave;**

يَنْشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّىءْ لَكُمْ مِّنْ أَمْرِكُمْ مِّرْفَقًا

**your Lord will open a way for you from His mercy and will make easy for you your affair.''**

Allah

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ ...

We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allah),

From here Allah begins to explain the story in detail.

> He states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood.

For the same reason, most of those who responded to Allah and His Messenger were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims.

So Allah tells us that the people of the cave were young men.

Mujahid said,

> "I was informed that some of them wore some kind of earrings, then Allah guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him.''

... وَزِدْنَاهُمْ هُدًى (١٣)

and We increased them in guidance.

From this and other similar **Ayat**, several scholars, such as Al-Bukhari and others, understood that faith may increase, that it may vary in degrees, and that it may fluctuate.

Allah says: **وَزِدْنَاهُمْ هُدًى** (and We increased them in guidance), as He said elsewhere:

وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقُوَاهُمْ

While as for those who accept guidance, He increases their guidance and bestows on them their **Taqwa**. (47:17)

فَأَمَّا الَّذِينَ ءامَنُوا۟ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

As for those who believe, it has increased their faith, and they rejoice. (9:124)

لِيَزْدَادُوا۟ إِيمَـناً مَّعَ إِيمَـنِهِمْ

...that they may grow more in faith along with their (present) faith. (48:4)

There are other **Ayat** indicating the same thing.

It has been mentioned that they were followers of the religion of Al-Masih `Isa, `Isa bin Maryam, but Allah knows best.

It seems that they lived before the time of Christianity altogether, because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn Abbas that the Quraysh sent a message to the Jewish rabbis in Al-Madinah to ask them for things with which they could test the Messenger of Allah, and they told them to ask him about these young men, and about Dhul-Qarnayn (the man who traveled much) and about the **Ruh**.

This indicates that this story was something recorded in the books of the People of the Book, and that it came before Christianity. And Allah knows best.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ ...

And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,

Here Allah is saying: `We gave them the patience to go against their people and their city, and to

leave behind the life of luxury and ease that they had been living.'

Several of the earlier and later **Tafsir** scholars have mentioned that;

they were sons of the kings and leaders of Byzantium, and that they went out one day to one of the festivals of their people. They used to gather once a year outside the city, and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king who was called Decianus, who commanded and encouraged the people to do that. When the people went out to attend this gathering, these young men went out with their fathers and their people, and when they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allah, Who created the heavens and the earth.

Each of them started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts.

As it says in the **Hadith** recorded by Al-Bukhari with an incomplete chain of narrators from A'ishah (may Allah be pleased with her), the Messenger of Allah said:

الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ

Souls are like recruited soldiers. Those that recognize one another will come together, and those that do not recognize one another will turn away from each another.

Muslim also recorded this in his **Sahih** from the **Hadith** of Suhayl from his father from Abu Hurayrah from the Messenger of Allah.

People say that similar qualities or characteristics are what bring people together. So each of the young men was trying to conceal what he really believed from the others, out of fear of them, not knowing that they were like him.

Then one of them said, "O people, you know by Allah that only one thing is making you leave your people and isolate yourselves from them, so let each one of you say what it is in his case.''

Another said, "As for me, by Allah I saw what my people are doing and I realized that it was false, and that the only One Who deserves to be worshipped Alone with out partner or associate is Allah Who created everything, the heavens, the earth and everything in between.''

Another said, "By Allah, the same thing happened to me.''

The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allah there, but their people found out about them and told their king about them. The king ordered them to appear before him, and asked them about their beliefs. They told him the truth and called him to Allah, as Allah says about them:

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَهًا...

And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him...''

"Never" (**Lan**) implies an absolute and eternal negation, meaning, `this will never happen, and if we were to do that it would be false.'

So Allah says about them:

... لَقَدْ قُلْنَا إِذًا شَطَطًا (١٤)

...if we did, we should indeed have uttered an enormity in disbelief.

meaning, untruth and utter falsehood.

هَؤُلَاء قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ...

These, our people, have taken for worship gods other than Him (Allah). Why do they not bring for them a clear authority!

meaning, why do they not produce some clear evidence and genuine proof for their behavior!

... فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا (١٥)

And who does more wrong than he who invents a lie against Allah.

They said: `but by saying that they are lying transgressors.'

It was said that when they called their king to believe in Allah, he refused, and warned and threatened them. He commanded them to be stripped of their clothing bearing the adornments of their people, then he gave them some time to think about the situation, hoping that they would return to their former religion.

This was a way that Allah showed kindness for them, because during that time they managed to escape from him and flee from persecution for the sake of their religion.

This is what is prescribed in the **Shariah** during times of trial and persecution -- a person who

fears for his religion should flee from his persecutors, as was reported in the **Hadith**:

يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ أَحَدِكُمْ غَنَمًا يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ

Soon there will come a time when the best wealth any of you can have will be sheep, which he can follow to the tops of the mountains and places where rain falls, (fleeing) for the sake of his religion from persecution.

In such cases, it is allowed to seclude oneself from people, but this is not prescribed in any other case, because by such seclusion one loses the benefits of congregational and Friday prayers.

These young men were determined to flee from their people, and Allah decreed that for them, as He says about them,

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ ...

And when you withdraw from them, and that which they worship, except Allah,

meaning, when you depart from them and follow a different religion, opposing their worship of others besides Allah, then separate from them in a physical sense too,

... فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحمته ...

then seek refuge in the cave; your Lord will open a way for you from His mercy,

meaning, He will bestow His mercy upon you, by which He will conceal you from your people.

... ويُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا (١٦)

and will make easy for you your affair.

means, He will give you what you need. So they left and fled to the cave where they sought refuge.

Then their people noticed they were missing, and the king looked for them, and it was said when he could not find them that Allah concealed them from him so that he could not find any trace of them or any information about them.

As Allah concealed His Prophet Muhammad and his Companion (Abu Bakr) As-Siddiq, when they sought refuge in the cave of **Thawr**. The Quraysh idolators came in pursuit, but they did not find him even though they passed right by him. When the Messenger of Allah noticed that As-Siddiq was anxious and said, "O Messenger of Allah, if one of them looks down at the place of his feet, he will see us,''

he told him:

يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا ؟

O Abu Bakr, what do you think of two who have Allah as their third?

And Allah said:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِى الْغَارِ إِذْ يَقُولُ لِصَـحِبِهِ لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللَّهِ هِىَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

If you help him not, for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he said to his companion: "Do not grieve, surely, Allah is with us.''

Then Allah sent down His tranquility upon him, and strengthened him with forces which you saw not, and made the word of those who disbelieved

the lower, while the Word of Allah became the higher; and Allah is All-Mighty, All-Wise. (9:40)

The story of this cave (**Thawr**) is far greater and more wondrous than that of the people of the Cave.

وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ

**18:17 And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave.**

ذلِكَ مِنْ ءَايَاتِ اللَّهِ

**That is from the Ayat of Allah.**

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

**He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guardian to lead him.**

## The Location of the Cave

Allah tells;

وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ ...

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave.

This indicates that the entrance to the cave faced north, because Allah tells us that when the sun

was rising, sunlight entered the cave ذَاتَ الْيَمِينِ (the right),

meaning that the shade decreased towards the right, as Ibn Abbas, Sa`id bin Jubayr and Qatadah said:

تَّزَاوَرُ (declining) means leaning.

Every time the sun rises on the horizon, its rays decline until there is nothing left in such a place when it reaches its zenith.

So Allah said,

... وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ ...

... وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا (١٧)

and when it set, turning away from them to the left,

meaning, it entered their cave from the left of its entrance, which means from the west.

This proves what we say, and it is clear to anyone who thinks about the matter and has some knowledge of astronomy and the paths of the sun, moon and stars. If the entrance of the cave faced east, nothing would have entered it when the sun set, and if it faced the direction of the **Qiblah** (in this case, south), nothing would have entered it at the time of sunrise or sunset, and the shadows would have leaned neither to the right nor the left. If it had faced west, nothing would have entered it at the time of sunrise, until after the sun had passed its zenith, and would have stayed until sunset. This supports what we have said, and to Allah is the praise.

Ibn Abbas, Mujahid and Qatadah said that "turning away from them'' means,

that it would shine on them and then leave them.

Allah has told us this, and He wants us to understand it and ponder its meaning, but He did not tell us the

location of this cave, i.e., in which country on earth it is, because there is no benefit for us in knowing that, and no legislative objective behind it. If there was any spiritual or religious interest that could be served by our knowing that, Allah and His Messenger would have taught us about it, as the Prophet said:

مَا تَرَكْتُ شَيْئًا يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَعْلَمْتُكُمْ بِه

I have not left anything that will bring you closer to Paradise and keep you further away from Hell but I have certainly taught you about it.

So Allah has told us about the features of the cave, but He did not tell us where it is, and He said,

وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ...

And you might have seen the sun, when it rose, declining from their cave.

Malik narrated from Zayd bin Aslam, "Leaning.''

... ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ...

the right, and when it set, turning away from them to the left, while they lay in the midst of the cave.

meaning, the sun entered the cave without touching them, because if it had touched them, it would have burnt their bodies and clothes.

This was the view of Ibn `Abbas.

... ذَلِكَ مِنْ آيَاتِ اللَّهِ ...

That is from the **Ayat** of Allah,

how He guided them to this cave where He kept them alive, and the sun and wind entered the cave preserving their bodies. Allah says, **ذَلِكَ مِنْ آيَاتِ اللَّهِ** (That is from the **Ayat** of Allah).

Then He says:

... مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ...

He whom Allah guides, he is the rightly-guided;

meaning that He is the One Who guided these young men to true guidance among their people, for the one whom Allah guides is truly guided,

... وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا (١٧)

but he whom He sends astray, for him you will find no guardian to lead him.

and the one whom Allah leaves astray will find no one to guide him.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

**18:18 And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the Wasid.**

لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا

**Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.**

## Their Sleep in the Cave

Some of the scholars mentioned that when Allah caused them to sleep, their eyelids did not close, lest disintegration took hold of them. If their eyes remained open to the air, this would be better for the sake of preservation.

Allah says:

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ...

And you would have thought them awake, whereas they were asleep.

It was mentioned that when the wolf sleeps, it closes one eye and keeps one eye open, then it switches eyes while asleep.

... وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ...

And We turned them on their right and on their left sides,

Ibn Abbas said:

"If they did not turn over, the earth would have consumed them.''

... وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ...

and their dog stretching forth his two forelegs at the **Wasid**,

Ibn Abbas, Mujahid, Sa`id bin Jubayr and Qatadah said:

"The **Wasid** means the threshold.''

Ibn Abbas said:

"By the door.''

It was said:

"On the ground.''

The correct view is that it means on the threshold, i.e., at the door.

إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ

Verily, it shall be closed upon them. (104:8)

Their dog lay down at the door, as is the habit of dogs.

Ibn Jurayj said,

> "He was guarding the door for them.''

It was his nature and habit to lie down at their door as if guarding them. He was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in **As-Sahih**, nor do they enter a house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was narrated in the Hasan **Hadith**.

The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook him too. This is the benefit of accompanying good people, and so this dog attained fame and stature.

It was said that he was the hunting dog of one of the people which is the more appropriate view, or that he was the dog of the king's cook, who shared their religious views, and brought his dog with him.

And Allah knows best.

Allah says:

... لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا (١٨)

Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

> meaning that Allah made them appear dreadful, so that no one could look at them without being filled with terror, because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allah willed, because of the wisdom, clear proof and great mercy involved in that.

وَكَذَلِكَ بَعَثْنَـهُمْ لِيَتَسَآءَلُوا بَيْنَهُمْ

**18:19 Likewise, We woke them that they might question one another.**

قَالَ قَائِلٌ مِّنْهُمْ كَم لَبِثْتُمْ

**A speaker among them said: "How long have you stayed (here)!''**

قَالُواْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

**They said: "We have stayed a day or part of a day.''**

قَالُواْ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ

**They said: "Your Lord knows best how long you have stayed (here).**

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَـذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَآ أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلاَ يُشْعِرَنَّ بِكُمْ أَحَدًا

**So send one of you with this silver coin of yours to the town, and let him find out which is the Azka food, and bring some of that to you. And let him be careful and let no man know of you.''**

إِنَّـهُمْ إِن يَظْهَرُواْ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُواْ إِذًا أَبَدًا

**18:20 "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful.''**

## Their awakening and sending One of Themselves to buy Food

Allah says:

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ ...

Likewise, We woke them that they might question one another. A speaker among them said:

> Allah says: `just as We caused them to sleep, We resurrected them with their bodies, hair and skin intact, and nothing lacking in their form and appearance.' This was after three hundred and nine years. This is why they asked each other,

... كَمْ لَبِثْتُمْ ...

How long have you stayed (here),

> meaning, `how long have you slept!'

... قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ...

They said: "We have stayed a day or part of a day.''

because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

...أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ...

"...or a part of a day.'' They said: "Your Lord knows best how long you have stayed...''

> meaning, `Allah knows best about your situation.'

It seems that they were not sure about how long they had slept, and Allah knows best.

Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

... فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ ...

So send one of you with this silver coin of yours,

> They had brought with them some Dirhams (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

... فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ ...

So send one of you with this silver coin of yours to the town,

meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

... فَلْيَنظُرْ أَيُّهَا أَزْكَى طَعَامًا ...

and let him find out which is the **Azka** food.

**Azka** means "purest'', as Allah says elsewhere,

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنكُم مِّنْ أَحَدٍ أَبَداً

And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure (**Zaka**) from sins. (24:21)

and

قَدْ أَفْلَحَ مَن تَزَكَّى

Indeed whosoever purifies himself (**Tazakka**) shall achieve success. (87:14)

From the same root also comes the word **Zakah**, which makes one's wealth good and purifies it.

... فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ ...

and bring some of that to you.

... وَلْيَتَلَطَّفْ ...

And let him be careful,

meaning when he goes out buying food and coming back.

They were telling him to conceal himself as much as he could,

... وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا (١٩)

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ ...

and let no man know of you. For, if they come to know of you, they will stone you,

means, `if they find out where you are,'

.... يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ ...

they will stone you or turn you back to their religion;

They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter.

So they said:

... وَلَن تُفْلِحُوا إِذًا أَبَدًا (٢٠)

and in that case you will never be successful.

وَكَذلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُواْ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لاَ رَيْبَ فِيهَا

**18:21 And thus We made their case known, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour.**

إِذْ يَتَنَـزَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُواْ ابْنُواْ عَلَيْهِم بُنْيَـنًا رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُواْ عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا

**(Remember) when they (the people) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them,'' (then) those who won their point said: "We verily, shall build a place of worship over them.''**

## How the People of the City came to know about Them; building a Memorial over the Cave

Allah tells:

وَكَذَلِكَ أعْثَرْنَا عَلَيْهِمْ ...

And thus We made their case known,

means, `We caused the people to find them.'

... لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا ...

that they might know that the promise of Allah is true, and that there can be no doubt about the Hour.

Several scholars of the **Salaf** mentioned that the people of that time were skeptical about the Resurrection.

Ikrimah said:

"There was a group of them who said that the souls would be resurrected but not the bodies, so Allah resurrected the people of the Cave as a sign and proof of resurrection.''

They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqsus.

He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself,

"Maybe I am crazy or deluded, maybe I am dreaming.''

Then he said, "By Allah, I am nothing of the sort, what I know I saw last night was different from this.''

Then he said, "I had better get out of here.''

Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it around, saying, "Maybe this man found some treasure.''

They asked him who he was and where he got this money. Had he found a treasure! Who was he!

He said, "I am from this land, I was living here yesterday and Decianus was the ruler.''

They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they -- the king and the people of the city -- went with him to the cave, where he told them, "Let me go in first and let my companions know.''

It was said that the people did not know how he entered it, and that the people did not know about their story.

It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis.

They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allah caused them to die. And Allah knows best.

وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ ...

And thus We made their case known,

> meaning, `just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'

... لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ ...

that they might know that the promise of Allah is true, and that there can be no doubt about the Hour.

(Remember) when they (the people) disputed among themselves about their case,

meaning, about Resurrection.

Some believed in it and some denied it, so Allah made their discovery of the people of the cave evidence either in their favor or against them.

...فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ أَعْلَمُ بِهِمْ ...

they said: "Construct a building over them; their Lord knows best about them,''

meaning, seal the door of their cave over them, and leave them as they are.

... قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا (٢١)

those who won their point said: "We verily, shall build a place of worship over them.''

Those who said this were the people of power and influence, but were they good people or not; there is some debate on this point, because the Prophet said:

لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِد

Allah has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship.

Warning against what they did.

We have reported about the Commander of the faithful Umar bin Al-Khattab that;

when he found the grave of Danyal (Daniel) in Iraq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.

سَيَقُولُونَ ثَلَـثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْماً بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ

**18:22 They say they were three, the dog being the fourth among them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth.**

قُل رَّبِّى أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلاَّ قَلِيلٌ

**Say: "My Lord knows best their number; none knows them but a few.''**

فَلاَ تُمَارِ فِيهِمْ إِلاَّ مِرَآءً ظَـهِرًا وَلاَ تَسْتَفْتِ فِيهِمْ مِّنْهُمْ أَحَداً

**So debate not except with the clear proof. And consult not any of them (about the people of the Cave).**

## Their Number

Allah tells:

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ...

They say they were three, the dog being the fourth among them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth.

Allah tells us that people disputed over the number of the people of the Cave. The **Ayah** mentions three views, proving that there was no fourth suggestion. Allah indicates that the first two opinions are invalid, by saying, **رَجْمًا بِالْغَيْبِ** (guessing at the unseen), meaning that they

spoke without knowledge, like a person who aims at an unknown target -- he is hardly likely to hit it, and if he does, it was not on purpose.

Then Allah mentions the third opinion, and does not comment on it, or He affirms it by saying, وَثَامِنُهُمْ كَلْبُهُمْ (and the dog being the eighth), indicating that this is correct and this is what happened.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ...

... قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِم ...

Say: "My Lord knows best their number...''

indicating that the best thing to do in matters like this is to refer knowledge to Allah, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

... مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ...

none knows them but a few.

of mankind.

Qatadah said that Ibn Abbas said:

"I am one of the few mentioned in this **Ayah**; they were seven.''

Ibn Jurayj also narrated that Ata' Al-Khurasani narrated from him,

"I am one of those referred to in this **Ayah**,''

and he would say: "Their number was seven.''

Ibn Jarir recorded that Ibn Abbas said: مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ (none knows them but a few),

"I am one of the few, and they were seven.''

The chains of these reports narrated from Ibn Abbas, which say that they were seven, are **Sahih**, and this is in accordance with what we have stated above.

... فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ...

So debate not except with the clear proof.

meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

... وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا (٢٢)

And consult not any of them (about the people of the Cave).

meaning, `They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allah has sent you, O Muhammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

وَلاَ تَقْولَنَّ لِشَىْءٍ إِنِّى فَاعِلٌ ذلِكَ غَداً

**18:23 And never say of anything, "I shall do such and such thing tomorrow.''**

إِلاَّ أَن يَشَآءَ اللَّهُ

**18:24 Except (with the saying), "If Allah wills!"**

وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَن يَهْدِيَنِ رَبِّى لاًّقْرَبَ مِنْ هَـذَا رَشَدًا

**And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this.''**

## Saying "If Allah wills" when determining to do Something in the Future

Allah says:

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا (٢٣)

إِلَّا أَن يَشَاءَ اللَّهُ ...

And never say of anything, "I shall do such and such thing tomorrow.'' Except (with the saying), "If Allah wills!"

Here Allah, may He be glorified, shows His Messenger the correct etiquette when determining to do something in the future; this should always be referred to the will of Allah, the Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be.

It was recorded in the Two **Sahihs** that Abu Hurayrah said that the Messenger of Allah said:

قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً وَفِي رِوَايَةٍ: تِسْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةِ امْرَأَةٍ تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللهِ،

فَقِيلَ لَهُ وَفِي رِوَايَةٍ قَالَ لَهُ الْمَلَكُ: قُلْ إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ،

فَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ نِصْفَ إِنْسَانٍ،

فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلّم:

وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللهُ لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لِحَاجَتِهِ

وَفِي رِوَايَةٍ

وَلَقَاتَلُوا فِي سَبِيلِ اللهِ فُرْسَانًا أَجْمَعُون

Suleiman bin Dawud (peace be upon them both) said: "Tonight I will go around to seventy women (according to some reports, it was ninety or one

hundred women) so that each one of them will give birth to a son who will fight for the sake of Allah.''

It was said to him, (according to one report, the angel said to him) "Say: `If Allah wills'", but he did not say it.

He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.

The Messenger of Allah said,

> By the One in Whose hand is my soul, had he said, "If Allah wills,'' he would not have broken his oath, and that would have helped him to attain what he wanted.

According to another report,

They would all have fought as horsemen in the cause of Allah.

At the beginning of this Surah we discussed the reason why this **Ayah** was revealed: when the Prophet was asked about the story of the people of the Cave, he said, "I will tell you tomorrow.'' Then the revelation was delayed for fifteen days. Since we discussed this at length at the beginning of the **Surah**, there is no need to repeat it here.

... وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ ...

And remember your Lord when you forget,

It was said that this means, if you forget to say "If Allah wills", then say it when you remember.

This was the view of Abu Al-`Aliyah and Al-Hasan Al-Basri.

Hushaym reported from Al-A`mash from Mujahid that concerning a man who swears an oath, Ibn Abbas said

"He may say `If Allah wills' even if it is a year later.''

Ibn Abbas used to interpret this **Ayah**: وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ (And remember your Lord when you forget) in this way.

Al-A`mash was asked, "Did you hear this from Mujahid?"

He said, "Layth bin Abi Salim told it to me.''

The meaning of Ibn Abbas' view, that a person may say "If Allah wills'', even if it is a year later, is;

> that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the **Sunnah** of saying "If Allah wills'', even if that is after breaking his oath.

This was also the view of Ibn Jarir, but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation.

What Ibn Jarir said is correct, and it is more appropriate to understand the words of Ibn Abbas in this way.

And Allah knows best.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا

إِلَّا أَن يَشَاء اللَّهُ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ ...

And never say of anything, "I shall do such and such thing tomorrow.'' Except (with the saying), "If Allah wills!" And remember your Lord when you forget,

At-Tabarani recorded that Ibn Abbas said that this meant saying,

"If Allah wills.''

... وَقُلْ عَسَى أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا (٢٤)

and say: "It may be that my Lord guides me to a nearer way of truth than this.''

meaning, `if you (O Prophet) are asked about something you know nothing about, ask Allah about it, and turn to Him so that He may guide you to what is right.'

And Allah knows best.

وَلَبِثُوا فِى كَهْفِهِمْ ثَلاثَ مِئَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

**18:25 And they stayed in their cave three hundred years, adding nine.**

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَـوَتِ وَالاٌّرْضِ

**18:26 Say: "Allah knows best how long they stayed. With Him is the unseen of the heavens and the earth.''**

أَبْصِرْ بِهِ وَأَسْمِعْ

**How clearly He sees, and hears (everything)!**

مَا لَهُم مِّن دُونِهِ مِن وَلِىٍّ وَلاَ يُشْرِكُ فِى حُكْمِهِ أَحَدًا

**They have no protector other than Him, and He makes none to share in His decision and His rule.**

## The Length of their Stay in the Cave

Allah says:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا (٢٥)

And they stayed in their cave three hundred years, adding nine.

Here Allah tells His Messenger the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allah says, `adding nine.'

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ...

لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا (٢٦)

Say: "Allah knows best how long they stayed...''

`If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allah about it, then do not say anything. Rather say something like this:

...اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ...

"Allah knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.''

> meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell.
>
> What we have said here is the view of more than one of the scholars of **Tafsir**, such as Mujahid and others among the earlier and later generations.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ ...

And they stayed in their cave three hundred years,

> Qatadah said, this was the view of the People of the Book, and Allah refuted it by saying:

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا...

Say: "Allah knows best how long they stayed...''

> meaning, that Allah knows better than what the people say.

This was also the view of Mutarraf bin `Abdullah.

However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allah was merely narrating what they had said, He would not have said, وَازْدَادُوا تِسْعًا (adding nine).

The apparent meaning of the **Ayah** is that Allah is stating the facts, not narrating what was said.

This is the view of Ibn Jarir (may Allah have mercy on him). And Allah knows best.

... أَبْصِرْ بِهِ وَأَسْمِعْ ...

How clearly He sees, and hears (everything)!

He sees them and hears them.

Ibn Jarir said,

"The language used is an eloquent expression of praise.''

The phrase may be understood to mean, how much Allah sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him!

It was narrated that Qatadah commented on this **Ayah**: أَبْصِرْ بِهِ وَأَسْمِعْ (How clearly He sees, and hears (everything)!),

"No one hears or sees more than Allah.''

... مَا لَهُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا (٢٦)

They have no protector other than Him, and He makes none to share in His decision and His rule.

> meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

وَاتْلُ مَآ أُوْحِىَ إِلَيْكَ مِن كِتَـبِ رَبِّكَ لاَ مُبَدِّلَ لِكَلِمَـتِهِ وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَدًا

**18:27 And recite what has been revealed to you (O Muhammad) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.**

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِىِّ يُرِيدُونَ وَجْهَهُ

**18:28 And keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face;**

وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَوةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

**and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.**

## The Command to recite the Qur'an and to patiently keep Company with the Believers

Allah says,

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ...

And recite what has been revealed to you (O Muhammad) of your Lord's Book.

Commanding His Messenger to recite His Holy Book and convey it to mankind, Allah says,

... لَا مُبَدِّلَ لِكَلِمَاتِهِ ...

None can change His Words,

meaning, no one can alter them, distort them or misinterpret them.

... وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَدًا (٢٧)

and none will you find as a refuge other than Him.

It was reported that Mujahid said,

"A shelter,''

and that Qatadah said,

"A helper or supporter.''

Ibn Jarir said:

"Allah is saying, `if you O Muhammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allah.'''

As Allah says:

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you

do not, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

إِنَّ الَّذِى فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَآدُّكَ إِلَى مَعَادٍ

Verily, He Who has given you the Qur'an, will surely bring you back to the place of return. (28:85)

meaning, `He will call you to account for the duty of conveying the Message which He entrusted you with.'

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ...

And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;

meaning, sit with those who remember Allah, who say "**La Ilaha Illallah**'', who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allah, whether rich or poor, strong or weak.

It was said that this was revealed about the nobles of Quraysh when they asked the Prophet to sit with them on his own, and not to bring his weak Companions with him, such as Bilal, `Ammar, Suhayb, Khabbab and Ibn Mas`ud. They wanted him to sit with them on his own, but Allah forbade him from doing that, and said,

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ

And turn not away those who invoke their Lord, morning and afternoon. (6:52)

Allah commanded him to patiently content himself with sitting with those people (the weak believers), and said:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ

And keep yourself patiently with those who call on their Lord morning and afternoon...

Imam Muslim recorded in his **Sahih** that Sa`d bin Abi Waqqas who said:

> "There was a group of six of us with the Prophet. The idolators said, `Tell these people to leave so they will not offend us.'
>
> There was myself, Ibn Mas`ud, a man from Hudayl, Bilal and two other men whose names I have forgotten.
>
> Allah's Messenger thought to himself about whatever Allah willed he should think about, then Allah revealed:
>
> وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
>
> And turn not away those who invoke their Lord, morning and afternoon seeking His Face). (6:52)
>
> Only Muslim reported this; excluding Al-Bukhari.

... وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ...

and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;

Ibn Abbas said,

> `(this means) do not favor others over them, meaning do not seek the people of nobility and wealth instead of them.'

... وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا ...

and obey not him whose heart We have made heedless of Our remembrance,

> means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

... وَاتَّبَعَ هَوَاهُ ...

and who follows his own lusts,

... وَكَانَ أَمْرُهُ فُرُطًا (٢٨)

and whose affair (deeds) has been lost.

means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has.

As Allah says elsewhere:

وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَجاً مِّنْهُمْ زَهْرَةَ الْحَيَوةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. (20:131)

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ

**18:29 And say: "The truth is from your Lord.'' Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.**

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوجُوهَ بِئْسَ الشَّرَابُ وَسَآءَتْ مُرْتَفَقًا

**Verily, We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!**

## The Truth is from Allah, and the Punishment of Those Who do not believe in it

Allah says,

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ...

And say: "The truth is from your Lord.''

Allah says to His Messenger Muhammad: "Say to the people, `What I have brought to you from your Lord is the truth, in which there is no confusion or doubt.'''

... فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ ...

Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.

This is a type of threat and stern warning, after which Allah says,

... إِنَّا أَعْتَدْنَا ...

Verily, We have prepared,

meaning made ready,

... لِلظَّالِمِينَ ...

for the wrongdoers,

meaning those who disbelieve in Allah, His Messenger and His Book,

... نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ...

a Fire whose walls will be surrounding them.

Ibn Jurayj said that Ibn Abbas said, **أَحَاطَ بِهِمْ سُرَادِقُهَا** (a Fire whose walls will be surrounding them),

"A wall of fire.''

... وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاء كَالْمُهْلِ يَشْوِي الْوُجُوهَ ...

And if they ask for drink, they will be granted water like **Al-Muhl**, that will scald their faces.

Ibn Abbas said;

> "**Al-Muhl** is thick water which is similar to the sediment in oil.''

Mujahid said,

> "It is like blood and pus.''

Ikrimah said,

> "It is the thing that is heated to the ultimate temperature.''

Others said:

> "It is everything that is melted.''

Qatadah said,

> "Ibn Mas`ud melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like **Al-Muhl**.''

Ad-Dahhak said:

> "The water of Hell is black, and it itself is black and its people are black.''

There is nothing contradictory in these comments, for **Al-Muhl** includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allah said,

> يَشْوِي الْوُجُوهَ ((it) will scald their faces),

>> meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it.

Sa`id bin Jubayr said,

"When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of **Zaqqum** from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like **Al-Muhl**, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked.''

After describing this drink in these horrifying qualities, Allah says:

... بِئْسَ الشَّرَابُ ...

Terrible is the drink,

meaning, how awful this drink is.

Similarly, He says in another **Ayah**:

وَسُقُواْ مَآءً حَمِيماً فَقَطَّعَ أَمْعَآءَهُمْ

and be given to drink boiling water so that it cuts up their bowels. (47:15)

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

They will be given to drink from a boiling spring. (88:5)

وَبَيْنَ حَمِيمٍ ءَانٍ

They will go between it (Hell) and the fierce boiling water. (55:44)

... وَسَاءتْ مُرْتَفَقًا (٢٩)

and an evil **Murtafaq**!

means, how evil a place is the Fire to dwell and rest and gather.

As Allah says elsewhere:

إِنَّهَا سَآءَتْ مُسْتَقَرّاً وَمُقَاماً

Evil indeed it (Hell) is as an abode and as a place to rest in. (25:66)

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ إِنَّا لاَ نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً

**18:30 Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.**

أُوْلَـئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ الأَنْهَـرُ

**18:31 These! For them will be Jannatu `Adn; wherein rivers flow beneath them;**

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُنْدُسٍ وَإِسْتَبْرَقٍ

**therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq.**

مُّتَّكِئِينَ فِيهَا عَلَى الأَرَآئِكِ

**They will be Muttaki'in therein on Ara'ik.**

نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقاً

**How good is the reward, and what an excellent Murtafaq!**

## The Reward of those Who believe and do Righteous Deeds

Allah says,

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (٣٠)

أُوْلَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ ...

Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner. These! For them will be **Jannatu `Adn**;

When Allah mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allah and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have **Jannatu `Adn**.

**`Adn** means lasting.

... تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ...

wherein rivers flow beneath them,

means, from beneath its rooms and dwellings.

Fir`awn said:

وَهَـذِهِ الأَنْهَـرُ تَجْرِى مِن تَحْتِى

and these rivers flowing beneath me... (43:51)

... يُحَلَّوْنَ ...

they will be adorned,

means, with jewelry.

... فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ ...

with bracelets of gold,

Allah says elsewhere:

وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

and pearls and their garments therein will be of silk. (22:23)

This is explained in more detail here, where Allah says:

... وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ ...

and they will wear green garments of **Sundus** and **Istabraq**.

**Sundus** refers to a fine garment, like a shirt and the like, and

**Istabraq** is thick and shiny velvet.

... مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ...

They will be **Muttaki'in** therein on **Ara'ik**.

The word **Muttaki'in** implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here.

In a **Sahih Hadith**, the Prophet said:

أَمَّا أَنَا فَلَا آكُلُ مُتَّكِئًا

As for me, I do not eat sitting with legs crossed (**Muttaki'an**).

**Ara'ik** is the plural of **Arikah**, which is a bed under a canopy.

And Allah knows best.

... نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

How good is the reward, and what an excellent place of rest (**Murtafaq**)!

means, how blessed is Paradise as a reward for their good deeds.

And what an excellent **Murtafaq** means, and how good a place to dwell and rest and stay.

Previously, Allah had said of Hell,

بِئْسَ الشَّرَابُ وَسَآءَتْ مُرْتَفَقًا

Terrible is the drink, and an evil place of rest (**Murtafaq**)! (18:29)

In a similar way, He contrasts the two (Paradise and Hell) in Surah **Al-Furqan**, where He says:

إِنَّهَا سَآءَتْ مُسْتَقَرّاً وَمُقَاماً

Evil indeed it (Hell) is as an abode, and as a place to rest in. (25:66)

Then He mentions the qualities of the believers, then says:

أُوْلَـئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُواْ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـماً

خَـلِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرّاً وَمُقَاماً

Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein excellent it is as an abode, and as a place to rest in. (25:75-76)

وَاضْرِبْ لَهُمْ مَّثَلاً رَّجُلَيْنِ

**18:32 And put forward to them the example of two men:**

جَعَلْنَا لأَِحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَـبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

**unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).**

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَـلَهُمَا نَهَراً

**18:33 Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of both.**

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَـحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالاً وَأَعَزُّ نَفَراً

**18:34 And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage.''**

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

**18:35 And he went into his garden while having been unjust to himself.**

قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَـذِهِ أَبَداً

**He said: "I do not think that this will ever perish.''**

وَمَآ أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَى رَبِّى لأَجِدَنَّ خَيْراً مِّنْهَا مُنْقَلَباً

**18:36 "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him.''**

## The Example of the Rich Idolators and the Poor Muslims

Allah says,

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا (٣٢)

And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allah then gives a parable for them of two men, one of whom Allah gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce.

Allah says:

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا ...

Each of those two gardens brought forth its produce,

meaning, produced its fruits,

... وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ...

and failed not in the least therein,

meaning, nothing at all was diminishing.

... وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا (٣٣)

and We caused a river to gush forth in the midst of both.

means, rivers were flowing through them here and there.

وَكَانَ لَهُ ثَمَرٌ ...

And he had **Thamar**,

It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here.

This is also supported by the alternative recitation, **Thumr**, which is the plural of

**Thamrah** (fruit) just as **Khushb** is the plural of **Khashab** (wood). Others recite it as **Thamar**.

... فَقَالَ ...

and he said

the owner of the two gardens

... لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ ...

to his companion in the course of discussion,

means, while he was disputing with him and boasting to him and showing off,

... أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

I am greater than you in wealth and have a mightier entourage.

meaning, `I have more servants, attendants and children.'

Qatadah said,

"This, by Allah, is the wish of the immoral to have a lot of wealth and a large entourage."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ...

And he went into his garden having been unjust to himself.

meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

... قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

He said: "I do not think this will ever perish.''

Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed.

This was because of his lack of understanding and the weakness of his faith in Allah, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ...

"And I do not think the Hour will ever come...''

meaning, will ever happen

... وَلَئِن رُّدِدتُّ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا (٣٦)

and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.

meaning, `if there is a Hereafter and a return to Allah, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.'

As Allah says elsewhere:

وَلَئِن رُّجِّعْتُ إِلَى رَبِّى إِنَّ لِى عِندَهُ لَلْحُسْنَى

But if I am brought back to my Lord, surely there will be for me the best with Him. (41:50)

أَفَرَأَيْتَ الَّذِى كَفَرَ بِـَايَـتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً

Have you seen him who disbelieved in Our **Ayat** and said: "I shall certainly be given wealth and children (if I will be alive again).'' (19:77)

He took it for granted that Allah would give him this, without any sound evidence for that.

The reason why this Ayah was revealed was because of Al-`As bin Wa'il, as we will explain in the appropriate place, if Allah wills. In Allah we put our trust.

قَالَ لَهُ صَـحِبُهُ وَهُوَ يُحَـوِرُهُ

**18:37 His companion said to him during his discussion:**

أَكَفَرْتَ بِالَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلاً

**"Do you disbelieve in Him Who created you out of dust, then out of Nutfah, then fashioned you into a man!''**

لَّكِنَّ هُوَ اللَّهُ رَبِّى وَلاَ أُشْرِكُ بِرَبِّى أَحَدًا

**18:38 "But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.''**

وَلَوْلا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللَّهُ لاَ قُوَّةَ إِلاَّ بِاللَّهِ

**18:39 "It was better for you to say, when you entered your garden: `That which Allah wills! There is no power but with Allah!'**

إِن تَرَنِ أَنَاْ أَقَلَّ مِنكَ مَالاً وَوَلَدًا

**If you see me less than you in wealth, and children,''**

فعسَى رَبِّى أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

**18:40 "It may be that my Lord will give me something better than your garden, and will send on it Husban from the sky, then it will be as a barren slippery earth.''**

أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا

**18:41 "Or the water thereof becomes Ghawran so that you will never be able to seek it.''**

## The Response of the Poor Believer

Allah tells:

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ ...

His companion said to him during his discussion:

Allah tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allah and allowing himself to be deceived.

... أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ...

Do you disbelieve in Him Who created you out of dust...

This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust -- that is, referring to Adam --

... ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا (٣٧)

then out of **Nutfah**, then fashioned you into a man!''

then made his offspring from despised liquid, as Allah says:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ

How can you disbelieve in Allah Seeing that you were dead and He gave you life. (2:28)

meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things.

So the believer said:

لَّكِنَّا هُوَ اللَّهُ رَبِّي ...

But as for my part, (I believe) that He is Allah, my Lord,

> meaning, `I do not say what you say; rather I acknowledge the Oneness and Lordship of Allah,'

... وَلَا أُشْرِكُ بِرَبِّي أَحَدًا (٣٨)

and none shall I associate as partner with my Lord.

> meaning, He is Allah, the One Who is to be worshipped Alone, with no partner or associate.

Then he said:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تُرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا (٣٩)

It was better for you to say, when you entered your garden, `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children.

> Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why wouldn't you praise Allah for the blessings He gave you and the wealth and children that He has given to you and not to others! Why did you not say `That which Allah wills! There is no power but with Allah!'''

One of the **Salaf** said,

> "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, `That which Allah wills! There is no power but with Allah!'''
>
> This is based on this **Ayah**.

It was reported in the **Sahih** from Abu Musa that the Messenger of Allah said:

> أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟
>
> Shall I not tell you about some of the treasure of Paradise?

فَعَسَى رَبِّي أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ ...

It may be that my Lord will give me something better than your garden, (in the Hereafter),

... وَيُرْسِلَ عَلَيْهَا ...

and will send on it,

> on your garden in this world, which you think will never come to an end or cease to be,

... حُسْبَانًا مِّنَ السَّمَاء ...

**Husban** from the sky,

Ibn Abbas, Ad-Dahhak and Qatadah said -- and Malik narrated that Az-Zuhri said -- a punishment from heaven.

> The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees.

As he said:

... فَتُصْبِحَ صَعِيدًا زَلَقًا (٤٠)

then it will be as a barren slippery earth.

> meaning, smooth mud in which one cannot get a foothold.

Ibn Abbas said,

> "Like land without vegetation, where nothing grows.''



Or the water thereof becomes **Ghawran**,

> means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth.
>
> So **Gha'ir** is to go lower. as Allah says:
>
> > قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْراً فَمَن يَأْتِيكُمْ بِمَآءٍ مَّعِينِ
> >
> > Say: "Tell me! If your water were **Ghawran**, who then can supply you with flowing water!'' (67: 30)
> >
> > meaning, water that flows in all directions.

And here Allah says:

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا (٤١)

Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.

> **Ghawr** is from the same root as **Gha'ir** and has a similar meaning, but is more intensive.

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَآ أَنْفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّى أَحَدًا

**18:42 So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"**

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِراً

**18:43 And he had no group of men to help him against Allah, nor could he defend (or save) himself.**

هُنَالِكَ الْوَلَـيَةُ لِلَّهِ الْحَقِّ

**18:44 There (on the Day of Resurrection), Al-Walayah will be for Allah (Alone), the True God.**

هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

**He (Allah) is the best for reward and the best for the final end.**

## The Evil Results of Kufr

Allah says:

وَأُحِيطَ بِثَمَرِهِ ...

So his fruits were encircled,

meaning his wealth, or according to the other opinion, his crops.

What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allah, may He be glorified.

... فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا ...

And he began **Yuqallibu** his hands over what he had spent upon it,

Qatadah said:

"He was clasping his hands together in a gesture of regret and grief for the wealth he had lost.''

... وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ...

while it was all destroyed on its trellises,

... وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا (٤٢)

وَلَمْ تَكُن لَّهُ فِئَةٌ ...

and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men,

meaning a clan or children, as he had vainly boasted,

... يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا (٤٣)

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ...

to help him against Allah, nor could he defend himself. There, **Al-Walayah** will be for Allah, the True God.

Here there are differences in recitation. Some of the reciters pause at the word there, وَمَا كَانَ مُنتَصِرًا هُنَالِكَ (nor could he defend himself there), i.e., at that time, when Allah sends the punishment upon him, there will be no one to save him. Then they start the next phrase with **Al-Walayah**; (**Al-Walayah** will be for Allah, the True God).

Some of them pause at the phrase وَمَا كَانَ مُنتَصِرًا (nor could he defend himself) and start the next phrase; هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ (There, **Al-Walayah** will be for Allah, the True God).

There is a further difference in the recitation of the word **Al-Walayah**. Some read it as **Al-Walayah**, which gives the meaning that all allegiance will be to Allah,

i.e., on that Day everyone, believer or disbeliever, will return to Allah, for allegiance and

submission to Him when the punishment comes to pass.

This is like the **Ayah**:

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as partners.'' (40:84)

and Allah says concerning the Fir`awn;

وَجَاوَزْنَا بِبَنِى إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَآ أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِى ءَامَنَتْ بِهِ بَنوا إِسْرَءِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

ءَالَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.'' Now! While you refused to believe before and you were one of the mischief-makers. (10:90-91)

Some others read it as **Al-Wilayah**,

meaning that on that Day the rule will belong to Allah, the True God.

Some read **Haqqu** (True) referring to **Al-Wilayah**, as in the **Ayah**;

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـنِ وَكَانَ يَوْماً عَلَى الْكَـفِرِينَ عَسِيراً

The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers. (25:26)

Others it read **Haqqi** referring to Allah, may He be glorified, as in the **Ayah**:

ثُمَّ رُدُّوا۟ إِلَى ٱللَّهِ مَوْلَـٰهُمُ ٱلْحَقِّ

Then they are returned to Allah, their True Protector. (6:62)

So Allah says:



هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

He (Allah) is the best to reward and the best for the final end

for deeds that were done for the sake of Allah, their reward is good and their consequences are all good.

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَوٰةِ الدُّنْيَا

**18:45 And mention the parable of the worldly life:**

كَمَآءٍ أَنْزَلْنَـهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ

**it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter.**

وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ مُّقْتَدِرًا

**And Allah is able to do everything.**

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَوةِ الدُّنْيَا وَالْبَـقِيَاتُ الصَّـلِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلاً

**18:46 Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.**

## The Parable of the Worldly Life

Allah says:

وَاضْرِبْ لَهُم ...

And mention,

O Muhammad, to the people,

... مَّثَلَ الْحَيَاةِ الدُّنْيَا ...

the parable of the worldly life,

its transient nature and how it will eventually cease and come to an end.

... كَمَاء أَنزَلْنَاهُ مِنَ السَّمَاء فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ ...

it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,

It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

... فَأَصْبَحَ هَشِيمًا ...

it becomes dry and broken pieces,

withered up,

... تَذْرُوهُ الرِّيَاحُ ...

(which the winds scatter) tossing them about right and left.

... وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا (٤٥)

And Allah is able to do everything.

He has the power to do this and that.

In the Qur'an Allah often gives parables like this of the life of this world, as He says in Surah **Yunus**,

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَـمُ

The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat.... (10:24)

and in Surah **Az-Zumar**:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهُ يَنَابِيعَ فِى الأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُّخْتَلِفاً أَلْوَانُهُ

See you not that Allah sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors. (39:21)

and in Surah **Al-Hadid**:

اعْلَمُوا أَنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الأَمْوَلِ وَالأَوْلَـدِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller... (57:20)

and in the **Sahih Hadith**:

الدُّنْيَا حُلْوَةٌ خَضِرَةٌ

This world is sweet and green.

## Between Wealth and Good Deeds

Allah says:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ...

Wealth and children are the adornment of the life of this world.

This is like the **Ayah**:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ

Beautified for men is the love of things they covet; women, children, vaulted hoards of gold... (3:14)

Allah says:

إِنَّمَآ أَمْوَلُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise). (64:15)

turning towards Allah and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them.

Allah says:

... وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (٤٦)

But the good righteous deeds that last, are better with your Lord for reward and better for hope.

Ibn Abbas, Sa`id bin Jubayr and others among the **Salaf** said that;

the good righteous deeds that last are the five daily prayers.

Ata' bin Abi Rabah and Sa`id bin Jubayr narrated from Ibn Abbas,

"The good righteous deeds that last are

- **Subhan Allah** (glory be to Allah)',
- **Al-Hamdu Lillah** (praise be to Allah)',
- **La ilaha illallah** (there is none worthy of worship except Allah)', and
- **Allahu Akbar** (Allah is Most Great).'"

The Commander of the faithful, Uthman bin Affan was questioned,

"Which are the good righteous deeds that last''

He replied,

"They are:

- **La ilaha illallah**,
- **Subhan Allah**,
- **Al-Hamdu Lillah**,
- **Allahu Akbar** and
- **La hawla wa la quwwata illa billah hil-`Aliyil-`Azim** (there is no strength and no power except with Allah the Exalted, the Almighty).'''

This was recorded by Imam Ahmad.

Imam Ahmad also recorded from a freed slave of the Messenger of Allah that he said:

بَخٍ بَخٍ لِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ:

- لَا إِلَهَ إِلَّا اللهُ
- وَاللهُ أَكْبَرُ،
- وَسُبْحَانَ اللهِ،
- وَالْحَمْدُ للهِ،
- وَالْوَلَدُ الصَّالِحُ يُتَوَفَّى فَيَحْتَسِبُهُ وَالِدُهُ

وَقَالَ: بَخٍ بَخٍ لِخَمْسٍ مَنْ لَقِيَ اللهَ مُسْتَيْقِنًا بِهِنَّ دَخَلَ الْجَنَّةَ:

- يُؤْمِنُ بِاللهِ
- وَالْيَوْمِ الْآخِرِ،
- وَبِالْجَنَّةِ وَالنَّارِ،
- وَبِالْبَعْثِ بَعْدَ الْمَوْتِ،
- وَبِالْحِسَابِ

Well done! Well done for five things! (How heavy they will weigh in the balance!

- "**La ilaha illallah**,
- **Allahu Akbar**,
- **Subhan Allah**, and
- **Al-Hamdu Lillah**,'' and
- a righteous son who dies and his parents seek the reward of Allah.

And he said: (Well done! Well done for five things! Whoever meets Allah believing in them, he will enter Paradise; if he believes in:

- Allah,
- the Last Day,
- Paradise and Hell,
- resurrection after death, and
- the Reckoning.




the good righteous deeds that last,

Ali bin Abi Talhah reported that Ibn Abbas said,

"This is the celebration of the remembrance of Allah, saying;

- **La ilaha illallah**,
- **Allahu Akbar**,

- **Subhan Allah**,
- **Al-Hamdu Lillah**,
- **Tabarak Allah**,
- **La hawla wa la quwwata illa billah**,
- **Astaghfirallah**,
- **Sallallahu `ala Rasul-Allah**', and
- fasting, prayer, **Hajj**, **Sadaqah** (charity), freeing slaves, **Jihad**, maintaining ties of kinship, and all other good deeds.

These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain.''

Al-Awfi reported from Ibn Abbas:

"They are good words.''

Abdur-Rahman bin Zayd bin Aslam said,

"They are all righteous deeds.''

This was also the view chosen by Ibn Jarir, may Allah have mercy on him.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الاٌّرْضَ بَارِزَةً وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

**18:47 And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain, and We shall gather them so that We will leave not one of them behind.**

وَعُرِضُواْ عَلَى رَبِّكَ صَفَا

**18:48 And they will be set before your Lord, aligned.**

لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَـكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُمْ مَّوْعِدًا

**(He will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).''**

وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

**18:49 And the Book will be produced, and you will see the criminals, fearful of that which is therein.**

وَيَقُولُونَ يوَيْلَتَنَا مَا لِهَـذَا الْكِتَـبِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا

**They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!''**

وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

**And they will find all that they did, present, and your Lord treats no one with injustice.**

## The Major Terrors of the Hour

Allah tells;

وَيَوْمَ نُسَيِّرُ الْجِبَالَ ...

And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain, and We shall gather them so that We will leave not one of them behind.

Allah tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

يَوْمَ تَمُورُ السَّمَآءُ مَوْراً

وَتَسِيرُ الْجِبَالُ سَيْراً

On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away. (52:9-10)

meaning, they will move from their places and will vanish.

As Allah says:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ السَّحَابِ

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. (27:88)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ

And the mountains will be like carded wool. (101:5)

وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً

فَيَذَرُهَا قَاعاً صَفْصَفاً

لاَّ تَرَى فِيهَا عِوَجاً وَلا أَمْتاً

And they ask you about the mountains, say: "My Lord will pulverize them scattering (their dust). To leave them as a barren plain. You will not see in it crookness or curve. (20:105-107)

Allah tells us that He will cause the mountains to vanish and be leveled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains.

So Allah says:

... وَتَرَى الْأَرْضَ بَارِزَةً ...

and you will see the earth as a leveled plain,

> meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures will be visible to their Lord, and not one of them will be hidden from Him.

Mujahid and Qatadah said, وَتَرَى الْأَرْضَ بَارِزَةً (and you will see the earth as a leveled plain),

> "No one will be hidden or absent.''

Qatadah said,

> "There will be no buildings and no trees.''

... وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (٤٧)

and we shall gather them, so that We will not leave one of them behind.

> means, `We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.'
>
> As Allah says:
>
> قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ
>
> لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ
>
> Say: "(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day. (56:49,50)
>
> ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ
>
> That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. (11:103)

وَعُرِضُوا عَلَى رَبِّكَ صَفًّا ...

And they will be set before your Lord, aligned.

This may mean that all of creation will stand before Allah in one row, as Allah says:

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

The Day that **Ar-Ruh** (Jibril) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right); (78:38)

or it may mean that they will stand in rows, as Allah says:

وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً

And your Lord comes with the angels in rows. (89:22)

... لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ...

Now indeed, you have come to Us as We created you the first time.

This is a rebuke to those who denied the Hereafter, a reprimand before all creation.

This is why Allah says to them:

... بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا (٤٨)

Nay, but you thought that We had appointed no meeting for you (with Us).,

meaning, you did not think that this would happen to you or that it would come to pass.

وَوُضِعَ الْكِتَابُ ...

And the Book will be produced,

the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

... فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ ...

and you will see the criminals, fearful of that which is therein.

of their evil deeds and reprehensible actions.

... وَيَقُولُونَ يَا وَيْلَتَنَا ...

They will say, "Woe to us!''

expressing words of regret for having wasted their lives.

... مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ...

What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!

it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

... وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ...

And they will find all that they did, present,

everything, both good and evil, as Allah says,

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا

On the Day when every person will be confronted with all the good he has done. (3:30)

Allah says:

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

On that Day man will be informed of what he sent forward, and what he left behind. (75:13)

And Allah says:

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be exposed. (86:9)

meaning, everything that is hidden in people's hearts will become known.

Imam Ahmad recorded from Anas that the Prophet said,

لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِه

Every traitor will have a banner on the Day of Resurrection, by which he will be known.

It was also narrated in the Two **Sahihs**, where one narration says,

يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اسْتِهِ بِقَدْرِ غَدْرَتِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَان

On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so.''

... وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (٤٩)

and your Lord treats no one with injustice.

means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient, and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses.

Allah says:

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا

Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it. (4:40)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account. (21:47)

And there are many similar **Ayat**.

Imam Ahmad recorded that Abdullah bin Muhammad bin Aqil heard Jabir bin Abdullah say,

"I was told about a **Hadith** which a man heard from the Prophet, so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Sham, where Abdullah bin Unays was. I said to the doorkeeper, `Tell him that Jabir is at the door.'

He said, `Jabir bin Abdullah!'

I said, `Yes.'

So he came out, still putting his garment on, and embraced me, and I embraced him, and said:

`I heard a **Hadith** narrated by you, that you heard from the Messenger of Allah about reciprocal punishments. I was afraid that you or I would die before I could hear it.'

He said, `I heard the Messenger of Allah say:

يَحْشُرُ اللهُ عَزَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ أَوْ قَالَ: الْعِبَادَ عُرَاةً غُرْلًا بُهْمًا

Allah will gather the people -- or His servants -- on the Day of Resurrection, naked, uncircumcised and **Buhman**.

I asked, `What is **Buhman**?' He said,

لَيْسَ مَعَهُمْ شَيْءٌ،

ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ:

أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ لَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَقٌّ حَتَّى أَقِصَّهُ مِنْهُ، وَلَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ وَلَهُ عِنْدَ رَجُلٍ مِنْ أَهْلِ النَّارِ حَقٌّ حَتَّى أَقِصَّهُ مِنْهُ حَتَّى اللَّطْمَةَ

They will have nothing with them.

Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near:

"I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter -- even if it is only the case of a slap.''

We said, `How will that be, when we have come before Allah barefooted, naked, uncircumcised and having nothing with us?'

He said,

بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

By (merit for) good deeds, and (recompense) for evil deeds.

Shubah narrated from Al-Awwam bin Muzahim from Abu Uthman from Uthman bin Affan, may Allah be pleased with him, that the Messenger of Allah said:

إِنَّ الْجَمَّاءَ لَتَقْتَصُّ مِنَ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ

The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.

It was recorded by Abdullah the son of Imam Ahmad, and there are corroborating narrations through other routes.

وَإِذَا قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

**18:50 And (remember) when We said to the angels: "Prostrate yourselves unto Adam.'' So they prostrated themselves, except Iblis. He was one of the Jinn; he disobeyed the command of his Lord.**

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

**Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.**

## The Story of Adam and Iblis

Allah points out to the Children of Adam the enmity of Iblis towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblis as their friend and declared their enmity towards Allah.

So Allah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ ...

And (remember) when We said to the angels,

meaning all the angels, as was mentioned in the beginning of Surah **Al-Baqarah**.

... اسْجُدُوا لِآدَمَ ...

Prostrate yourselves unto Adam,

a prostration of respect and honor, as Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّى خَـلِقٌ بَشَرًا مِّن صَلْصَـلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُ سَـجِدِينَ

And (remember) when your Lord said to the angels, "I am going to create a human (Adam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him. (15:28-29)

... فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ ...

So they prostrated themselves except Iblis. He was one of the Jinn;

meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in **Sahih** Muslim where it is reported that A'ishah, may Allah be pleased with her, said that the Messenger of Allah said:

- خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ،
- وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ مِنْ نَارٍ،
- وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُم

- The angels were created from light,
- Iblis was created from smokeless fire, and
- Adam was created from that which has been described to you.

When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblis used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allah points out here that he was one of the Jinn, i.e., he was created from fire, as He says elsewhere:

أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

> I am better than he. You created me from fire, and You created him from clay. (38:76)

Al-Hasan Al-Basri said,

> "Iblis was not one of the angels, not even for a second. He was the origin of the Jinn just as Adam, upon him be peace, was the origin of mankind."
>
> This was narrated by Ibn Jarir with a **Sahih** chain.

... فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ...

he disobeyed the command of his Lord.

> meaning by stepping beyond the bounds of obedience to Allah.
>
> **Fisq** (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is **Fasaqat**; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage.

Then Allah says, rebuking those who follow and obey Iblis:

... أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاء مِن دُونِي ...

Will you then take him and his offspring as protectors and helpers rather than Me!

> meaning, instead of Me.

... وَهُمْ لَكُمْ عَدُوٌّ ...

while they are enemies to you,

This is why Allah says:

... بِئْسَ لِلظَّالِمِينَ بَدَلًا (٥٠)

What an evil is the exchange for the wrongdoers.

This is like the **Ayah** in Surah **Ya Sin** where, after mentioning the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allah then says:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

> (It will be said): "And O you the criminals! Get you apart this Day (from the believers). until; **أَفَلَمْ تَكُونُوا تَعْقِلُونَ** (Did you not then understand). (36:59-62)

مَّآ أَشْهَدتُّهُمْ خَلْقَ السَّمَـوَتِ وَالاٌّرْضِ وَلاَ خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُداً

**18:51 They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as `Adudan.**

## The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allah says:

مَا أَشْهَدتُّهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ ...

They did not witness the creation of the heavens and the earth nor their own creation,

Allah says that these whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.'

Allah says, `I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.'

As Allah says:

قُلِ ادْعُواْ الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ لاَ يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

Say: "Call upon those you claim besides Allah, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them.

Intercession with Him profits not except for him whom He permits. (34:22-23)

Similarly Allah says here:

... وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا (٥١)

nor did I take those who mislead as **`Adudan**.

Malik said:

"Assistants.''

وَيَوْمَ يَقُولُ نَادُوا شُرَكَآئِىَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ

**18:52 And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed.''**

فَلَمْ يَسْتَجِيبُواْ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقاً

**Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.**

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّواْ أَنَّهُمْ مُّوَاقِعُوهَا

**18:53 And the criminals shall see the Fire and apprehend that they are to fall therein.**

وَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا

**And they will find no way of escape from it.**

## Their Partners are not able to respond and the Criminals are brought to the Fire

Allah tells;

وَيَوْمَ يَقُولُ ...

And (remember) the Day He will say:

Allah tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

... نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ ...

Call those (so-called) partners of Mine whom you claimed.

meaning, in the world. Call them today to save you from the situation you are in!

Allah says:

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَـكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَّا خَوَّلْنَـكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَآءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَآءُ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ

And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. (6:94)

... فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ ...

Then they will cry unto them, but they will not answer them.

As Allah says:

وَقِيلَ ادْعُوا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ

And it will be said (to them): "Call upon those partners of yours,'' then they will call upon them, but they will not answer them. (28: 64)

And the **Ayah**:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ

And who is more astray than one who calls others besides Allah, such as will not answer him. (46:5) Until the end of the two **Ayat**;

And:

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُوا لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

And they have taken gods besides Allah, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them. (19:81-82)

... وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا (٥٢)

and We shall put **Mawbiq** between them.

Ibn Abbas, Qatadah and others said:

"Destruction.''

The meaning is that Allah is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them.

Abdullah bin Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers, meaning that the people of guidance and the people of misguidance will be separated.

This then is like the **Ayat**:

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

And on the Day when the Hour will be established -- that Day shall (all men) be separated. (30:14)

يَوْمَئِذٍ يَصَّدَّعُونَ

On that Day men shall be divided. (30:43)

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

(It will be said), "And O you the criminals! Get you apart this Day (from the believers). (36:59)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ

And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners.'' Then We shall separate between them... until,

وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ

And what they invented will vanish from them. (10:28-30)

Then Allah says:

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا ...

And the criminals shall see the Fire and apprehend that they are to fall therein.

meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When, وَرَأَى الْمُجْرِمُونَ النَّارَ (the criminals shall see the Fire), they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

... وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا (٥٣)

And they will find no way of escape from it.

> means, they will have no way of fleeing, it will be inevitable.

وَلَقَدْ صَرَّفْنَا فِى هَـٰذَا الْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الإِنْسَـٰنُ أَكْثَرَ شَىْءٍ جَدَلاً

**18:54 And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.**

## Examples put forth in the Qur'an

Allah says,

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا (٥٤)

And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.

Allah says, `In this Qur'an, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allah guides to the path of salvation.

Imam Ahmad recorded that Ali bin Abi Talib said that;

> the Messenger of Allah came to visit him and Fatima, the daughter of Allah's Messenger at night, and said,
>
> أَلَا تُصَلِّيَان؟
>
> Are you not going to pray?
>
> I said, "O Messenger of Allah, our souls are in the Hand of Allah. If He wills to wake us, He will wake us.''
>
> When I said that, he went away without returning.
>
> Then I heard him as he was walking away, slapping his thigh and saying,
>
> ... وكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا
>
> > But, man is ever more quarrelsome than anything.''
>
> It was also recorded in the Two **Sahihs**.

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا۟ إِذْ جَآءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلاَّ أَن تَأْتِيَهُمْ سُنَّةُ الأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلاً

**18:55 And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.**

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ

**18:56 And We send not the Messengers except as bearers of good news and warners.**

وَيُجَـدِلُ الَّذِينَ كَفَرُواْ بِالْبَـطِلِ لِيُدْحِضُواْ بِهِ الْحَقَّ وَاتَّخَذُواْ ءايَاتِى وَمَا أُنْذِرُواْ هُزُواً

**But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Ayat and that which they are warned for jest!**

## The Rebellion of the Disbelievers

Allah tells:

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ ...

And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord,

Allah tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

So cause a piece of the heaven to fall on us, if you are of the truthful! (26:187)

Others said:

ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّـدِقِينَ

Bring Allah's torment upon us if you are one of the truthful. (29:29)

The Quraysh said:

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment. (8:32)

وَقَالُواْ يأَيُّهَا الَّذِى نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

لَّوْ مَا تَأْتِينَا بِالْمَلَـئِكَةِ إِن كُنتَ مِنَ الصَّـدِقِينَ

And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful!'' (15:6-7)

There are other **Ayat** referring to the same thing.

Then Allah says:

... إِلَّا أَن تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ ...

except that the ways of the ancients be repeated with them,

meaning, their overwhelming punishment, destroying every last one of them.

... أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا (٥٥)

or the torment be brought to them face to face.

they see it with their own eyes, being directly confronted with it.

Then Allah says:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ...

And We send not the Messengers except as bearers of good news and warners.

before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them.

Then Allah tells us about the disbelievers:

... وَيُجَادِلُ الَّذِينَ كَفَرُوا ...

But those who disbelieve, argue

... بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ...

with falsehood, in order to refute the truth thereby.

they try to weaken the truth that the Messengers brought, but they cannot achieve that.

... وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا (٥٦)

And they take My **Ayat** and that which they are warned for jest!

they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

هُزُوًا (as a jest and mockery),

and they make fun of them, which is the worst type of disbelief.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَايـتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ

**18:57 And who does more wrong than he who is reminded of the Ayat (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth.**

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِى ءَاذَانِهِمْ وَقْراً

**Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'an), and in their ears, deafness.**

وَإِن تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُواْ إِذاً أَبَداً

**And if you call them to guidance, even then they will never be guided.**

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ

**18:58 And your Lord is Most Forgiving, Owner of mercy.**

لَوْ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ الْعَذَابَ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُواْ مِن دُونِهِ مَوْئِلاً

**Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.**

وَتِلْكَ الْقُرَى أَهْلَكْنَـهُمْ لَمَّا ظَلَمُواْ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

**18:59 And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.**

## The Worst People are Those Who turn away after being reminded

Allah says,

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا ...

And who does more wrong than he who is reminded of the **Ayat** (signs) of his Lord, but turns away from them,

Allah says, `Who among My creatures does more wrong than one who is reminded of the signs of Allah then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

... وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ...

forgetting what his hands have sent forth.

means, bad deeds and evil actions.

... إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ ...

Truly, We have set over their hearts,

means, the hearts of these people,

... أَكِنَّةً ...

**Akinnah**,

means, coverings.

... أَن يَفْقَهُوهُ ...

lest they should understand this,

means, so that they will not understand this Qur'an and its clear Message.

... وَفِي آذَانِهِمْ وَقْرًا ...

and in their ears, deafness.

means that they will be deaf in an abstract way, to guidance.

... وَإِن تَدْعُهُمْ إِلَى الْهُدَى فَلَن يَهْتَدُوا إِذًا أَبَدًا (٥٧)

And if you call them to guidance, even then they will never be guided.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ...

And your Lord is Most Forgiving, Owner of mercy.

means, `your Lord, O Muhammad, is forgiving and has great mercy.'

... لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ...

Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.

This is like the **Ayah**:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ

And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth. (35:45)

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

And there are many **Ayat** which say the same thing.

Then Allah tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load.

He says:

... بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا (٥٨)

But they have their appointed time, beyond which they will find no escape.

meaning, they will find no way out.

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا ...

And these towns, We destroyed them when they did wrong.

This refers to earlier nations in times past; `We destroyed them because of their stubborn disbelief.'

... وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا (٥٩)

And We appointed a fixed time for their destruction.

`We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolators, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

وَإِذْ قَالَ مُوسَى لِفَتَـهُ لا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُباً

**18:60 And (remember) when Musa said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes.''**

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ سَرَباً

**18:61 But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.**

فَلَمَّا جَاوَزَا قَالَ لِفَتَـهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَـذَا نَصَباً

**18:62 So when they passed further on, Musa said to his boy-servant: "Bring us our morning meal; truly, we have suffered Nasaban in this, our journey.''**

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَآ إِلَى الصَّخْرَةِ فَإِنِّى نَسِيتُ الْحُوتَ وَمَآ أَنْسَانِيهُ إِلاَّ الشَّيْطَـنُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ عَجَبًا

**18:63 He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it. It took its course into the sea in a strange (way)!''**

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى ءَاثَارِهِمَا قَصَصًا

**18:64 (Musa) said: "That is what we have been seeking.'' So they went back retracing their footsteps.**

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا

**18:65 Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.**

## The Story of Musa and Al-Khidr

Allah tells:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ ...

And (remember) when Musa said to his boy-servant:

The reason for Musa's conversation with the boy-servant, Yusha` bin Nun, was that he had been told about one of the servants of Allah at the junction of the two seas, who had knowledge which Musa had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

... لَا أَبْرَحُ ...

I will not give up,

> meaning, I will keep on traveling,

... حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ ...

until I reach the junction of the two seas,

> meaning, the place where the two seas met.

... أَوْ أَمْضِيَ حُقُبًا (٦٠)

or a **Huqub** passes.

> meaning, even if I have to travel for a very long time.

Ibn Jarir (may Allah have mercy on him) said,

> "Some of the scholars of the Arabic language said that **Huqub** means a year in the dialect of (the tribe of) Qays,''

then he narrated that Abdullah bin Amr said,

> "**Huqub** means eighty years.''

> Mujahid said, "Seventy years.''

Ali bin Abi Talhah reported that Ibn Abbas said that;

> it means a lifetime.

> Qatadah and Ibn Zayd said likewise.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا ...

But when they reached the junction of the two seas, they forgot their fish,

He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called **`Ayn Al-Hayat** (the Spring of Life).

They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yusha`, upon him be peace, and it jumped out of the vessel towards the sea. Yusha` woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it.

Allah said:

... فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (٦١)

and it took its way through the sea as in a tunnel.

meaning, like going through a tunnel on land.

Ibn Jurayj said,

"Ibn Abbas said, `It left a trace as if it were a rock.'"

فَلَمَّا جَاوَزَا ...

So when they had passed further on,

means, past the place where they had forgotten the fish.

Forgetfulness is attributed to them both even though it was actually Yusha` who forgot.

This is like the **Ayah**:

يَخْرُجُ مِنْهُمَا الْلُؤْلُؤُ وَالمَرْجَانُ

Out of them both come out pearl and coral. (55:22),

although they come from the salt water, according to one of the two opinions.

When they had passed one stage beyond the place where they had forgotten the fish,

... قَالَ لِفَتَاهُ آتِنَا غَدَاءنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَذَا ...

(Musa) said to his boy-servant: "Bring us our morning meal; truly, we have suffered in this, our journey,

meaning, their journey beyond the place where they should have stopped.

... نَصَبًا (٦٢)

**Nasaban**,

means, exhaustion.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ...

He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but **Shaytan** made me forget to remember it..."

Then he said,

... وَاتَّخَذَ سَبِيلَهُ ...

It took its course,

meaning its path,

... فِي الْبَحْرِ عَجَبًا (٦٣)

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ...

"...into the sea in a strange (way)!"

(Musa) said: "That is what we have been seeking."

meaning, this is what we have been looking for.

... فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (٦٤)

So they went back, retracing their footsteps.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا (٦٥)

Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

This was Al-Khidr, peace be upon him, as is indicated by the authentic **Hadiths** narrated from the Messenger of Allah.

Al-Bukhari recorded that Sa`id bin Jubayr said,

> "I said to Ibn Abbas: `Nawf Al-Bikali claims that Musa, the companion of Al-Khidr was not the Musa of the Children of Israel.'
>
> Ibn `Abbas said, `The enemy of Allah has told a lie.'

Ubayy bin Ka`b narrated that he heard the Messenger of Allah say,

> إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟
>
> قَالَ: أَنَا،
>
> فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ،
>
> فَأَوْحَى اللهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ.
>
> قَالَ مُوسَى: يَا رَبِّ وَكَيْفَ لِي بِهِ؟
>
> قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلَهُ بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ ثَمَّ،
>
> فَأَخَذَ حُوتًا فَجَعَلَهُ بِمِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّى إِذَا أَتَيَا الصَّخْرَةَ وَضَعَا رُءُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا،
>
> وَأَمْسَكَ اللهُ عَنِ الْحُوتِ جِرْيَةَ الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلَ الطَّاقِ،
>
> فَلَمَّا اسْتَيْقَظَ، نَسِيَ صَاحِبُهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا
>
> حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ مُوسَى لِفَتَاهُ:
>
> آتِنَا غَدَاءنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَذَا نَصَبًا

Musa got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people?''

Musa replied, "I am.''

Allah rebuked him because he did not refer the knowledge to Allah.

So Allah revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you.''

Musa asked, "O my Lord, how can I meet him?''

Allah said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him.''

So Musa took a fish, put it in a vessel and set out, along with his boy-servant Yusha` bin Nun, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel.

Allah stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel.

When Musa got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night.

The next morning Musa said to his boy-servant,

> "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.''

Musa did not get tired till he had passed the place that Allah had ordered him to look for. His boy-servant then said to him,

أَرَأَيْتَ إِذْ أَوَيْنَآ إِلَى الصَّخْرَةِ فَإِنِّى نَسِيتُ الْحُوتَ وَمَآ أَنْسَانِيهُ إِلاَّ الشَّيْطَـنُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ عَجَبًا

> "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but **Shaytan** made me forget to remember it. It took its course into the sea in a strange way."

There was a tunnel for the fish and Musa and his boy-servant were amazed. Musa said,

ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى ءَاثَارِهِمَا قَصَصًا

> "That is what we have been seeking." So they went back retracing their footsteps."

So they went back retracing their steps until they reached the rock. There they found a man covered with a garment.

Musa greeted him.

Al-Khidr said, "Is there such a greeting in your land!"

Musa said, "I am Musa."

He said, "Are you the Musa of the Children of Israel?"

Musa said, "Yes," and added, "I have come to you so that you may teach me something of that knowledge which you have been taught."

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

Al-Khidr said, "You will not be able to have patience with me.

O Musa! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge

which He has bestowed upon you, but I do not know it.''

Musa said,

سَتَجِدُنِى إِن شَآءَ اللَّهُ صَابِرًا وَلاَ أَعْصِى لَكَ أمْرًا

"If Allah wills, you will find me patient, and I will not disobey you in aught.''

Al-Khidr said to him,

فَإِنِ اتَّبَعْتَنِى فَلاَ تَسْأَلْنى عَن شَىءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً

"Then, if you follow me, ask me not about anything till I myself mention it to you.''

So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board.

The crew recognized Al-Khidr and allowed them to go on board free of charge.

When they went on board, suddenly Musa saw that Al-Khidr had pulled out one of the planks of the ship with an adz.

Musa said to him, "These people gave us a free ride, yet you have broken their boat so that its people will drown!

Verily, you have done a terrible thing!

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

"Al-Khidr said, "Did I not tell you, that you would not be able to have patience with me!''

قَالَ لاَ تُؤَاخِذْنِى بِمَا نَسِيتُ وَلاَ تُرْهِقْنِى مِنْ أَمْرِى عُسْراً

Musa said, "Call me not to account for what I forgot and be not hard upon me for my affair (with you).''

The Messenger of Allah said,

In the first instance, Musa asked Al-Khidr because he had forgotten his promise.

Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khidr said to Musa, "My knowledge and your knowledge, in comparison to Allah's knowledge, is like what this bird has taken out of the sea.''

Then they both disembarked from the boat, and while they were walking on the shore, Al-Khidr saw a boy playing with other boys.

Al-Khidr took hold of the boy's head and pulled it off with his hands, killing him.

Musa said to him,

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلاَمًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئاً نُّكْراً

"Have you killed an innocent person who had killed none! Verily, you have committed a thing **Nukr**!''

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

He said, "Did I not tell you that you would not be able to have patience with me''

(The narrator) said, "The second blame was stronger than the first one''.

قَالَ إِن سَأَلْتُكَ عَن شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِى قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْراً فَانطَلَقَا حَتَّى إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَن يَنقَضَّ

Musa said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me.'' Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them.

(Then) they found there a wall on the point of falling down.

(Al-Khidr) set it up straight with his own hands.

فَانطَلَقَا حَتَّى إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْراً

Musa said, "We came to these people, but they neither fed us nor received us as guests. If you had wished, surely, you could have taken wages for it!''

قَالَ هَـذَا فِرَاقُ بَيْنِى وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْراً

(Al-Khidr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient.''

The Messenger of Allah said:

وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ حَتَّى يَقُصَّ اللهُ عَلَيْنَا مِنْ خَبَرِهِمَا

We wish that Musa was patient so that Allah would have told us more about both of them.

Sa`id bin Jubayr said:

"Ibn Abbas used to recite (**Ayah** no. 79),

وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا

There was a king before them who seized every good-conditioned ship by force.

and (**Ayah** no 80)

وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

As for the boy, he was a disbeliever and his parents were believers.

Then (in another narration) Al-Bukhari recorded a similar account which says:

> ...then Musa set out and with him was his boy-servant Yusha` bin Nun, and they had the fish with them. When they reached the rock, they camped there, and Musa lay down his head and slept. At the base of the rock there was a spring called **Al-Hayat**; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Musa said to his boy-servant:
>
> Bring us our morning meal.
>
> Then he quoted the rest of the **Hadith**.
>
> Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khidr said to Musa,
>
> "My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allah, is like what this bird has taken from the sea.''
>
> Then he mentioned the rest of the report.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْداً

**18:66 Musa said to him: "May I follow you so that you teach me something of that knowledge which you have been taught (by Allah)!''**

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

**18:67 He said: "Verily, you will not be able to have patience with me!''**

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا

**18:68 "And how can you have patience about a thing which you know not!''**

قَالَ سَتَجِدُنِى إِن شَآءَ اللَّهُ صَابِرًا وَلاَ أَعْصِى لَكَ أمْرًا

**18:69 Musa said: "If Allah wills, you will find me patient, and I will not disobey you in aught.''**

قَالَ فَإِنِ اتَّبَعْتَنِى فَلاَ تَسْأَلْنى عَن شَىءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

**18:70 He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you.''**

## Musa meeting with Al-Khidr and accompanying Him

Allah tells us what Musa said to that learned man, who was Al-Khidr. He was one to whom Allah had given knowledge that He had not given to Musa, just as He had given Musa knowledge that He had not given to Al-Khidr.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ ...

Musa said to him: "May I follow you...''

This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

أَتَّبِعُكَ (I follow you)

means, I accompany you and spend time with you.

... عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا (٦٦)

so that you teach me something of that knowledge which you have been taught.

meaning, teach me something from that which Allah has taught you so that I may be guided by it and learn something beneficial and do righteous deeds.

At this point,

قَالَ...

He said,

meaning, Al-Khidr said to Musa,

... إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا (٦٧)

Verily, you will not be able to have patience with me!

meaning, `You will not be able to accompany with me when you see me doing things that go against your law, because I have knowledge from Allah that He has not taught you, and you have knowledge from Allah that He has not taught me. Each of us has responsibilities before Allah that the other does not share, and you will not be able to stay with me,'

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا (٦٨)

And how can you have patience about a thing which you know not!

`For I know that you will denounce me justifiably, but I have knowledge of Allah's wisdom and the hidden interests which I can see but you cannot.'

قَالَ...

He said,

meaning, Musa said:

... سَتَجِدُنِي إِن شَاء اللَّهُ صَابِرًا ...

If Allah wills, you will find me patient,

with whatever I see of your affairs,

... وَلَا أَعْصِي لَكَ أَمْرًا (٦٩)

and I will not disobey you in aught.

means, `I will not go against you in anything.'

At that point, Al-Khidr, upon him be peace, set a condition:

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَن شَيْءٍ ...

Then, if you follow me, ask me not about anything,

do not initiate any discussion of the matter,

... حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (٧٠)

till I myself mention of it to you.

meaning, `until I initiate the discussion, before you ask me about it.'

فَانطَلَقَا حَتَّى إِذَا رَكِبَا فِى السَّفِينَةِ خَرَقَهَا

**18:71 So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it.**

قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

**Musa said: "Have you damaged it wherein its people will drown! Verily, you have committed a thing Imr.''**

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

**18:72 He said: "Did I not tell you, that you would not be able to have patience with me!''**

قَالَ لاَ تُؤَاخِذْنِى بِمَا نَسِيتُ وَلاَ تُرْهِقْنِى مِنْ أَمْرِى عُسْراً

**18:73 He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you).''**

## Damaging the Boat

Allah tells:

فَانطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا ...

So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it.

Musa said: "Have you damaged it wherein its people will drown!

Allah tells us that Musa and his companion Al-Khidr set out having come to an agreement and reached an understanding. Al-Khidr had made the condition that Musa should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the **Hadith** quoted above -- the crew recognized Al-Khidr and let them ride on board free of charge, as an honor to Al-Khidr.

When the boat took them out to sea and they were far from the shore, Al-Khidr got up and damaged the boat, pulling out one of its planks and then patching it up again.

Musa, peace be upon him, could not restrain himself from denouncing him, so he said: أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا (Have you damaged it wherein its people will drown).

The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

... لَقَدْ جِئْتَ شَيْئًا إِمْرًا (٧١)

Verily, you have committed a thing **Imr**.

About `Imr', Mujahid said:

"An evil thing.''

Qatadah said,

"An astounding thing.''

At this point, reminding him of the previously agreed condition,

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٢)

He (Al-Khidr) said: Did I not tell you, that you would not be able to have patience with me!

meaning, `this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know the full story, and there is a reason and purpose for it that you do not know about.'

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (٧٣)

He (Musa) said: Call me not to account for what I forgot, and be not hard upon me for my affair (with you).

meaning, `do not be harsh with me.'

Hence it says in the **Hadith** quoted above from the Messenger of Allah:

كَانَتِ الْأُولَى مِنْ مُوسَى نِسْيَانًا

In the first instance, Musa asked Al-Khidr because he had forgotten his promise.

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلاَمًا فَقَتَلَهُ

**18:74 Then they both proceeded till they met a boy, and he (Khidr) killed him.**

قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئاً نُّكْراً

**Musa said: "Have you killed an innocent person without Nafs! Verily, you have committed a thing Nukr!''**

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْراً

**18:75 He said: "Did I not tell you that you can have no patience with me!''**

قَالَ إِن سَأَلْتُكَ عَن شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِى قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْراً

**18:76 He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me.''**

## The Story of killing the Boy

Allah tells:

فَانطَلَقَا ...

Then they both proceeded,

means, after the first incident,

... حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ...

till they met a boy, and he (Khidr) killed him.

It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Musa, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

... قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً ...

He (Musa) said: Have you killed an innocent person,

meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

... بِغَيْرِ نَفْسٍ ...

without **Nafs**,

with no reason for killing him.

... لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا (٧٤)

Verily, you have committed a thing **Nukr**!

meaning, something that is clearly evil.

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِي صَبْرًا (٧٥)

He said: "Did I not tell you that you can have no patience with me!''

Once again, Al-Khidr reiterates the condition set in the first place, so Musa says to him:

قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا ...

He said: If I ask you anything after this,

meaning, `if I object to anything else you do after this,'

... فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا (٧٦)

keep me not in your company, you have received an excuse from me.

`you have accepted my apology twice.'

Ibn Jarir narrated from Ibn Abbas that Ubayy bin Ka`b said:

"Whenever the Prophet mentioned anyone, he would pray for himself first. One day he said:

رَحْمَةُ اللهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ صَاحِبِهِ لَأَبْصَرَ الْعَجَبَ، وَلَكِنَّهُ قَالَ:

إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا

May the mercy of Allah be upon us and upon Musa. If he had stayed with his companion he would have seen wonders, but he said,

`If I ask you anything after this, keep me not in your company, you have received an excuse from me.'''

فَانطَلَقَا حَتَّى إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ

**18:77 Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight.**

قَالَ لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْراً

**(Musa) said: "If you had wished, surely you could have taken wages for it!''**

قَالَ هَـذَا فِرَاقُ بَيْنِى وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْراً

**18:78 He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient.''**

## The Story of repairing the Wall

Allah tells:

فَانطَلَقَا ...

they both proceeded,

after the first two instances,

... حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ ...

till when they came to the people of a town,

Ibn Jarir narrated from Ibn Sirin that this was **Al-Aylah**.

According to the **Hadith**;

حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِئَامًا

When they came there, the people of the town were mean. i.e., miserly.

... اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنقَضَّ فَأَقَامَهُ ...

they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight.

means, he fixed it so it was standing upright properly.

We have already seen in the **Hadith** quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary.

At this point,

.... قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧)

(Musa) said: If you had wished, surely you could have taken wages for it!

meaning, because they did not entertain us as guests, you should not have worked for them for free.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ...

He said: "This is the parting between you and I,

meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

... سَأُنَبِّئُكَ بِتَأْوِيلِ ...

I will tell you the interpretation,

meaning explanation,

... مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا (٧٨)

of (those) things over which you were not able to be patient.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَـكِينَ يَعْمَلُونَ فِى الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْباً

**18:79 "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force.''**

## Interpretations of why the Ship was damaged

Khidr gives the explanation of his actions:

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَاءهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩)

"As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force.''

This is an explanation of what Musa found so hard to understand, and the appearance of which he condemned.

Allah showed Al-Khidr the hidden reasons, so he said,

> "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who يَأْخُذُ كُلَّ سَفِينَةٍ (seized every boat), i.e., every good, sound boat غَصْبًا (by force). `So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.'
>
> It was also said that they were orphans.

وَأَمَّا الْغُلَـمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَـناً وَكُفْراً

**18:80 "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief.''**

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْراً مِّنْهُ زَكَـوةً وَأَقْرَبَ رُحْماً

**18:81 "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.''**

## Interpretation of why the Boy was killed

Khidr explains about his second action:

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠)

"And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief.''

Ibn Abbas narrated from Ubayy bin Ka`b that the Prophet said:

الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا

The boy Al-Khidr killed was destined to be a disbeliever from the day he was created.

It was recorded by Ibn Jarir from Ibn Abbas. He said: **فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا** (his parents were believers, and we feared he would oppress them by rebellion and disbelief).

Their love for him might make them follow him in disbelief.

Qatadah said,

"His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allah, for the decree of Allah for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him.''

An authentic **Hadith** says;

لَا يَقْضِي اللهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا لَه

Allah does not decree anything for the believer except it is good for him.

And Allah says:

وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

and it may be that you dislike a thing which is good for you. (2:216)

فَأَرَدْنَا أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا (٨١)

So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.

A child who was better than this one, a child for whom they would feel more compassion.

This was the view of Ibn Jurayj.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَـمَيْنِ يَتِيمَيْنِ فِى الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَـلِحاً

**18:82 "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man,**

فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ

**and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord.**

وَمَا فَعَلْتُهُ عَنْ أَمْرِى

**And I did them not of my own accord.**

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِـع عَّلَيْهِ صَبْراً

**That is the interpretation of those (things) over which you could not be patient.**

## Interpretation of why the Wall was repaired for no Charge

Allah says,

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنزٌ لَّهُمَا ...

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them;

In this **Ayah** there is a proof that the word **Qaryah** (village) may be used to refer to a city (Madinah), because Allah first says, **حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ** (till when they came to the people of a town (**Qaryah**)) (18:77), but here He says: **فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ** (it belonged to two orphan boys in the town (Al-Madinah);

This is like the **Ayat**:

وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِى أَخْرَجَتْكَ

And many a town (**Qaryah**), stronger than your town which has driven you out We have destroyed. (47:13)

and;

وَقَالُوا لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

And they say: "Why is not this Qur'an sent down to some great man of the two towns (**Al-Qaryatayn**),'' (43:31)

meaning Makkah and At-Ta'if.

The meaning of the **Ayah** is:

"I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them.''

Ikrimah, Qatadah and others said,

"Underneath it there was some wealth that was buried for them.''

This meaning is apparent from the context of the **Ayah**, and is the view chosen by Ibn Jarir (may Allah have mercy on him).

... وَكَانَ أَبُوهُمَا صَالِحًا ...

their father was a righteous man,

indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'an and reported in the **Sunnah**.

Sa`id bin Jubayr narrated from Ibn Abbas:

"They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous.''

... فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا ...

your Lord intended that they should attain their age of full strength and take out their treasure.

Here will is attributed to Allah, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allah.

In contrast, He said about the boy: فَأَرَدْنَا أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً (So we intended that their Lord should exchange him for them for one better in righteousness (18:81)) and concerning the ship: فَأَرَدتُّ أَنْ أَعِيبَهَا (So I wished to make a defective damage in it, (18:79)).

And Allah knows best.

## Was Al-Khidr a Prophet

Khidr tells,

... رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ...

as a mercy from your Lord. And I did them not of my own accord.

Meaning, `These three things that I did, come from the mercy of Allah for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.'

This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the **Ayah** which we have already quoted:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا

Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. (18:65)

## Why he was called Al-Khidr

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said concerning Al-Khidr;

إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضْرَاء

He was called Al-Khidr because he sat on a barren **Farwah** that turned white, then it turned green (**Khadra'**) beneath him.

Imam Ahmad also recorded this from Abdur-Razzaq.

It was also recorded in **Sahih** Al-Bukhari from Hammam from Abu Hurayrah that the Messenger of Allah said,

إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضْرَاء

He was called Al-Khidr because he sat on a barren **Farwah** and it turned green (**Khadra'**) beneath him.

The meaning of **Farwah** here is a patch of withered vegetation.

This was the view of Abdur-Razzaq.

It was also said that it means the face of the earth.

Then Khidr said to Musa,

... ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا (٨٢)

That is the interpretation of those (things) over which you could not be patient.

meaning, `this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.'

When he explained them and made them clear and solved the confusion, he used a milder form of the verb, تَسْطِعْ (you could).

When the matter was still confusing and very difficult, a more intensive form was used, سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا (I will tell you the interpretation of (those) things over which you were unable to be patient with). (18:78)

The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the **Ayah**:

فَمَا اسْطَـعُواْ أَن يَظْهَرُوهُ

So they (**Ya`juj** and **Ma`juj**) were not able to scale it, (18:97) which means ascending to its highest point,

وَمَا اسْتَطَـعُواْ لَهُ نَقْبًا

nor are they able to dig through it (18:97) which is more difficult than the former.

The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allah knows best.

If one were to ask, what happened to the boy-servant of Musa who appears at the beginning of the story but then is not mentioned?

The answer is that the objective of the story is what happened between Musa and Al-Khidr.

Musa's boy-servant was with him, following him. It is clearly mentioned in the **Sahih Hadiths** referred to above that he was Yusha` bin Nun, who was the one who became the leader of the Children of Israel after Musa, peace be upon him.

وَيَسْأَلُونَكَ عَن ذِى الْقَرْنَيْنِ

**18:83 And they ask you about Dhul-Qarnayn.**

قُلْ سَأَتْلُوا عَلَيْكُم مِّنْهُ ذِكْراً

**Say: "I shall recite to you something of his story.''**

إِنَّا مَكَّنَّا لَهُ فِى الاٌّرْضِ وَآتَيْنَـهُ مِن كُلِّ شَىْءٍ سَبَباً

**18:84 Verily, We established him in the earth, and We gave him the means of everything.**

## The Story of Dhul-Qarnayn

Allah says to His Prophet,

وَيَسْأَلُونَكَ ...

And they ask you, (O Muhammad),

... عَن ذِي الْقَرْنَيْنِ ...

about Dhul-Qarnayn.

i.e., about his story.

We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet. They (the People of the Book) said, `Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the **Ruh** (the soul),' then Surah **Al-Kahf** was revealed.

... قُلْ سَأَتْلُو عَلَيْكُم مِّنْهُ ذِكْرًا (٨٣)

Say: "I shall recite to you something of his story.''

## Dhul-Qarnayn had great Power

Allah tells,

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ ...

Verily, We established him in the earth,

means, `We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him.

Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two "Horns" of the sun, east and west, where it rises and where it sets.

... وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا (٨٤)

and We gave him the means of everything.

Ibn Abbas, Mujahid, Sa`id bin Jubayr, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak and others said,

"This means knowledge.''

Qatadah also said, وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا (and We gave him the means of everything).

"The different parts and features of the earth.''

Concerning Bilqis, Allah said,

وَأُوتِيَتْ مِن كُلِّ شَيْءٍ

she has been given all things. (27:23),

meaning all things that monarchs like her are given.

Thus too was Dhul-Qarnayn:

Allah gave him the means of all things, meaning the means and power to conquer all areas,

regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of **Shirk**. He was given all that a man like him would need.

And Allah knows best.

فَأَتْبَعَ سَبَباً

**18:85 So he followed a way.**

حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْماً

**18:86 Until, when he reached the setting place of the sun, he found it setting in a spring of Hami'ah. And he found near it a people.**

قُلْنَا يذَا الْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْناً

**We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness.''**

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَاباً نُّكْراً

**18:87 He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).''**

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَـلِحاً فَلَهُ جَزَآءً الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْراً

**18:88 "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words.''**

## His traveling and reaching the Place where the Sun sets (the West)

Allah tells,

فَأَتْبَعَ سَبَبًا (٨٥)

So he followed a way.

Ibn Abbas said that;

> he followed different routes to achieve what he wanted.

Mujahid said that;

> he followed different routes, east and west.

According to one report narrated from Mujahid, he said: سَبَبًا (a way),

> means, "A route through the land.''

Qatadah said,

> "It means he followed the routes and landmarks of the earth.''



Until, when he reached the setting place of the sun,

> means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth.

As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.



he found it setting in a spring of **Hami'ah**,

meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed.

**Hami'ah** is, according to one of the two views, derived from the word **Hama'ah**, which means mud.

This is like the **Ayah**:

إِنِّى خَـلِقٌ بَشَرًا مِّن صَلْصَـلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

"I am going to create a man (Adam) from dried clay of altered **Hama'h** (mud). (15:28),

which means smooth mud, as we have discussed above.

... وَوَجَدَ عِندَهَا قَوْمًا ...

And he found near it a people.

meaning a nation.

They mentioned that they were a great nation from among the sons of Adam.

... قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن تَتَّخِذَ فِيهِمْ حُسْنًا (٨٦)

We (Allah) said (by inspiration): "O Dhul-Qarnayn! Either you punish them or treat them with kindness.''

means, Allah gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

قَالَ أَمَّا مَن ظَلَمَ ...

He said: "As for him who does wrong,

meaning who persists in his **Kufr** and in associating others in worship with his Lord,

... فَسَوْفَ نُعَذِّبُهُ ...

we shall punish him,

Qatadah said, i.e., by killing him.

... ثُمَّ يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا (٨٧)

and then he will be brought back unto his Lord, Who will punish him with a terrible torment.

meaning a severe, far-reaching and painful punishment.

This implies a confirmation of the Hereafter and the reward and punishment.

وَأَمَّا مَنْ آمَنَ ...

But as for him who believes,

meaning `who follows us in our call to worship Allah Alone with no partner or associate,'

... وَعَمِلَ صَالِحًا ...

and works righteousness,

... فَلَهُ جَزَاء الْحُسْنَى ...

he shall have the best reward,

meaning in the Hereafter, with Allah.

... وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا (٨٨)

and we (Dhul-Qarnayn) shall speak unto him mild words.

Mujahid said,

`(words of) kindness.'

ثُمَّ أَتْبَعَ سَبَباً

**18:89 Then he followed (another) way,**

حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَّمْ نَجْعَل لَّهُمْ مِّن دُونِهَا سِتْراً

**18:90 Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.**

كَذَلِكَ

**18:91 So (it was)!**

وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْراً

**And We knew all about him (Dhul-Qarnayn).**

## His Journey East

Allah tells;

ثُمَّ أَتْبَعَ سَبَبًا (٨٩)

حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ ...

Then he followed (another) way, Until, when he came to the rising place of the sun,

Allah tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allah. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allah says,

... وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ ...

he found it rising on a people,

meaning a nation,

...لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا (٩٠)

for whom We (Allah) had provided no shelter against the sun.

meaning, they had no buildings or trees to cover them and shade them from the heat of the sun.

Qatadah said,

"It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living.''

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١)

So (it was)!

And We knew all about him.

Mujahid and As-Suddi said,

"This means that Allah knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

لاَ يَخْفَى عَلَيْهِ شَىْءٌ فِي الأٌرْضِ وَلاَ فِى السَّمَآءِ

Truly, nothing is hidden from Allah, in the earth or in the heaven. (3:5)''

ثُمَّ أَتْبَعَ سَبَباً

**18:92 Then he followed (another) way,**

حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْماً لاَّ يَكَادُونَ يَفْقَهُونَ قَوْلاً

**18:93 Until, when he reached between two mountains, he found before them a people who scarcely understood a word.**

قَالُواْ يذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى الاٌّرْضِ

**18:94 They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land.**

فَهَلْ نَجْعَلُ لَكَ خَرْجاً عَلَى أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

**Shall we then pay you a tribute in order that you might erect a barrier between us and them''**

قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ

**18:95 He said: "That in which my Lord had established me is better.**

فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

**So help me with strength, I will erect between you and them a barrier.''**

ءَاتُونِى زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُواْ حَتَّى إِذَا جَعَلَهُ نَاراً قَالَ آتُونِى أُفْرِغْ عَلَيْهِ قِطْراً

**18:96 "Give me Zubar of iron;'' then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;'' then when he had made them (red as) fire, he said: "Bring me Qitran to pour over them.''**

## His Journey to the Land of Ya'juj and Ma'juj, and building the Barrier

Allah says of Dhul-Qarnayn:

ثُمَّ أَتْبَعَ سَبَبًا (٩٢)

حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ ...

Then he followed (another) way. Until, when he reached between two mountains,

meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which **Ya'juj** and **Ma'juj** (Gog and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people.

**Ya'juj** and **Ma'juj** are among the progeny of Adam, peace be upon him, as was recorded in the Two **Sahihs**;

إِنَّ اللهَ تَعَالَى يَقُولُ: يَا آدَمُ

فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ

فَيَقُولُ: ابْعَثْ بَعْثَ النَّارِ،

فَيَقُولُ: وَمَا بَعْثُ النَّارِ؟

فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ،

فَحِينَئِذٍ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا. فَقَالَ: إِنَّ فِيكُمْ أُمَّتَيْنِ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثَّرَتَاهُ يَأْجُوجَ وَمَأْجُوج

"Allah said: "O Adam.''

Adam said, "Here I am at Your service.''

Allah said, "Send forth the group of Hellfire.''

Adam said, "What is the group of Hellfire?"

Allah said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise.''

At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) **Ya'juj** and **Ma'juj**.''

... وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣)

he found before them a people who scarcely understood a word.

he could not understand their speech, because they were so isolated from other people.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا ...

They said: "O Dhul-Qarnayn! Verily, **Ya'juj** and **Ma'juj** are doing great mischief in the land. Shall we then pay you a tribute''

Ibn Jurayj reported from Ata' from Ibn Abbas that;

this meant a great reward, i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and **Ya'juj** and **Ma'juj**.

... عَلَى أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (٩٤)

in order that you might erect a barrier between us and them''

Dhul-Qarnayn said with kindness, righteousness and good intentions,

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ ...

He said: "That in which my Lord had established me is better (than your tribute).

meaning, the power and authority that Allah has given me is better for me than what you have collected.

This is like when Suleiman (Solomon), peace be upon him, said:

أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَـنِى اللَّهُ خَيْرٌ مِّمَّآ ءَاتَـكُمْ

Will you help me in wealth What Allah has given me is better than that which He has given you! (27:36)

Similarly, Dhul-Qarnayn said:

`What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

... فَأَعِينُونِي بِقُوَّةٍ ...

So help me with strength,

... أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥)

آتُونِي زُبَرَ الْحَدِيدِ ...

I will erect between you and them a barrier. Give me **Zubar** of iron,

**Zubar** is the plural of **Zubrah**, which means pieces or chunks of something.

This was the view of Ibn Abbas, Mujahid and Qatadah.

These pieces were like bricks or blocks, and it was said that each block weighed one Damascene Qintar or more.

... حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ ...

then, when he had filled up the gap between the two mountain-cliffs,

means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap.

The scholars differed about the precise width and height.

... قَالَ انفُخُوا ...

he said: "Blow;"

means, he lit a fire until the whole thing was burning hot.

... حَتَّى إِذَا جَعَلَهُ نَارًا ...

then when he had made them (red as) fire,

... قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا (٩٦)

he said: "Bring me **Qitran** to pour over them."

Ibn Abbas, Mujahid, `krimah, Ad-Dahhak, Qatadah and As-Suddi said:

it was copper.

Some of them added that it was molten.

This is similar to the **Ayah**:

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

And We caused a fount of **Qitran** to flow for him. (34:12)

So it resembled a striped cloak.

فَمَا اسْطَـعُوٓا۟ أَن يَظْهَرُوهُ وَمَا اسْتَطَـعُوا۟ لَهُۥ نَقْبًا

**18:97 So they could not scale it or dig through it.**

قَالَ هَـذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقّاً

**18:98 He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakka' it down to the ground. And the promise of my Lord is ever true.**

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ وَنُفِخَ فِى الصُّورِ فَجَمَعْنَـهُمْ جَمْعاً

**18:99 And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.**

## The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allah tells us that **Ya'juj** and **Ma'juj** could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (٩٧)

So they (**Ya'juj** and **Ma'juj**) could not scale it or dig through it.

This indicates that they could not penetrate it or dig through it.

Imam Ahmad recorded that Zaynab bint Jahsh, the wife of the Prophet said,

"The Prophet woke from sleep, and he was red in the face.

He said,

لَا إِلَهَ إِلَّا اللهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرَ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا

**La ilaha illallah**! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of **Ya'juj** and **Ma'juj** like this.

and he made a circle with his index finger and thumb. I (Zaynab) said, `O Messenger of Allah, will we be destroyed even though there will be righteous people among us?'

He said:

نَعَمْ إِذَا كَثُرَ الْخَبَثُ

Yes, if evil increases.''

This is a **Sahih Hadith**, both Al-Bukhari and Muslim recorded it.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي ...

(Dhul-Qarnayn) said: "This is a mercy from my Lord...''

meaning, after it was built by Dhul-Qarnayn.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي

He said: This is a mercy from my Lord,

for the people, when he placed a barrier between them and **Ya'juj** and **Ma'juj**, to stop them from spreading evil and corruption on earth.

... فَإِذَا جَاء وَعْدُ رَبِّي ...

but when the promise of my Lord comes,

means, when the true promise comes.

... جَعَلَهُ دَكَّاء ...

He shall **Dakka'** it down to the ground.

means, will make it flat.

The Arabs use **Dakka'** to describe a female camel whose back is flat and has no hump.

And Allah says:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

So when his Lord appeared to the mountain, He made it **Dakkan**. (7:143)

meaning, level to the ground.

... وَكَانَ وَعْدُ رَبِّي حَقًّا (٩٨)

And the promise of my Lord is ever true.

means, it will come to pass without a doubt.

وَتَرَكْنَا بَعْضَهُمْ ...

We shall leave some of them,

meaning mankind, on that day, the day when the barrier will be breached and these people (**Ya'juj** and **Ma'juj**) will come out surging over mankind to destroy their wealth and property.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ...

We shall leave some of them to surge like waves on one another;

As-Suddi said:

"That is when they emerge upon the people.''

All of this will happen before the Day of Resurrection and after the Dajjal, as we will explain when discussing the **Ayat**:

حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنسِلُونَ

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ

Until, when **Ya'juj** and **Ma'juj** are let loose, and they swoop down from every **Hadab**. And the true promise shall draw near... (21:96-97)

... وَنُفِخَ فِي الصُّورِ ...

and **As-Sur** will be blown.

**As-Sur**, as explained in the **Hadith**, is a horn that is blown into. The one who will blow into it is (the angel) Israfil, peace be upon him, as has been explained in the **Hadith** quoted at length above, and there are many **Hadiths** on this topic.

According to a **Hadith** narrated from Atiyah from Ibn Abbas and Abu Sa`id, and attributed to the Prophet,

كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ وَاسْتَمَعَ مَتَى يُؤْمَرُ ؟

How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him?

They said, "What should we say?"

He said:

قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ عَلَى اللهِ تَوَكَّلْنَا

Say: "Allah is Sufficient for us and the best Disposer of affairs, in Allah have we put our trust.''

... فَجَمَعْنَاهُمْ جَمْعًا (٩٩)

and We shall collect them (the creatures) all together.

means, `We shall bring them all together for Reckoning.'

قُلْ إِنَّ الأَوَّلِينَ وَالآخِرِينَ

لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ

Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day. (56:49-50)

وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

and we shall gather them all together so as to leave not one of them behind. (18:47)

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَـفِرِينَ عَرْضاً

**18:100 And on that Day We shall present Hell to the disbelievers, plain to view.**

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُواْ لاَ يَسْتَطِيعُونَ سَمْعاً

**18:101 (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).**

أَفَحَسِبَ الَّذِينَ كَفَرُواْ أَن يَتَّخِذُواْ عِبَادِى مِن دُونِى أَوْلِيَآءَ

**18:102 Do then those who disbelieved think that they can take My servants as Awliya' (protectors) besides Me!**

إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَـفِرِينَ نُزُلاً

**Verily, We have prepared Hell as an entertainment for the disbelievers.**

## Hell will be displayed before the Disbelievers on the Day of Resurrection

Allah says:

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا (١٠٠)

And on that Day We shall present Hell to the disbelievers, plain to view.

Allah tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before they enter it. This will intensify their distress and grief.

In **Sahih** Muslim it is recorded that Ibn Mas`ud said,

"The Messenger of Allah said,

يُؤْتَى بِجَهَنَّمَ تُقَادُ يَوْمَ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ

Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.

Then Allah says of them:

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاء عَن ذِكْرِي ...

(To) those whose eyes had been under a covering from My Reminder,

meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth.

As Allah says:

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ

And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a **Shaytan** to be a companion for him. (43:36)

And here Allah says:

... وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا (١٠١)

and they could not bear to hear (it).

meaning, they did not understand the commands and prohibitions of Allah.

Then He says:

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاء ...

Do then those who disbelieved think that they can take My servants as **Awliya**' (protectors) besides Me!

meaning, do they think that this is right for them and that it is going to benefit them!

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

Nay, but they will deny their worship of them, and become opponents to them. (19:82)

... إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا (١٠٢)

Verily, We have prepared Hell as an entertainment for the disbelievers.

Allah says that He has prepared Hell as their abode on the Day of Resurrection.

قُلْ هَلْ نُنَبِّئُكُم بِالاٌّخْسَرِينَ أَعْمَـلاً

**18:103 Say: "Shall We tell you the greatest losers in respect of (their) deeds!''**

الَّذِينَ ضَلَّ سَعْيُهُمْ فِى الْحَيَوةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

**18:104 "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.''**

أُوْلَـئِكَ الَّذِينَ كَفَرُواْ بِـَايَـتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَـمَةِ وَزْناً

**18:105 "They are those who deny the Ayat of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.''**

ذَلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُواْ وَاتَّخَذُواْ ءَايَـتِى وَرُسُلِى هُزُواً

**18:106 "That shall be their recompense, Hell; because they disbelieved and took My Ayat and My Messengers for jest.''**

## The Greatest Losers in respect of (Their) Deeds

Al-Bukhari recorded from Amr that Mus`ab who said:

> "I asked my father -- meaning Sa`d bin Abi Waqqas -- about Allah's saying,
>
> قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣)
>
> Say: "Shall We tell you the greatest losers in respect of (their) deeds!''
>
> `Are they the **Haruriyyah**?'
>
> He said, `No, they are the Jews and Christians.
>
> - As for the Jews, they disbelieved in Muhammad, and
> - as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and
> - the **Haruriyyah** are those who break Allah's covenant after ratifying it.'
>
> Sa`d used to call them **Al-Fasiqin** (the corrupt).

Ali bin Abi Talib, Ad-Dahhak and others said:

"They are the **Haruriyyah**,''

so this means, that according to Ali, may Allah be pleased with him, this **Ayah** includes the **Haruriyyah** just as it includes the Jews, the Christians and others.

This does not mean that the **Ayah** was revealed concerning any of these groups in particular; it is more general than that, because the **Ayah** was revealed in Makkah, before the Qur'an addressed the Jews and Christians, and before the **Khawarij** existed at all.

So the **Ayah** is general and refers to everyone who worships Allah in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allah says:

وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ

عَامِلَةٌ نَّاصِبَةٌ

تَصْلَى نَاراً حَامِيَةً

Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. (88:2-4)

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. (25:23)

وَالَّذِينَ كَفَرُوا أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

And in this **Ayah** Allah says:

قُلْ هَلْ نُنَبِّئُكُمْ ...

Say: "Shall We tell you..."

meaning, `Shall We inform you;'

... بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣)

the greatest losers in respect of (their) deeds.

Then Allah explains who they are, and says:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا ...

Those whose efforts have been wasted in this life,

meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allah.

... وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

while they thought that they were acquiring good by their deeds.

means, they thought that there was some basis for their deeds and that they were accepted and loved.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ ...

They are those who deny the **Ayat** of their Lord and the meeting with Him.

they denied the signs of Allah in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

... فَحَبِطَتْ أَعْمَالُهُمْ ...

So their works are in vain,

... فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥)

and on the Day of Resurrection, We shall assign no weight for them.

means, `We will not make their Balance heavy because it is empty of any goodness.'

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said:

إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ وَقَالَ: اقْرَءُوا إِنْ شِئْتُمْ:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allah. Recite, if you wish:

and on the Day of Resurrection, We shall assign no weight for them.

It was also recorded by Muslim.

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا ...

That shall be their recompense, Hell; because they disbelieved,

means, `We will punish them with that because of their disbelief and because they took the signs and Messengers of Allah as a joke, mocking them and disbelieving them in the worst way.'

... وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا (١٠٦)

and took My **Ayat** and My Messengers for jest.''

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ كَانَتْ لَهُمْ جَنَّـتُ الْفِرْدَوْسِ نُزُلاً

**18:107 "Verily, those who believe and do righteous deeds, shall have the Gardens of Al-Firdaws for their entertainment.''**

خَـلِدِينَ فِيهَا لاَ يَبْغُونَ عَنْهَا حِوَلاً

**18:108 "Wherein they shall dwell (forever). No desire will they have for removal therefrom.''**

## The Reward of the Righteous Believers

Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (١٠٧)

"Verily, those who believe and do righteous deeds, shall have the Gardens of **Al-Firdaws** for their entertainment.''

Allah tells us about His blessed servants, those who believed in Allah and His Messengers and accepted as truth what the Messengers brought.

He tells us that they will have the Gardens of **Al-Firdaws** (Paradise).

Abu Umamah said,

"**Al-Firdaws** is the center of Paradise.''

Qatadah said,

"**Al-Firdaws** is a hill in Paradise, at its center, the best of it.''

This was also narrated from Samurah and attributed to the Prophet,

الْفِرْدَوْسُ رَبْوَةُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا

**Al-Firdaws** is a hill in Paradise, at its center, the best of it.

A similar report was narrated from Qatadah from Anas bin Malik, and attributed to the Prophet.

All of the preceding reports were narrated by Ibn Jarir, may Allah have mercy on him.

The following is in the **Sahih**,

> إِذَا سَأَلْتُمُ اللهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ

> If you ask Allah for Paradise, then ask Him for **Al-Firdaws**, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.

نُزُلًا (entertainment),

> means offered to them as hospitality.

خَالِدِينَ فِيهَا ...

Wherein they shall dwell (forever).

> means, they will stay there and never leave.

... لَا يَبْغُونَ عَنْهَا حِوَلًا (١٠٨)

No desire will they have for removal therefrom.

> means, they will never choose or want anything else.

> This **Ayah** tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allah tells us that despite this eternal stay, they will never choose to change or move from where they are.

قُل لَّوْ كَانَ الْبَحْرُ مِدَاداً لِّكَلِمَـتِ رَبِّى لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً

**18:109 Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.''**

## The Words of the Lord can never be finished

Allah says:

قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (١٠٩)

Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."

Allah says: `Say, O Muhammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allah, the sea would run dry before it all could be written down.

... وَلَوْ جِئْنَا بِمِثْلِهِ

even if We brought like it.

means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allah would still never run out.

As Allah says:

وَلَوْ أَنَّمَا فِى الاٌّرْضِ مِن شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَـتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise. (31:27)

Ar-Rabi` bin Anas said,

"The parable of the knowledge of all of mankind, in comparison to the knowledge of Allah, is that of a drop of water in comparison to all of the oceans."

Allah revealed that:

قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي

...

Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,

Allah says that even if those oceans were ink for the Words of Allah, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allah would remain, for nothing can outlast them. For no one can comprehend the greatness of Allah or praise Him as He deserves to be praised, except the One Who praises Himself.

Our Lord is as He says He is and He is beyond what we can say.

The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَىَّ أَنَّمَآ إِلَـهُكُمْ إِلَـهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَـلِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدَا

**18:110 Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.''**

## Muhammad is a Human Being and a Messenger, and the God is One

Allah says to His Messenger Muhammad,

قُلْ ...

Say,

to these idolators who reject your message to them,

... إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ...

I am only a man like you.

Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true -- I did not know any of this except for what Allah made known to me. And I tell you,

... يُوحَى إِلَيَّ ...

It has been revealed to me,

... أَنَّمَا إِلَـهُكُمْ ....

that your God,

Who calls you to worship Him,

.. إِلَهٌ وَاحِدٌ ...

is One God,

with no partner or associate.

... فَمَن كَانَ يَرْجُو لِقَاء رَبِّهِ ...

So whoever hopes for the meeting with his Lord,

i.e., hopes for a good reward and recompense,

... فَلْيَعْمَلْ عَمَلًا صَالِحًا ...

let him work righteousness,

meaning, in accordance with the prescribed laws of Allah,

... وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠)

and associate none as a partner in the worship of his Lord.

This is what is meant by seeking the pleasure of Allah alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allah alone, and are done in accordance with the way of the Messenger of Allah.

Imam Ahmad recorded that Mahmud bin Labid said that the Messenger of Allah said:

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الْأَصْغَرِ

What I fear the most for you is the small **Shirk**."

They said: What is the small **Shirk**, O Messenger of Allah!''

He said,

الرِّيَاءُ،

يَقُولُ اللهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟

Showing off (**Ar-Riya'**).

Allah will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him.''

Imam Ahmad recorded that Abu Sa`id bin Abi Fadalah Al-Ansari, who was one of the Companions, said:

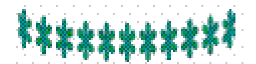
"I heard the Messenger of Allah say,

إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ للهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ،فَإِنَّ اللهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ

Allah will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allah in the deeds which he did, let him seek his reward from someone other than Allah, for Allah is the least in need of any partner or associate.

It was also recorded by At-Tirmidhi and Ibn Majah.

This is the end of the Tafsir of Surah **Al-Kahf**. Praise be to Allah, the Lord of all that exists.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




## Revealed in Makkah

Muhammad bin Ishaq recorded a **Hadith** of Umm Salamah in his **Sirah**, and Ahmad bin Hanbal recorded from Ibn Mas`ud, the story of the **Hijrah** (migration) to Ethiopia from Makkah. The narration mentions that Jafar bin Abi Talib recited the first part of this **Surah** to An-Najashi and his companions.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

كهيعص

**19:1 Kaf Ha Ya `Ain Sad.**

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّآ

**19:2 A reminder of the mercy of your Lord to His servant Zakariyya.**

إِذْ نَادَى رَبَّهُ نِدَآءً خَفِيّاً

**19:3 When he called his Lord (with) a call in secret.**

قَالَ رَبِّ إِنِّى وَهَنَ الْعَظْمُ مِنِّى وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَآئِكَ رَبِّ شَقِيًّا

**19:4 He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta`al on my head, and I have never been unblessed in my invocation to You, O my Lord!''**

وَإِنِّي خِفْتُ الْمَوَالِىَ مِن وَرَآئِى وَكَانَتِ امْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنْكَ وَلِيًّا

**19:5 "And verily, I fear Mawali after me, and my wife is barren. So give me from Yourself an heir.''**

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا

**19:6 "Who shall inherit me, and inherit (also) the posterity of Ya`qub. And make him, my Lord, one with whom You are well-pleased!''**

## The Story of Zakariyya and His Supplication for a Son

Allah says:

كهيعص (١)

**Kaf Ha Ya `Ain Sad**.

The discussion about the separate letters has already preceded at the beginning of Surah **Al-Baqarah**.

Concerning Allah's statement,

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (٢)

A reminder of the mercy of your Lord to His servant Zakariyya.

This means that this is a reminder of Allah's mercy upon His servant Zakariyya.

Yahya bin Ya`mar recited it, (ذَكَّرَ رَحْمَةِ رَبِكَ عَبْدَه زكريا)

> "He has reminded of your Lord's mercy to His servant Zakariyya.''

The word **Zakariyya** in the **Ayah** has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In **Sahih** Al-Bukhari, it is recorded (that the Prophet said about Zakariyya) that He was a carpenter who used to eat from what he earned with his own hand through carpentry.

Concerning Allah's statement,

إِذْ نَادَى رَبَّهُ نِدَاء خَفِيًّا (٣)

When he called his Lord (with) a call in secret.

> He only made his supplication secretly because it is more beloved to Allah.

This is similar to what Qatadah said concerning this **Ayah**, إِذْ نَادَى رَبَّهُ نِدَاء خَفِيًّا (When he called out his Lord (with) a call in secret),

> "Verily, Allah knows the pious heart and he hears the hidden voice.''

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي ...

He said: "My Lord! Indeed my bones have grown feeble...''

> meaning, "I have become weak and feeble in strength.''

... وَاشْتَعَلَ الرَّأْسُ شَيْبًا ...

and gray hair has **Ashta`al** on my head,

> means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces.

Concerning Allah's statement,

... وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا (٤)

and I have never been unblessed in my invocation to You, O my Lord!

> This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You.''

Concerning His statement,

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي ...

And verily, I fear **Mawali** after me,

Mujahid, Qatadah and As-Suddi, all said,

> "In saying the word **Mawali**, he (Zakariyya) meant his succeeding relatives.''

... وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا (٥)

يَرِثُنِي ...

and my wife is barren. So give me from Yourself an heir. Who shall inherit me,

The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allah for a son who would be a Prophet after him, who would guide them with his Prophethood and that which was revealed to him.

In response to this I would like to point out that;

- he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his

inheritance instead of them. This is one angle of argument.

- The second argument is that Allah did not mention that he (Zakariyya) was wealthy. On the contrary, he was a carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life.

- The third argument is that it is confirmed in the Two **Sahihs**, in more than one narration, that the Messenger of Allah said,

  لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَة

  We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.

  In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

  نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَث

  We, Prophets do not leave behind inheritance (of wealth).

Therefore, the meaning in these **Hadiths** restricts the meaning of Zakariyya's statement, فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا (So give me from yourself an heir. Who shall inherit me,

inheritance of Prophethood.

For this reason Allah said,



and inherit (also) the posterity of Yaqub.

This is similar to Allah's statement,

وَوَرِثَ سُلَيْمَـنُ دَاوُودَ

And Suleiman inherited from Dawud. (27:16)

This means that he inherited Prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allah would not have mentioned it.

All of this is supported and affirmed by what is in the authentic **Hadith**:

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَة

We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.

Mujahid said concerning his statement, **يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ** (Who shall inherit me, and inherit (also) the posterity of Yaqub).

"His inheritance was knowledge, and Zakariyya was one of the descendants of Yaqub."

Hushaym said, that Ismail bin Abi Khalid informed us that Abu Salih commented about the **Ayah**: **يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ** (who shall inherit me, and inherit (also) the posterity of Yaqub),

"He would be a Prophet like his forefathers were Prophets.''

Allah's statement,

... وَاجْعَلْهُ رَبِّ رَضِيًّا (٦)

and make him, my Lord, one with whom You are well-pleased!

means "Make him pleasing to You (Allah) and your creation. Love him and make him beloved to your creatures, in both his religion and his character.''

يزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَـمٍ اسْمُهُ يَحْيَى لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيّاً

**19:7 (Allah said:) "O Zakariyya! Verily, We give you the good news of a son, whose name will be Yahya. We have given that name to none before (him).'**

## The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered.

It was said to him,

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى ...

(Allah said:) "O Zakariyya! Verily, We give you the glad tidings of a son, whose name will be Yahya...''

Similarly Allah, the Exalted, said;

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِى مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَآءِ

فَنَادَتْهُ الْمَلَـئِكَةُ وَهُوَ قَائِمٌ يُصَلِّى فِى الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَـى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّـلِحِينَ

At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.''

Then the angels called him, while he was standing in prayer in the **Mihrab**, (saying): "Allah gives

you glad tidings of Yahya, confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a Prophet, from among the righteous.'' (3:38-39)

Allah said,

... لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا (٧)

We have given that name to none before (him).

Qatadah, Ibn Jurayj and Ibn Zayd said,

"This means that no one had this name before him.''

Ibn Jarir preferred this interpretation, may Allah have mercy upon him.

قَالَ رَبِّ أَنَّى يَكُونُ لِى غُلَـمٌ وَكَانَتِ امْرَأَتِى عَاقِراً وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيّاً

**19:8 He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.''**

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئاً

**19:9 He said: "Thus your Lord says: `It is easy for Me. Certainly I have created you before, when you had been nothing!'''**

## His amazement after the acceptance of His Supplication

Allah tells:

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨)

He (Zakariyya) said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.''

> Zakariyya was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyya himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

The Answer of the Angel

قَالَ ...

He said:

> That is, the angel, in his response to Zakariyya and his was amazement.

... كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ...

"Thus says your Lord: `It is easy for Me...'''

> Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

> هَيِّنٌ (easy), Meaning, it is simple and easy for Allah to do.

Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

... وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا (٩)

Certainly I have created you before, when you had been nothing!

This is similar to Allah's statement,

هَلْ أَتَى عَلَى الإِنسَـنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً

Has there not been over man a period of time, when he was not a thing worth mentioning! (76:1)

قَالَ رَبِّ اجْعَل لِّى ءَايَةً

**19:10 He (Zakariyya) said: "My Lord! Appoint for me a sign.''**

قَالَ ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلَـثَ لَيَالٍ سَوِيّاً

**He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.''**

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُواْ بُكْرَةً وَعَشِيّاً

**19:11 Then he came out to his people from the Mihrab and he indicated to them by signs to glorify (Allah) in the morning and in the afternoon.**

## The Sign of the Pregnancy

Allah, the Exalted, informed about Zakariyya that he said,

قَالَ رَبِّ اجْعَل لِّي آيَةً ...

He (Zakariyya) said: "My Lord! Appoint for me a sign.''

"Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise.''

Similarly Ibrahim said,

رَبِّ أَرِنِى كَيْفَ تُحْى الْمَوْتَى

قَالَ أَوَلَمْ تُؤْمِن

قَالَ بَلَى وَلَـكِن لِّيَطْمَئِنَّ قَلْبِى

My Lord! Show me how You give life to the dead.

He (Allah) said: "Do you not believe''

He said: "Yes (I believe), but to put my heart at ease.'' (2:260)

Then Allah says,

... قَالَ آيَتُكَ ...

He said: "Your sign is...''

meaning, "Your sign will be...''

... أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (١٠)

that you shall not speak unto mankind for three nights, though having no bodily defect.

Meaning, `your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.'

Ibn Abbas, Mujahid, Ikrimah, Wahb, As-Suddi, Qatadah and others said,

"His tongue was arrested without any sickness or illness.''

Abdur-Rahman bin Zayd bin Aslam said,

"He used to recite and glorify Allah, but he was not able to speak to his people except by gestures.''

Al-`Awfi reported that Ibn Abbas said, **ثَلَاثَ لَيَالٍ سَوِيًّا** (three nights, though having no bodily defect),

"The nights were consecutive.''

However, the first statement that is reported from him and the majority is more correct.

This **Ayah** is similar to what Allah, the Exalted, said in Surah **Al Imran**,

قَالَ رَبِّ اجْعَل لِّيَ آيَةً

قَالَ آيَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَةَ أَيَّامٍ إِلاَّ رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالإِبْكَارِ

He said: "O my Lord! Make a sign for me.''

(Allah) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning. (3:41)

This is a proof that he did not speak to his people for these three nights and their days as well.

إِلاَّ رَمْزًا (except with signals),

Meaning, with bodily gestures, this is why Allah says in this noble **Ayah**,

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ ...

Then he came out to his people from the **Mihrab**,

referring to the place where he was given the good news of the child.

... فَأَوْحَى إِلَيْهِمْ ...

he indicated to them by signs,

Meaning he made a gesture to them that was subtle and swift.

... أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١)

to glorify (Allah) in the morning and in the afternoon.

That they should be agreeable to what he was commanded to do during these three days, to

increase in his deeds and gratitude to Allah for what He had given him.

Mujahid said, فَأَوْحَى إِلَيْهِمْ (he indicated to them by signs),

"He made a gesture.''

Wahb and Qatadah said the same.

يَيَحْيَى خُذِ الْكِتَـبَ بِقُوَّةٍ

**19:12 (It was said to his son): "O Yahya! Hold fast to the Scripture.''**

وَآتَيْنَاهُ الْحُكْمَ صَبِيّاً

**And We gave him wisdom while yet a child.**

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوةً وَكَانَ تَقِيًّا

**19:13 And Hananan from Us, and Zakatan, and he was pious,**

وَبَرًّا بِوَلِدَيْهِ وَلَمْ يَكُن جَبَّاراً عَصِيّاً

**19:14 And dutiful to his parents, and he was not arrogant or disobedient.**

وَسَلَـمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيّاً

**19:15 And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!**

## The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yahya. There is also the implication that Allah taught him the Book, the **Tawrah** which they used to

study among themselves. The Prophets who were sent to the Jews used to rule according to the **Tawrah**, as did the scholars and rabbis among them. He was still young in age when Allah gave him this knowledge. This is the reason that Allah mentioned it. Because of how Allah favored him and his parents, He says,

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ...

O Yahya! Hold fast to the Scripture (the **Tawrah**).

Means, "Learn the Book with strength.''

In other words, learn it well, with zeal and studious effort.

... وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (١٢)

And We gave him wisdom while yet a child.

This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young.

Allah said,

وَحَنَانًا مِّن لَّدُنَّا ...

And (made him) **Hananan** from Us,

Ali bin Abi Talhah reported that Ibn Abbas said, **وَحَنَانًا مِّن لَّدُنَّا** (And **Hananan** from Us),

"This means mercy from Us.''

Ikrimah, Qatadah and Ad-Dahhak all said the same.

Ad-Dahhak added,

"Mercy that no one would be able to give except Us.''

Qatadah added,

"With it, Allah had mercy upon Zakariyya.''

Mujahid said, وَحَنَانًا مِّن لَّدُنَّا (And **Hananan** from Us),

"This was gentleness from His Lord upon him.''

The apparent meaning is that Allah's statement **Hananan** (affection, compassion) is directly related to His statement, وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (and We gave him wisdom while yet a child),

meaning, "We gave him wisdom, compassion and purity.''

This means that he was a compassionate man, who was righteous.

**Hanan** means the love for affection and tenderness (towards others).

Concerning Allah's statement,

... وَزَكَاةً ...

and **Zakatan**,

This is related to His statement, وَحَنَانًا (And **Hananan**).

The word **Zakah** means purity from filth, wickedness and sins.

Qatadah said,

"The word **Zakah** means the righteous deed.''

Ad-Dahhak and Ibn Jurayj both said,

"The righteous deed is the pure (**Zakah**) deed.''

Al-`Awfi reported that Ibn Abbas said, وَزَكَاةً (and **Zakatan**),

"This means that he was a blessing.''

... وَكَانَ تَقِيًّا (١٣)

and he was pious.

meaning that he was pure and had no inclination to do sins.

Allah said;

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا (١٤)

And dutiful to his parents, and he was not arrogant or disobedient.

After Allah mentioned Yahya's obedience to his Lord and that Allah created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them.

Allah mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allah says, وَلَمْ يَكُن جَبَّارًا عَصِيًّا (and he was not arrogant or disobedient).

Then, after mentioning these beautiful characteristics, Allah mentions his reward for this,

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا (١٥)

And **Salam** (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

This means that he had security and safety in these three circumstances.

Sufyan bin Uyaynah said,

"The loneliest that a man will ever feel is in three situations.

- The first situation is on the day that he is born, when he sees himself coming out of what he was in.
- The second situation is on the day that he dies, when he sees people that he will not see anymore.

- The third situation is on the day when he is resurrected, when he sees himself in the great gathering.

Allah has exclusively honored Yahya, the son of Zakariyya, by granting him peace in these situations. Allah says,

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

This narration was reported by Ibn Jarir, from Ahmad bin Mansur Al-Marwazi, from Sadaqah bin Al-Fadl, from Sufyan bin Uyaynah.

وَاذْكُرْ فِى الْكِتَـبِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَاناً شَرْقِياً

**19:16 And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.**

فَاتَّخَذَتْ مِن دُونِهِم حِجَاباً فَأَرْسَلْنَآ إِلَيْهَآ رُوحَنَا فَتَمَثَّلَ لَهَا بَشَراً سَوِيّاً

**19:17 She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.**

قَالَتْ إِنِّى أَعُوذُ بِالرَّحْمَـنِ مِنكَ إِن كُنتَ تَقِيّاً

**19:18 She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.''**

قَالَ إِنَّمَآ أَنَاْ رَسُولُ رَبِّكِ لأَهَبَ لَكِ غُلَـماً زَكِيّاً

**19:19 (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.''**

قَالَتْ أَنَّى يَكُونُ لِى غُلَـمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيّاً

**19:20 She said: "How can I have a son when no man has touched me, nor am I Baghiyya''**

قَالَ كَذلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُ ءَايَةً لِّلْنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْراً مَّقْضِيّاً

**19:21 He said: "Thus says your Lord: `That is easy for Me (Allah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah).'''**

## The Story of Maryam and Al-Masih (`Isa)

After Allah, the Exalted, mentioned the story of Zakariyya, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam.

Allah informs of His granting her a child named `Isa without a father being involved (in her pregnancy).

Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allah mentioned them here together, as well as in Surahs **Al Imran** and **Al-Anbiya'**. Allah has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things.

Allah says,



And mention in the Book, Maryam,

She was Maryam bint Imran from the family lineage of Dawud. She was from a good and wholesome family of the Children of Israel. Allah mentioned the story of her mother's pregnancy with her in Surah **Al Imran**, and that she (Maryam's mother) dedicated her freely for the service of Allah. This meant that she dedicated the child (Maryam) to the service of the **Masjid** of the Sacred House (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا

So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner. (3:37)

Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyya, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyya saw astonishing miracles occur from her that amazed him.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يمَرْيَمُ أَنَّى لَكِ هَـذَا

قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

إنَّ اللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

Every time Zakariyya entered the **Mihrab** to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this!''

She said, "This is from Allah.''

Verily, Allah provides to whom He wills, without limit. (3:37)

It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Surah **Al Imran**. Then, when Allah wanted to grant her His servant and Messenger, `Isa, one of the five Great Messengers.

... إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦)

when she withdrew in seclusion from her family to place facing east.

This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred **Masjid** (in Jerusalem).

It is reported from Ibn Abbas that he said,

"Verily, I am the most knowledgeable of Allah's creation of why the Christians took the east as the direction of devotional worship. They did because of Allah's statement, **إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا** (When she withdrew in seclusion from her family to a place facing east), Therefore, they took the birthplace of `Isa as their direction of worship.''

Concerning Allah's statement,

فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا ...

She placed a screen before them;

This means that she hid herself from them and concealed herself.

... فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا ...

then We sent to her Our **Ruh**,

Then, Allah sent Jibril to her.

... فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧)

and he appeared before her in the form of a man in all respects.

This means that he came to her in the form of a perfect and complete man.

Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allah's statement, فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا (then We sent to her Our **Ruh**),

"It means Jibril.''

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا (١٨)

She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.''

This means that when the angel (Jibril) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said, إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا (Verily, I seek refuge with the Most Gracious from you, if you do fear Allah).

She meant, "If you fear Allah,'' as a means of reminding him of Allah.

This is what is legislated in defense against (evil), so that it may be repulsed with ease.

Therefore, the first thing she did was try to make him fear Allah, the Mighty and Sublime.

Ibn Jarir reported from Asim that Abu Wa'il said when mentioning the story of Maryam,

"She knew that the pious person would refrain (from committing evil) when she said, إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا ("Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.''

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ...

He said: "I am only a messenger from your Lord...''

This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord.'' By this he meant, "Allah has sent me to you.''

It is said that when she mentioned the (Name of the) Most Beneficent (**Ar-Rahman**), Jibril fell apart and returned to his true form (as an angel). He responded,

... إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩)

`I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ ...

She said: "How can I have a son...''

This means that Maryam was amazed at this. She said, "How can I have a son'!'

She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication).''

For this reason she said,

... وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠)

when no man has touched me, nor am I **Baghiyya**.

The **Baghiyy** is a female fornicator.

For this reason, a Hadith has been reported prohibiting the money earned from **Baghiyy**.

قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ...

He said: "Thus said your Lord: `That is easy for Me (Allah)...''

This means that the angel said to her in response to her question, "Verily, Allah has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills.''

Due to this, he (Jibril) conveyed Allah's Words,

... وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ ...

And (We wish) to appoint him as a sign to mankind,

This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation.

He created their father, Adam, without a male (father) or female (mother). Then, He created **Hawwa**' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female, except `Isa. He caused `Isa to be born from a female without a male.

Thus, Allah completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him.

Concerning Allah's statement,

... وَرَحْمَةً مِّنَّا ...

and a mercy from Us,

This means, "We will make this boy a mercy from Allah and a Prophet from among the Prophets. He will call to the worship of Allah and monotheistic belief in Him.

This is as Allah, the Exalted, said in another **Ayah**,

إِذْ قَالَتِ الْمَلَـئِكَةُ يمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالاٌّخِرَةِ وَمِنَ الْمُقَرَّبِينَ

وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً وَمِنَ الصَّـلِحِينَ

> (Remember) when the angels said: "O Maryam! Verily, Allah gives you the good news of a Word from Him, his name will be **Al-Masih**, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous. (3:45-46)
>
> This means that he will call to the worship of his Lord in his cradle and while and adult.

Concerning His statement,

... وَكَانَ أَمْرًا مَّقْضِيًّا (٢١)

and it is a matter (already) decreed (by Allah).

This is the completion of Jibril's dialogue with Maryam. He informed her that this matter was preordained by Allah's power and will.

Muhammad bin Ishaq said, **وَكَانَ أَمْرًا مَّقْضِيًّا** (and it is a matter (already) decreed (by Allah),

> "This means that Allah determined to do this, so there is no avoiding it.''

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَاناً قَصِيّاً

**19:22 So she conceived him, and she withdrew with him to a remote place.**

فَأَجَآءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ

**19:23 And the pains of childbirth drove her to the trunk of a date palm.**

قَالَتْ يلَيْتَنِى مِتُّ قَبْلَ هَـذَا وَكُنتُ نَسْياً مَّنسِيّاً

**She said: "Would that I had died before this, and had been forgotten and out of sight!''**

## The Conception and the Birth

Allah, the Exalted, informs;

فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا (٢٢)

So she conceived him, and she withdrew with him to a remote place,

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah.

Many scholars of the predecessors (**Salaf**) have mentioned that;

at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah.

Muhammad bin Ishaq said,

"When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyya. The word spread among the Children of Israel and the people were saying, `Verily, her partner (in fornication) was Yusuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil

between herself and them. No one saw her and she did not see anyone else.''

Allah said;

فَأَجَاءهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ ...

And the pains of childbirth drove her to the trunk of a date palm.

This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself.

The scholars differed over its location.

As-Suddi said,

"Her place of seclusion was to the east and that was where she would pray at the Sacred House of Jerusalem.''

Wahb bin Munabbih said,

"She ran away and when she reached an area between Ash-Sham and Egypt, she was overcome by labor pains.''

In another narration from Wahb, he said,

"This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem).''

I say, there are **Hadiths** about the **Isra'** (Night Journey of the Prophet) that are reported by An-Nasa'i on the authority of Anas, and Al-Bayhaqi on the authority of Shadad bin Aws, that say that;

this took place at Bait Al-Lahm. Allah knows best.

This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a **Hadith** also, if the **Hadith** is authentic.

Allah says, informing about her,

... قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا ...

She said: "Would that I had died before this,

In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said, يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا (Would that I had died before this), She said this to mean before this situation.

... وَكُنتُ نَسْيًا مَّنسِيًّا (٢٣)

and I had been forgotten and out of sight!

This means, "I wish I had not been created and I was nothing.''

This was mentioned by Ibn Abbas.

Qatadah said,

"This means something unknown, forgotten and no one knew who I was.''

فَنَادَاهَا مِن تَحْتِهَآ أَلاَّ تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيّاً

**19:24 Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you.''**

وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَـقِطْ عَلَيْكِ رُطَباً جَنِيّاً

**19:25 "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.''**

فَكُلِى وَاشْرَبِى وَقَرِّى عَيْناً فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَداً فَقُولِى إِنِّى نَذَرْتُ لِلرَّحْمَـنِ صَوْماً فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيّاً

**19:26 "So eat and drink and rejoice. And if you see any human being, say: `Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.''**

## What was said to Her after the Birth

Allah tells,

فَنَادَاهَا مِن تَحْتِهَا ...

Then he cried unto her from below her, saying:

Some reciters read the **Ayah** as, مَنْ تَحْتِهَا (Who was below her),

Meaning the one who was below her called to her.

Others recited it as, مِن تَحْتِهَا (from below her),

With the meaning of a preposition (from) instead of a pronoun (who).

The scholars of **Tafsir** have differed over the interpretation of who was calling out.

Al-`Awfi and others reported from Ibn `Abbas that he said, فَنَادَاهَا مِن تَحْتِهَا (Then cried unto her from below her),

"This is referring to Jibril because `Isa did not speak until she brought him to her people.''

Similarly, Sa`id bin Jubayr, Ad-Dahhak, `Amr bin Maymun, As-Suddi and Qatadah all said,

"Verily, this is referring to the angel Jibril.''

This means that he (Jibril) called out to her from the bottom of the valley.

Mujahid said, فَنَادَاهَا مِن تَحْتِهَا (Then cried unto her from below her),

"This is referring to `Isa bin Maryam.''

Likewise, Abdur-Razzaq reported from Ma`mar that Qatadah said that Al-Hasan said,

"This is referring to her son (`Isa).''

This is also one of the two opinions reported from Sa`id bin Jubayr -- that it was her son, `Isa, speaking.

Sa`id said, "Have you not heard Allah saying, فَأَشَارَتْ إِلَيْهِ (Then she pointed to him. Ayah 29),

Ibn Zayd and Ibn Jarir preferred this opinion in his **Tafsir**.

Allah said,

... أَلَّا تَحْزَنِي ...

Grieve not:

He called to her saying, "Do not grieve.''

... قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤)

your Lord has provided a **Sariy** under you.

Sufyan Ath-Thawri and Shu`bah reported from Abu Ishaq that Al-Bara' bin `Azib said,

"This means a small stream.''

Likewise, Ali bin Abi Talhah reported that Ibn Abbas said,

"**Sariy** means a river.''

Amr bin Maymun held the same view, as he said,

"It means a river for her to drink from.''

Mujahid said,

"It means river in the Syrian language.''

Sa`id bin Jubayr said,

"**Sariy** is a small flowing river.''

Others said that **Sariy** refers to `Isa.

This was said by Al-Hasan, Ar-Rabi bin Anas, Muhammad bin Abbad bin Jafar, and it is one of the two opinions reported from Qatadah.

It is also the view of Abdur-Rahman bin Zayd bin Aslam.

However, the first view seems to be the most obvious meaning. For this reason, Allah said after it,

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ ...

And shake the trunk of date palm towards you,

meaning, "Grab the trunk of the date-palm tree and shake it towards yourself.''

Therefore, Allah blessed her by giving her food and drink.

Then He said,

... تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (٢٥)

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ...

It will let fall fresh ripe dates upon you. So eat and drink and rejoice.

Meaning to be happy.

This is why `Amr bin Maymun said,

"Nothing is better for the woman confined in childbed than dried dates and fresh dates.''

Then he recited this noble **Ayah**.

Concerning Allah's statement,

... فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا ...

And if you see any human being,

This means any person that you see,

... فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا (٢٦)

Say: `Verily, I have vowed a fast unto the Most Gracious (Allah), so I shall not speak to any human being today.'

> Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself, فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا (so I shall not speak to any human being today).

Anas bin Malik commented on, إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا (I have vowed a fast unto the Most Gracious), He said;

> "A vow of silence.''
>
> Likewise said Ibn Abbas and Ad-Dahhak.
>
> The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak.
>
> As-Suddi, Qatadah and Abdur-Rahman bin Zayd have all stated this view.

Abdur-Rahman bin Zayd said,

> "When `Isa said to Maryam, أَلَّا تَحْزَنِي (Grieve not), She said, `How can I not grieve when you are with me and I have no husband nor am I an owned slave woman! What excuse do I have with the people! Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.'
>
> Then, `Isa said to her, `I will suffice you with a statement,
>
> فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا
>
> And if you see any human being, say: `Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.''

All of this is from the speech of `Isa to his mother.''

Wahb said the same as well.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ

**19:27 Then she brought him to her people, carrying him.**

قَالُواْ يمَرْيَمُ لَقَدْ جِئْتِ شَيْئاً فَرِيّاً

**They said: "O Mary! Indeed you have brought a thing Fariy.''**

يأُخْتَ هَـرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيّاً

**19:28 "O sister of Harun! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.''**

فَأَشَارَتْ إِلَيْهِ

**19:29 Then she pointed to him.**

قَالُواْ كَيْفَ نُكَلِّمُ مَن كَانَ فِى الْمَهْدِ صَبِيّاً

**They said: "How can we talk to one who is a child in the cradle!''**

قَالَ إِنِّى عَبْدُ اللَّهِ ءَاتَانِىَ الْكِتَـبَ وَجَعَلَنِى نَبِيّاً

**19:30 He said: "Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet;''**

وَجَعَلَنِى مُبَارَكاً أَيْنَ مَا كُنتُ وَأَوْصَانِى بِالصَّلَوةِ وَالزَّكَوةِ مَا دُمْتُ حَيّاً

**19:31 "And He has made me blessed wherever I be, and has enjoined on me (Awsani) Salah and Zakah, as long as I live.''**

وَبَرّاً بِوَالِدَتِى وَلَمْ يَجْعَلْنِى جَبَّاراً شَقِيّاً

**19:32 "And to be dutiful to my mother, and made me not arrogant, unblessed.''**

وَالسَّلَـمُ عَلَىَّ يَوْمَ وُلِدْتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً

**19:33 "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!''**

## Maryam with Al-Masih before the People, Their Rejection of Her and His Reply to Them

Allah, the Exalted tells;

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ...

Then she brought him to her people, carrying him.

Allah, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allah and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

... قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧)

They said: "O Mary! Indeed you have brought a thing **Fariy**.''

**Fariy** means a mighty thing.

This was said by Mujahid, Qatadah, As-Suddi and others.

Ibn Abi Hatim reported from Nawf Al-Bikali that he said,

"Her people went out searching for her, she was from a family that was blessed with Prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, `Have you seen a girl whose description is such and such!'

He replied, `No, but tonight I saw my cows doing something that I've never seen them do before.'

They asked, `What did you see?'

He said, `Tonight I saw them prostrating in the direction of that valley.'''

Abdullah bin Ziyad said (adding to the narration),

"I memorized from Sayyar that he (the cattle herder) said,

`I saw a radiant light.'''

So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

They said: "O Mary! Indeed you have brought a mighty thing (**Fariy**).''

This means it was a mighty thing that she had brought.

يَا أُخْتَ هَارُونَ ...

O sister of Harun!

> This means, "O one resembling Harun (Aaron) in worship.''

... مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (٢٨)

Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.

> They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing''

Ali bin Abi Talhah and As-Suddi both said,

> "It was said to her, يَا أُخْتَ هَارُونَ (O sister of Harun!), referring to the brother of Musa, because she was of his descendants.
>
> This is similar to the saying, `O brother of Tamim,' to one who is from the Tamimi tribe, and `O brother of Mudar,' to one who is from the Mudari tribe.
>
> It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship.

Concerning Allah's statement,

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩)

Then she pointed to him. They said: "How can we talk to one who is a child in the cradle!''

> This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act.

On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them.

They scoffed at her because they thought that she was mocking at them and playing with them. They said, كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا (How can we talk to one who is a child in the cradle).

Maymun bin Mahran said, فَأَشَارَتْ إِلَيْهِ (Then she pointed to him),

"She indicated, `Speak to him.'

They then said, `After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!'''

As-Suddi said,

"When she pointed to him they became angry and said, `Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.'''

... قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا

They said: "How can we talk to one who is a child in the cradle!''

This means, "How can someone speak who is in his cradle, in the state of infancy and a child!''

... قَالَ ...

He (`Isa) said,

... إِنِّي عَبْدُ اللَّهِ ...

Verily, I am a servant of Allah,

The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord.

Allah said,

... آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠)

He has given me the Scripture and made me a Prophet.

> This was a declaration of innocence for his mother from the immorality that was attributed to her.

Nawf Al-Bikali said,

> "When they said what they said to his mother, he (`Isa) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying, إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet). And he continued speaking until he said, مَا دُمْتُ حَيًّا (as long as I live).''

Concerning his statement,

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ ...

And He has made me blessed wherever I be,

Mujahid, `Amr bin Qays and Ath-Thawri all said that this means,

> "And He made me a teacher of goodness.''

In another narration from Mujahid, he said,

> "A person of great benefit.''

Ibn Jarir reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzum tribe, that he said,

> "A scholar met another scholar who had more knowledge than himself. So he said to him, `May Allah have mercy upon you, what acts of mine should I perform openly!'
>
> The other replied, `Commanding good and forbidding evil, for verily, it is the religion of Allah, which He sent His Prophets with to His servants.'

The scholars have indeed agreed upon the statement of Allah, وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ (And He has made me blessed wherever I be),

Then it was said, `What was his blessing?'

He (Wuhayb) replied, `Commanding good and forbidding evil wherever he was.'''

His saying,

... وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١)

and He has enjoined on me (**Awsani**) **Salah** and **Zakah**, as long as I live.

This is similar to the statement of Allah to Muhammad,

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes unto you the certainty (i.e. death). (15:99)

Abdur-Rahman bin Al-Qasim reported from Malik bin Anas that he commented on Allah's statement, وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (and He has enjoined on me (**Awsani**) **Salah** and **Zakah**, as long as I live). He said,

"Allah informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allah's preordained decree.''

Concerning Allah's statement,

وَبَرًّا بِوَالِدَتِي ...

And to be dutiful to my mother.

This means, "He (Allah) has commanded me to treat my mother well.''

He mentioned this after mentioning obedience to his Lord, Allah. This is because Allah often

combines the command to worship Him with obedience to the parents.

This is similar to Allah's statement,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. (17:23)

And He, the Exalted, said,

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

Give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

Concerning his statement,

... وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

and He made me not arrogant, unblessed.

This means, "He (Allah) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed.''

Concerning Allah's statement,

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

And **Salam** (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!

This is his affirmation that `he is a worshipper of Allah, the Mighty and Sublime, and that he is a creature created by Allah.

He (`Isa) will live, die and be resurrected, just like the other creatures that Allah has created. However, he will have peace in these situations, which are the most difficult situations for Allah's creatures.'

May Allah's peace and blessings be upon him.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ

**19:34 Such is `Isa, son of Maryam.**

قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتُرُونَ

**Qawlal-Haqq (it is a statement of truth) about which they doubt (or dispute).**

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَـنَهُ

**19:35 It befits not (the majesty of) Allah that He should beget a son. Glorified be He.**

إِذَا قَضَـى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

**When He decrees a thing, He only says to it: "Be!'' -- and it is.**

وَإِنَّ اللَّهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

**19:36 (`Isa said): "And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.''**

فَاخْتَلَفَ الاٌّحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

**19:37 Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.**

## `Isa is the Servant of Allah and not His Son

Allah says;

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ...

Such is `Isa, son of Maryam.

Allah, the Exalted, says to His Messenger Muhammad, `This is the story which We have related to you about `Isa,' upon him be peace.

... قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤)

(It is) a statement of truth about which they doubt.

This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him.

For this reason most of the reciters recited this **Ayah** with **Qawlul-Haqq** (statement of truth) as the subject, referring to `Isa himself.

Asim and Abdullah bin `Amir both recited it **Qawlal-Haqq** (statement of truth) referring to the story in its entirety that the people differed about.

It is reported from Ibn Mas`ud that he recited it as **Qalal-Haqqa**, which means that he (`Isa) said the truth.

The recitation of the **Ayah** with the **Qawlul-Haqq** being the subject referring to `Isa, is the most apparent meaning grammatically. It has support for it in the statement of Allah (after the story of `Isa),

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُنْ مِّن الْمُمْتَرِينَ

(This is) the truth from your Lord, so be not of those who doubt. (3:60)

When Allah mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ ...

It befits not (the majesty of) Allah that He should beget a son. Glorified be He.

Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

... إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (٣٥)

When He decrees a thing, He only says to it: "Be!'' -- and it is.

Whenever He wants something, He merely commands it and it happens as He wills.

This is as Allah says,

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُنْ مِّن الْمُمْتَرِينَ

Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be'' -- and he was. (This is) the truth from your Lord, so be not of those who doubt. (3:59-60)

## `Isa commanded the Worship of Allah Alone, then the People differed after Him

Allah said;

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٣٦)

And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.

Among those things which `Isa said to his people while he was in his cradle is that Allah was his Lord and their Lord, and he commanded them to worship Him alone. He said, فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ (So worship Him. That is the straight path).

Meaning, "That which I have come to you with from Allah is the straight path.''

This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray.

Allah's statement,



Then the sects differed,

means that the opinions of the People of the Book differed concerning `Isa even after the explanation of his affair and the clarification of his situation.

They disagreed about his being the servant of Allah, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself.

- So a group of them -- who were the majority of the Jews (may Allah's curses be upon them) -- determined that he was a child of fornication and that his speaking in his cradle was merely sorcery.
- Another group said that it was Allah Who was speaking (not `Isa).
- Others said that he (`Isa) was the son of Allah.
- Some said that he was the third part of a divine trinity with Allah.
- Yet, others said that he was the servant of Allah and His Messenger.

This latter view is the statement of truth, which Allah guided the believers to.

A report similar with this meaning has been reported from `Amr bin Maymun, Ibn Jurayj, Qatadah and others from the **Salaf** (predecessors) and the **Khalaf** (later generations).

Allah said,

... فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ (٣٧)

so woe unto the disbelievers from the meeting of a great Day.

This is a threat and severe warning for those who lie about Allah, invent falsehood and claim that He (Allah) has a son.

However, Allah has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allah does not hasten the affair of those who disobey Him.

This has been related in a **Hadith** collected in the Two **Sahihs**,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily, Allah gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.

Then, the Messenger of Allah recited the **Ayah**,

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe. (11:102)

In the Two **Sahihs** it is also reported that the Messenger of Allah said,

لَا أَحَدَ أَصْبَرُ عَلَى أَذىً سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

No one is more patient with something harmful that he hears than Allah. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.

Allah says,

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all). (22:48)

Allah, the Exalted, also says,

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (14:42)

This is the reason that Allah says here,

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

So woe unto the disbelievers from the meeting of a great Day.

referring to the Day of Resurrection.

It has been related in an authentic **Hadith** that is agreed upon (in Al-Bukhari and Muslim), on the authority of Ubadah bin As-Samit who said that the Messenger of Allah said,

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُاللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

Whoever testifies that there is no deity worthy of worship except Allah alone, Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa was Allah's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allah will admit him into Paradise regardless of whatever he did.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَـكِنِ الظَّـلِمُونَ الْيَوْمَ فِى ضَلَـلٍ مُّبِينٍ

**19:38 How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.**

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِىَ الأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لاَ يُؤْمِنُونَ

**19:39 And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.**

إِنَّا نَحْنُ نَرِثُ الأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

**19:40 Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.**

## The Disbeliever's warning of the Day of Distress

Allah, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allah says,

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا

And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.'' (32:12)

They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allah's punishment.

This is why Allah says,

أَسْمِعْ بِهِمْ وَأَبْصِرْ ...

How clearly will they (disbelievers) see and hear,

This means that no one will hear and see better than they will.

... يَوْمَ يَأْتُونَنَا ...

the day when they will appear before Us.

The Day of Resurrection.

... لَكِنِ الظَّالِمُونَ الْيَوْمَ ...

But the wrongdoers today are...

now, in the life of this world,

... فِي ضَلَالٍ مُّبِينٍ (٣٨)

...in plain error.

They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them.

Then, Allah says,

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ ...

And warn them of the Day of grief and regrets,

warn the creation of the Day of Distress,

... إِذْ قُضِيَ الْأَمْرُ ...

when the case has been decided,

when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

... وَهُمْ ...

while (now) they are,

today, in the present life of this world,

... فِي غَفْلَةٍ ...

in a state of carelessness.

with the warning of the Day of grief and regret, they are heedless.

... وَهُمْ لَا يُؤْمِنُونَ (٣٩)

and they believe not.

meaning they do not believe that it is true.

Imam Ahmad recorded that Abu Sa`id said that the Messenger of Allah said,

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا،

قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ:نَعَمْ هَذَا الْمَوْتُ

قَالَ: فَيُقَالُ: يَاأَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟

قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ

قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ، قَالَ: وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ وَلَا مَوْتْ

When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is?''

Then, they will turn their gazes and look, and they will say, "Yes, this is death.''

Then, it will be said, "O people of the Hellfire, do you know what this is?''

Then, they will turn their gazes and look, and they will say, "Yes, this is death.''

Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death.''

Then the Messenger of Allah recited the **Ayah**,

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

> And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

Then, the Messenger of Allah made a gesture with his hand and said,

أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا

The people of this life are in the state of heedlessness of this life.

Thus recorded Imam Ahmad and it was also recorded by Al-Bukhari and Muslim in their **Sahihs** with wording similar to this.

It is reported from Abdullah bin Mas`ud that he mentioned a story in which he said,

"There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress.

So the people of the Hellfire will see the residence that Allah prepared for them if they had believed. Then, it will be said to them, `If you had believed and worked righteous deeds, you would have had

this, which you see in Paradise.' Then, they will be overcome with distress and grief.

Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, `If Allah had not bestowed His favor upon you (this would have been your place).'"

Concerning Allah's statement,

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ (٤٠)

Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.

Allah is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom.

Ibn Abi Hatim recorded that Hazm bin Abi Hazm Al-Quta`i said,

"Umar bin Abdul-Aziz wrote to Abdul-Hamid bin Abdur-Rahman, who was the governor of Kufah:

`Thus, to proceed: Verily, Allah prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'"

وَاذْكُرْ فِى الْكِتَـبِ إِبْرَهِيمَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

**19:41 And mention in the Book, Ibrahim. Verily, he was a man of truth, a Prophet.**

إِذْ قَالَ لأًّبِيهِ

**19:42 When he said to his father:**

يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يَبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

**"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything!''**

يأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِى أَهْدِكَ صِرَاطاً سَوِيّاً

**19:43 "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path.''**

يأَبَتِ لاَ تَعْبُدِ الشَّيْطَـنَ إِنَّ الشَّيْطَـنَ كَانَ لِلرَّحْمَـنِ عَصِيّاً

**19:44 "O my father! Worship not Shaytan. Verily, Shaytan has been a rebel against the Most Gracious.''**

يأَبَتِ إِنِّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَـنِ فَتَكُونَ لِلشَّيْطَـنِ وَلِيّاً

**19:45 "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shaytan.''**

## Ibrahim's Admonition of His Father

Allah, the Exalted, tells His Prophet, Muhammad,

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ...

And mention in the Book, Ibrahim.

> "Recite this to your people who are worshipping idols and mention to them what happened with Ibrahim, the intimate Friend (Khalil) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion.

... إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا (٤١)

Verily, he was a man of truth, a Prophet.

> Inform them that he was a truthful Prophet.
>
> Tell them about what took place with his father and how he forbade him from worshipping idols.''

إِذْ قَالَ لِأَبِيهِ ...

When he (Ibrahim ) said to his father:

... يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا (٤٢)

O my father! Why do you worship that which hears not, sees not and cannot avail you in anything!

> Meaning that these idols will not benefit you, nor can they protect you from any harm.

يَا أَبَتِ إِنِّي قَدْ جَاءنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ ...

O my father! Verily, there has come to me the knowledge of that which came not unto you.

> This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allah that you do not know and it has not reached you.''

... فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣)

So follow me, I will guide you to the straight path.

meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell).''

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ...

O my father! Worship not **Shaytan**.

This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it.''

This is as Allah says,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Did I not command you, O Children of Adam, that you should not worship **Shaytan**. Verily, he is a plain enemy to you. (36:60)

Allah also says,

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَـثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَـناً مَّرِيداً

They invoke nothing but females (idols) besides Him (Allah), and they invoke nothing but **Shaytan**, a persistent rebel! (4:117)

Concerning Allah's statement,

... إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (٤٤)

Verily, **Shaytan** has been a rebel against the Most Gracious.

This means obstinate and too arrogant to obey his Lord. Therefore, Allah expelled him and made him an outcast. Therefore, "do not follow him or you will become like him. ''

يَا أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَن ...

O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,

"because of your associating partners with Allah and your disobedience in what I am commanding you with.''

... فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥)

so that you become a companion of **Shaytan**.

This means, "there will be no one who will protect you, or help you, or assist you, except Iblis. However, neither he, nor anyone else, has any power over the outcome of matters. Following him will only cause you to be surrounded by the torment (of Allah).''

This is as Allah says,

تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَـٰنُ أَعْمَـٰلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

By Allah, We indeed sent (Messengers) to the nations before you, but **Shaytan** made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment. (16:63)

قَالَ أَرَاغِبٌ أَنتَ عَنْ آلِهَتِى يإِبْرَهِيمُ لَئِن لَّمْ تَنتَهِ لأَرْجُمَنَّكَ وَاهْجُرْنِى مَلِيّاً

**19:46 He (the father) said: "Do you revile my gods, O Ibrahim! If you stop not (this), I will La'arjumannak. So get away from me Maliyan.''**

قَالَ سَلَـمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِى حَفِيّاً

**19:47 Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Hafiyyan.**

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّى عَسَى أَلاَّ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا

**19:48 And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.''**

## The Reply of Ibrahim's Father

Allah, the Exalted, informs of the reply of Ibrahim's father to his son, Ibrahim, in reference to what he was calling him to.

قَالَ...

He (the father) said:

... أَرَاغِبٌ أَنتَ عَنْ آلِهَتِي يَا إِبْراهِيمُ لَئِن لَّمْ تَنتَهِ لأَرْجُمَنَّكَ ...

Do you revile my gods, O Ibrahim! If you stop not (this), I will **La'arjumannak**.

This means, "If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you.''

This is the meaning of his statement; لأَرْجُمَنَّكَ (**La'arjumannaka**).

Ibn Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others said this.

Concerning His statement,

... وَاهْجُرْنِي مَلِيًّا (٤٦)

So get away from me **Maliyan**.

Mujahid, Ikrimah, Sa`id bin Jubayr and Mujahid bin Ishaq all said,

"**Maliyan** means forever.''

Al-Hasan Al-Basri said,

"For a long time.''

As-Suddi said, وَاهْجُرْنِي مَلِيًّا (So get away from me safely **Maliyan**),

"This means forever.''

Ali bin Abi Talhah and Al-Awfi both reported that Ibn Abbas said, وَاهْجُرْنِي مَلِيًّا (So get away from me safely **Maliyan**),

"This means to go away in peace and safety before you are afflicted with a punishment from me.''

Ad-Dahhak, Qatadah, Atiyah Al-Jadali, Malik and others said the same.

This is also the view preferred by Ibn Jarir.

## The Reply of Allah's Friend (Khalil)

Allah tells:

قَالَ...

Ibrahim said:

With this, Ibrahim said to his father,

... سَلَامٌ عَلَيْكَ ...

Peace be on you!

This is as Allah said concerning the description of the believers,

وَإِذَا خَاطَبَهُمُ الجَـهِلُونَ قَالُوا سَلاَماً

and when the foolish address them (with bad words) they say, "**Salaman** (peace).'' (25:63)

Allah also says,

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ سَلَـمٌ عَلَيْكُمْ لاَ نَبْتَغِى الْجَـهِلِينَ

And when they hear **Al-Laghw** (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.'' (28:55)

The meaning of Ibrahim's statement to his father, سَلَامٌ عَلَيْكَ (Peace be on you!),

"You will not receive any insult or harm from me.''

This is due to the respect and honor of fatherhood.

... سَأَسْتَغْفِرُ لَكَ رَبِّي ...

I will ask forgiveness of my Lord for you.

meaning "But, I will ask Allah to guide you and forgive you for your sin.''

... إِنَّهُ كَانَ بِي حَفِيًّا (٤٧)

Verily, He is unto me **Hafiyya**.

Ibn Abbas and others said that **Hafiyyan** means, "Kind.''

Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone.''

As-Suddi said,

"**Al-Hafi** is One Who is concerned with his (Ibrahim's) affair.''

Thus, Ibrahim sought forgiveness for his father for a very long time, even after he migrated to Ash-Sham. He

continued to seek forgiveness for him even after building the Sacred **Masjid** (in Makkah) and after the birth of his two sons, Ismail and Ishaq.

This can be seen in his statement,

رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. (14:41)

From this tradition, during the beginning stages of Islam, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrahim, the Khalil (Friend) of Allah, until Allah revealed,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْء

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone,'' --

except the saying of Ibrahim to his father:

"Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.'' (60:4)

meaning, except for this statement, so do not follow it.

Then Allah explains that Ibrahim abandoned this statement and retracted it.

Allah, the Exalted, says,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأوَّاهٌ حَلِيمٌ

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the **Mushrikin**, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was **Awwah** and forbearing. (9:113-114)

Concerning Allah's statement,

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي ...

And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,

This means, "And I worship my Lord alone, associating no partners with Him.''

... عَسَى أَلَّا أَكُونَ بِدُعَاء رَبِّي شَقِيًّا (٤٨)

I certainly hope that I shall not be unblessed in my invocation to my Lord.

The word `Asa (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrahim) is the leader of the Prophets other than Muhammad.

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً

**19:49 So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Yaqub, and each one of them We made a Prophet.**

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيّاً

**19:50 And We gave them of Our mercy, and We granted them Sidqin `Aliyyan on the tongues.**

## Allah gave Ibrahim Ishaq and Yaqub

Allah, the Exalted, says;

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ...

So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.

Allah, the Exalted, says that when the Friend of Allah (Ibrahim) withdrew from his father and his people for the sake of Allah, Allah gave him in exchange those who were better than them. He gave him Ishaq (Isaac) and Yaqub (Jacob), meaning his son, Ishaq, and Ishaq's son, Yaqub. This is as Allah said in another **Ayah**,

وَيَعْقُوبَ نَافِلَةً

and Yaqub, a grandson. (21:72)

Also, Allah says,

وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

and after Ishaq, of Yaqub. (11:71)

There is no difference of opinion about Ishaq being the father of Yaqub. This is what is recorded in the Qur'an in Surah **Al-Baqarah**.

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ

Or were you witnesses when death approached Yaqub When he said unto his sons, "What will you worship after me!"

They said, "We shall worship your God the God of your fathers, Ibrahim, Ismail and Ishaq.'' (2:133)

Allah only mentioned Ishaq and Yaqub here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life.

This is why Allah says,

... وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

and each one of them We made a Prophet.

If Yaqub had not become a Prophet in the lifetime of Ibrahim, then Allah would not have limited the promise of Prophethood to him, but He would have mentioned his son Yusuf as well. For verily, Yusuf was also a Prophet, just as the Messenger of Allah said in a **Hadith** whose authenticity is agreed upon, when he was asked who was the best of people.

He said,

يُوسُفُ نَبِيُّ اللهِ ابْنُ يَعْقُوبَ نَبِيِّ اللهِ ابْنِ إِسْحَاقَ نَبِيِّ اللهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ الله

The Prophet of Allah, Yusuf, the son of the Prophet of Allah Yaqub, the son of the Prophet of

Allah Ishaq, the son of the Friend of Allah Ibrahim.

In another wording of this Hadith, he said,

إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفَ بْنَ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيم

Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yusuf, the son of Yaqub, the son of Ishaq, the son of Ibrahim.

Concerning Allah's statement,

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠)

And We gave them of Our mercy, and We granted **Sidqin `Aliyyan** on the tongues.

Ali bin Abi Talhah reported that Ibn Abbas said,

"**Sidqin `Aliyyan** means the good praise.''

As-Suddi and Malik bin Anas said the same thing.

Ibn Jarir said,

"Allah only said **`Aliyyan** (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allah's peace and blessing be upon them all.''

وَاذْكُرْ فِى الْكِتَـبِ مُوسَى

**19:51 And mention in the Book, Musa.**

إِنَّهُ كَانَ مُخْلِصاً وَكَانَ رَسُولاً نَّبِيّاً

**Verily, he was Mukhlasan and he was a Messenger, (and) a Prophet.**

وَنَـدَيْنَـهُ مِن جَانِبِ الطُّورِ الاٌّيْمَنِ وَقَرَّبْنَاهُ نَجِيّاً

**19:52 And We called him from the right side of the Mount (Tur), and made him draw near to Us for a talk with him.**

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَـرُونَ نَبِيّاً

**19:53 And We granted him his brother Harun, (also) a Prophet, out of Our mercy.**

## Mentioning Musa and Harun

After Allah had mentioned Ibrahim, the Friend of Allah, and commended him, he next mentioned **Al-Kalim** (the one spoken to by Allah directly).

Allah said,

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا ...

And mention in the Book, Musa. Verily, he was **Mukhlasan**,

Ath-Thawri reported from Abdul-Aziz bin Rafi`, from Abu Lubabah that he said,

"The Disciples (of `Isa) said, `O Spirit of Allah, inform us about the one who is **Mukhlis** (purely devoted) to Allah.'

He said, `That is one who does a deed solely for Allah and he does not like for the people to praise him.'''

Others recited the word as **Mukhlas**,

which means that he was chosen.

This is as Allah says,

إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ

Verily, I have chosen you above men. (7:144)

Concerning Allah's statement,

... وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

and he was a Messenger, (and) a Prophet.

Allah combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are;

- Nuh,
- Ibrahim,
- Musa,
- `Isa and
- Muhammad.

May the blessings of Allah be upon them and all of the Prophets.

Allah said,

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ ...

And We called him from the side of the **Tur**.

means Mount.

... الْأَيْمَنِ ...

right.

It was on the right side of Musa when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allah, the Exalted, spoke to him and called out to him.

... وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

and made him draw near to Us for a talk with him.

Allah summoned him to come near and He conversed **Ayah** with him.

Concerning His statement,

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا (٥٣)

And We granted him his brother Harun, (also) a Prophet, out of Our mercy.

This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well.''

This is as Allah says in another **Ayah**,

وَأَخِى هَـرُونُ هُوَ أَفْصَحُ مِنِّى لِسَاناً فَأَرْسِلْهِ مَعِىَ رِدْءاً يُصَدِّقُنِى إِنِّى أَخَافُ أَن يُكَذِّبُونِ

And my brother Harun he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me. (28:34)

Also, Allah said,

قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

(Allah said:) "You are granted your request, O Musa.'' (20:36)

He also said,

وَيَضِيقُ صَدْرِى وَلاَ يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَى هَـرُونَ

وَلَهُمْ عَلَىَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

So send for Harun. And they have a charge of crime against me, and I fear they will kill me. (26:13-14)

Because of this, some of the **Salaf** (predecessors) said,

"No one in this life pleaded on behalf of someone else more than Musa pleaded for his brother to be a Prophet.''

Allah, the Exalted said,

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

And We granted him his brother Harun, (also) a Prophet, out of Our mercy.

وَاذْكُرْ فِى الْكِتَـبِ إِسْمَـعِيلَ إِنَّهُ كَانَ صَـدِقَ الْوَعْدِ وَكَانَ رَسُولاً نَّبِيّاً

**19:54 And mention in the Book, Ismail. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.**

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوةِ وَالزَّكَـوةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيّاً

**19:55 And he would enjoin on his family and his people the Salah and the Zakah, and his Lord was pleased with him.**

## Mentioning Ismail

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ ...

And mention in the Book, Ismail. Verily, he was true to what he promised,

Here Allah has commended Ismail, the son of Ibrahim, the Friend of Allah. He (Ismail) is the father of all of the Arabs of the Hijaz because he was true to what he promised.

Ibn Jurayj said,

> "He did not make any promise to his Lord, except that he fulfilled it.''

He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due.

Some said, صَادِقَ الْوَعْدِ ((he was) true to what he promised),

> "This was said about him because he said to his father, سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (If Allah wills you will find me of the patient), (37:102). So he was truthful in that.''

Being true to one's promise is one of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics.

Allah, the Exalted, says,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ

كَبُرَ مَقْتاً عِندَ اللَّهِ أَن تَقُولُواْ مَا لاَ تَفْعَلُونَ

> O you who believe! Why do you say that which you do not do! Most hateful it is with Allah that you say that which you do not do. (61:2-3)

The Messenger of Allah said,

آيَةُ الْمُنَافِقِ ثَلَاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا ائْتُمِنَ خَانَ

> The sign of the hypocrite is three things.
>
> - When he speaks, he lies;
> - when he promises, he breaks his promise;
> - when he is entrusted with something, he is disloyal to his trust.

Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allah commended His servant and Messenger Ismail, for he was true to his promise.

Likewise, the Messenger of Allah was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-`As bin Ar-Rabi, the husband of his daughter Zaynab, by saying,

حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي

> He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.

When the Prophet died, the **Khalifah** (his successor), Abu Bakr As-Siddiq said,

> "Whoever received any promise from the Messenger of Allah or was owed any debt by him, then let him come to me and I will fulfill it on his behalf.''
>
> So Jabir bin Abdullah came and related that the Messenger of Allah said,
>
> لَوْ قَدْ جَاءَ مَالُ الْبَحْرَينِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا
>
> If the wealth of Bahrain comes (to me), then I would give you such and such and such.
>
> This meant that he would fill his hands with wealth.
>
> Therefore, when the wealth of Bahrain came (to them), Abu Bakr commanded Jabir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred Dirhams.
>
> Then, Abu Bakr gave him its double along with it. (i.e. one thousand extra Dirhams).

Concerning Allah's statement,

... وَكَانَ رَسُولًا نَّبِيًّا (٥٤)

and he was a Messenger, (and) a Prophet.

> In this is a proof of Ismail's favored status over his brother, Ishaq.
>
> Ishaq was only described as being a Prophet, but Ismail was described with both Prophethood and Messengership.

It is confirmed in **Sahih** Muslim that the Messenger of Allah said,

إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيل

> Verily, Allah chose Ismail from the sons of Ibrahim...
>
> Then, Imam Muslim mentions the rest of the **Hadith** in its entirety.
>
> However, this statement proves the correctness of what we have said.

Allah said,

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا (٥٥)

And he would enjoin on his family and his people the **Salah** and the **Zakah**, and his Lord was pleased with him.

> This is also a beautiful form of praise, a commendable quality, and and upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so.
>
> This is as Allah said to His Messenger,
>
> وَأْمُرْ أَهْلَكَ بِالصَّلَوةِ وَاصْطَبِرْ عَلَيْهَا
>
> > And enjoin the **Salah** on your family, and be patient with them. (20:132)

Also, Allah, the Exalted, said,

يأَيُّهَا الَّذِينَ ءَامَنُواْ قُواْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَـئِكَةٌ غِلاَظٌ شِدَادٌ لاَّ يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded. (66:6)

This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection.

It has been reported in a Hadith from Abu Hurayrah that the Messenger of Allah said,

رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ.

رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاء

May Allah have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face.

May Allah have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.

This **Hadith** was recorded by Abu Dawud and Ibn Majah.

وَاذْكُرْ فِى الْكِتَـبِ إِدْرِيسَ

**19:56 And mention in the Book, Idris.**

إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

**Verily, he was a man of truth, (and) a Prophet.**

وَرَفَعْنَاهُ مَكَاناً عَلِيّاً

**19:57 And We raised him to a high station.**

## Mentioning Idris

Allah tells:

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا (٥٦)

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا (٥٧)

And mention in the Book, Idris. Verily, he was a man of truth, (and) a Prophet.And We raised him to a high station.

Allah complimented Idris for being a truthful Prophet and He mentioned that he raised him to a high station.

It has previously been mentioned that in the **Sahih** it is recorded that the Messenger of Allah passed by Idris on the night of the **Isra** (Night Journey) and he (Idris) was in the fourth heaven.

Sufyan reported from Mansur that Mujahid said, **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** (And We raised him to a high station),

"This means the fourth heaven.''

Al-Hasan and others said concerning Allah's statement, **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** (And We raised him to a high station),

"This means Paradise.''

أُولَـئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّيْنَ مِن ذُرِّيَّةِ ءادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَآ

**19:58 Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel, and from among those whom We guided and chose.**

إِذَا تُتْلَى عَلَيْهِمْ ءايَـتُ الرَّحْمَـنِ خَرُّواْ سُجَّداً وَبُكِيّاً

**When the Ayat of the Most Gracious were recited unto them, they fell down prostrate and weeping.**

Allah says;

أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ...

Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel, and from among those whom We guided and chose.

Allah, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this **Surah**. Rather, it is referring to all of those who were Prophets. Allah merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

... الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ ...

they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam.

As-Suddi and Ibn Jarir both said,

- "That which is meant by the offspring of Adam is Idris,
- and what is meant by the offspring of those `whom We carried with Nuh' is Ibrahim,
- and what is meant by the offspring of Ibrahim is Ishaq, Yaqub and Ismail,
- and what is meant by the offspring of Ismail is Musa, Harun, Zakariyya, Yahya and `Isa bin Maryam.''

Ibn Jarir said,

> "And that is the distinction of their genealogies, even though Adam gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were on the ship with Nuh, and he that is Idris. For verily, he was the grandfather of Nuh.''

I say that this is the most apparent meaning, which concludes that Idris is amongst the pillars of Nuh's ancestral lineage. The view that this **Ayah** refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allah's statement in Surah **Al-An`am**,

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـهَآ إِبْرَهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَـتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحاً هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَـنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَـرُونَ وَكَذَلِكَ نَجْزِى الْمُحْسِنِينَ

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّـلِحِينَ

وَإِسْمَـعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطاً وَكُلاًّ فَضَّلْنَا عَلَى الْعَـلَمِينَ

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّـتِهِمْ وَإِخْوَنِهِمْ وَاجْتَبَيْنَـهُمْ وَهَدَيْنَـهُمْ إِلَى صِرَطٍ مُّسْتَقِيمٍ

And that was our proof which We gave Ibrahim against his people. We raise whom We will in

degrees. Certainly your Lord is All-Wise, All-Knowing.

And We bestowed upon him Ishaq and Yaqub, each of them We guided; and before him We guided Nuh, and among his progeny Dawud, Suleiman, Ayub, Yusuf, Musa and Harun. Thus do We reward the doers of good.

And Zakariyya, and Yahya, and `Isa and Ilyas, each one of them was of the righteous.

And Ismail and Al-Yasa` and Yunus and Lut and each one of them We preferred above the **`Alamin**.

And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the straight path. (6:83-87)

Until Allah's statement,

أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

They are those whom Allah had guided. So follow their guidance. (6: 90)

Allah, the Exalted, says,

مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ

Of some of them We have related to you their story. And of some We have not related to you their story. (40:78)

In **Sahih** Al-Bukhari it is reported from Mujahid that he asked Ibn Abbas,

"Is there a prostration in Surah **Sad**''

Ibn Abbas replied, "Yes.''

Then he recited,

أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

They are those whom Allah had guided. So follow their guidance. (6:90)

Ibn Abbas then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed.'' -- referring to Dawud.

Allah, the Exalted, said in this noble **Ayah**,

... إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَن خَرُّوا سُجَّدًا وَبُكِيًّا (٥٨)

When the **Ayah** of the Most Gracious were recited unto them, they fell down prostrate and weeping.

This means that when they heard the Words of Allah, mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with.

The word **Bukiyan** at the end of the **Ayah** means those who are crying, and it is the plural of **Baki**.

Due to this the scholars agree that it is legislated to prostrate upon reading this **Ayah**, in following them and adhering to their manner of worship.

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ الصَّلَـوٰةَ وَاتَّبَعُوا۟ الشَّهَوَٰتِ فَسَوْفَ يَلْقَوْنَ غَيّاً

**19:59 Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghaiy.**

إِلاَّ مَن تَابَ وَءَامَنَ وَعَمِلَ صَـلِحاً فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئاً

**19:60 Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.**

## They were succeeded by Wicked People and Good People

Allah says:

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (٥٩)

Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet **Ghaiy**.

After Allah mentioned the party of blessed ones -- the Prophets and those who followed them by maintaining the limits set by Allah and His commandments, fulfilling what Allah ordered and avoiding His prohibitions -- then He mentions, **فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ** (there has succeeded them a posterity).

This means later generations.

... أَضَاعُوا الصَّلَاةَ ...

who have lost **Salah**,

Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with **Ghaiy**, which means loss on the Day of Resurrection.

Al-Awza`i reported from Musa bin Sulayman, who reported from Al-Qasim bin Mukhaymirah that he said concerning Allah's statement, **فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ** (Then, there has succeeded them a posterity who have lost the **Salah**),

"This means that they will not keep up with the proper times of the prayer, because if it meant

complete abandonment of the prayer, this would be disbelief.''

It is also reported that it was said to Ibn Mas`ud,

"Allah often mentions the prayer in the Qur'an. He says,

الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ

Those who neglect their **Salah**. (107:5)

And He says,

عَلَى صَلاَتِهِمْ دَآئِمُونَ

Those who remain constant in their **Salah**. (70:23)

And He says,

عَلَى صَلاَتِهِمْ يُحَافِظُونَ

Who guard their **Salah**.'' (23:9)

Then, Ibn Mas`ud said,

"This means at its designated times.''

The people said, "We thought that this was referring to the abandonment of the prayer.''

He replied,

"That would be disbelief.''

Masruq said,

"No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times.''

Al-Awza`i reported from Ibrahim bin Zayd that Umar bin Abdul-`Aziz recited the **Ayah**,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا

Then, there has succeeded them a posterity who have lost the **Salah** and have followed lusts. So they will meet **Ghayy**.

Then, he said,

"Their loss was not their abandonment of the prayers, but it was by not offering them during their proper and prescribed times.''

Allah said,

... فَسَوْفَ يَلْقَوْنَ غَيًّا

So they will meet **Ghayy**.

Ali bin Abi Talhah reported from Ibn Abbas that he said,

"This means loss.''

Qatadah said,

"This means evil.''

Sufyan Ath-Thawri, Shu`bah and Muhammad bin Ishaq all reported from Abu Ishaq As-Sabi`i, who reported from Abu Ubaydah, who reported from Abdullah bin Mas`ud that he said, فَسَوْفَ يَلْقَوْنَ غَيًّا (So they will meet **Ghayy**),

"This is a valley in the Hellfire which is very deep and its food is filthy.''

Al-A`mash reported from Ziyad, who reported from Abu Iyad, who commented Allah's statement, فَسَوْفَ يَلْقَوْنَ غَيًّا (So they will meet **Ghayy**), He said,

"This is a valley in Hell made of puss and blood.''

Allah said,

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ...

Except those who repent and believe and work righteousness.

> This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allah will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise).''

For this reason Allah says,

... فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا (٦٠)

Such will enter Paradise and they will not be wronged in aught.

> This is because repentance wipes away that which was before it.

In another **Hadith**, the Prophet said,

> التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَاذَنْبَ لَه
>
> The one who repents from sin is like he who has no sin.
>
> Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allah's statement in Surah **Al-Furqan**,
>
> وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ
>
> And those who invoke not any other god along with Allah, nor kill such person as Allah has

forbidden, except for just cause...) until Allah's statement,

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

and Allah is Oft-Forgiving, Most Merciful. (25:68-70)

جَنَّـتِ عَدْنٍ الَّتِى وَعَدَ الرَّحْمَـنُ عِبَادَهُ بِالْغَيْبِ

**19:61 (They will enter) `Adn Gardens which the Most Gracious has promised to His servants in the unseen.**

إِنَّهُ كَانَ وَعْدُهُ مَأْتِيّاً

**Verily, His promise must come to pass.**

لاَّ يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلَـماً وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيّاً

**19:62 They shall not hear therein any Laghw, but only Salam. And they will have therein their sustenance, morning and afternoon.**

تِلْكَ الْجَنَّةُ الَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيّاً

**19:63 Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.**

## The Description of the Gardens of the Truthful and Those Who repent

Allah, the Exalted, says;

جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ...

They will enter **`Adn** Gardens which the Most Gracious has promised to His servants in the unseen.

Allah, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of **`Adn**, meaning, eternity.

These are Gardens that the Most Beneficent promises His servants in the unseen.

This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith.

Concerning Allah's statement,

... إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا (٦١)

Verily, His promise must come to pass.

This affirms the fact that this will occur, and that it is a settled matter. Allah does not break His promise, nor does He change it.

This is similar to His statement,

كَانَ وَعْدُهُ مَفْعُولاً

His promise is certainly to be accomplished. (73:18)

This means that His promise will be and there is no avoiding it.

Allah's statement here, **مَأْتِيًّا** (must come to pass),

This means that it will come to His servants who are striving towards it and they will reach it.

There are those commentators who said, **مَأْتِيًّا** (must come to pass),

"This means it is coming, because everything that comes to you, you also come to it.

This is as the Arabs say, `Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old).''

Concerning Allah's statement,

لَّا يَسْمَعُونَ فِيهَا لَغْوًا ...

They shall not hear therein any **Laghw**.

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life.

He said,

... إِلَّا سَلَامًا ...

...but only **Salam**.

This is an indifferent exception, similar to Allah's statement,

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً

إِلاَّ قِيلاً سَلَـماً سَلَـماً

No **Laghw** will they hear therein, nor any sinful speech. But only the saying of: **Salam**! **Salam**! (56:25-26)

Concerning His statement,

... وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (٦٢)

And they will have therein their sustenance, morning and afternoon.

This means, in what is similar to mornings and evenings. This does not mean that there is a

night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination.

This is as Imam Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allah said,

أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا،وَلَا يَتَمَخَّطُونَ فِيهَا. وَلَايَتَغَوَّطُونَ، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا

The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloes wood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allah in the morning and evening.

Al-Bukhari and Muslim both recorded this narration in the Two **Sahihs**.

Imam Ahmad also recorded that Ibn Abbas said that the Messenger of Allah said,

الشُّهَدَاءُ عَلَى بَارِقِ نَهَرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا

The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.

Ahmad is the only one who collected this narration.

Ad-Dahhak reported that Ibn Abbas said, وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (And they will have therein their sustenance, morning and afternoon),

"This means the amount of time equal to night and day.''

Allah said,

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا (٦٣)

Such is the Paradise which We shall give as an inheritance to those of Our servants who had **Taqwa**.

This means, `This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.'

They are those who obey Allah in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses.

This is as Allah says at the beginning of Surah **Al-Mu'minun**,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

الَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـشِعُونَ

Successful indeed are the believers. Those who are humble in their Salah. (23:1-2) Until His saying,

أُوْلَـئِكَ هُمُ الْوَرِثُونَ

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَـلِدُونَ

These are indeed the inheritors. Who shall inherit the Firdaws. In it they shall dwell forever. (23:10-11)

وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ

**19:64 And we descend not except by the command of your Lord.**

لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذلِكَ وَمَا كَانَ رَبُّكَ نَسِيّاً

**To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.**

رَّبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ

**19:65 Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship.**

هَلْ تَعْلَمُ لَهُ سَمِيّاً

**Do you know of any who is similar to Him!**

## The Angels do not descend, except by Allah's Command

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said to Jibril,

مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا ؟

What prevents you from visiting us more than you do?

Then this **Ayah** was revealed,

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ...

And we descend not except by the command of your Lord.

Al-Bukhari was alone in recording it and he related it with the **Tafsir** of this **Ayah**.

Al-Awfi reported from Ibn Abbas that he said,

> "Jibril was kept from visiting the Messenger of Allah, so he was disturbed and grieved because of this.
>
> Then, Jibril came to him and said, `O Muhammad, وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ (And we descend not except by the command of your Lord).''

Allah said,

... لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا ...

To Him belongs what is before us and what is behind us,

> It has been said that the meaning of "what is before us'' refers to that which is in this life and "what is behind us'' refers to the Hereafter.

... وَمَا بَيْنَ ذَلِكَ ...

and what is between those two;

> This means what is between two blows of the **Sur**.
>
> This is the opinion of Abu Al-Aliyah, Ikrimah and Mujahid.
>
> This was also stated by Sa`id bin Jubayr and Qatadah in one narration from them.
>
> As-Suddi and Ar-Rabi` bin Anas held this opinion as well.

It has also been said, **مَا بَيْنَ أَيْدِينَا** (what is before us),

> means the future matters of the Hereafter.

**وَمَا خَلْفَنَا** (what is behind us),

> means what has taken place in this life,

... وَمَا بَيْنَ ذَلِكَ ...

what is between those two;

> means what happens between this life and the Hereafter.
>
> A statement like this explanation has been reported from Ibn Abbas, Sa`id bin Jubayr, Ad-Dahhak, Qatadah, Ibn Jurayj and Ath-Thawri.
>
> Ibn Jarir also preferred this latter interpretation.
>
> And Allah knows best.

Concerning Allah's statement,

... وَمَا كَانَ رَبُّكَ نَسِيًّا (٦٤)

and your Lord is never forgetful.

Mujahid said,

> "This means that your Lord has not forgotten you.''

Allah said,

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

Lord of the heavens and the earth, and all that is between them,

> He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

... فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا (٦٥)

so worship Him and abide patiently in his worship. Do you know of any who is similar to Him!

Ali bin Abi Talhah related that Ibn Abbas said that this means,

> "Do you know any comparison or something similar to the Lord!''

Mujahid, Sa`id bin Jubayr, Qatadah, Ibn Jurayj and others all said the same.

Ikrimah related that Ibn Abbas said,

"There is no one named **Ar-Rahman** (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name.''

وَيَقُولُ الإِنْسَـنُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيّاً

**19:66 And man says: "When I am dead, shall I then be raised up alive!''**

أَوَلاَ يَذْكُرُ إلإِنْسَـنُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئاً

**19:67 Does not man remember that We created him before, while he was nothing!**

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَـطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيّاً

**19:68 So by your Lord, surely We shall gather them together, and (also) the Shayatin, then We shall bring them round Hell, Jithyya.**

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَـنِ عِتِيّاً

**19:69 Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.**

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيّاً

**19:70 Then, verily, We know best those who are most worthy of being burnt therein.**

## Man's Amazement about Life after Death and the Refutation against this Amazement

Allah, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched.

As Allah says,

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ

> And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation!'' (13:5)
>
> Allah also says,
>
> أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ
>
> وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ
>
> قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
>
> Does not man see that We have created him from **Nutfah**. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust!''
>
> Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'' (36:77-79)

And Allah says here in this **Surah**,

وَيَقُولُ الْإِنسَانُ أَئِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (٦٦)

أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا (٦٧)

> And man says: "When I am dead, shall I then be raised up alive!''
>
> Does not man remember that We created him before, while he was nothing!

Allah uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something.

Similarly Allah says;

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

In the **Sahih** it is recorded that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالَى:

كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُكَذِّبَنِي، وَآذَانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُؤْذِيَنِي،

أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي،

وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ،

وَأَمَّا أَذَاهُ إِيَّايَ فَقَوْلُهُ إِنَّ لِي وَلَدًا

وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَد

Allah, the Exalted said,

"The son of Adam denies Me and he has no right to deny Me. The son of Adam harms Me and he has no right to harm Me.

His denial of Me is his statement that I will never repeat His creation like I created him the first time.

Yet, the second creation is not more difficult upon Me than the first.

His harming Me is his statement that I have a son.

Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him.''

Concerning Allah's statement,

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ...

So by your Lord, surely We shall gather them together, and the **Shayatin**,

The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allah and their devils as well.

... ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (٦٨)

then We shall bring them round Hell, **Jithiyya**.

Al-Awfi related that Ibn Abbas said,

"This means sitting and it is similar to His statement,

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً

And you will see each nation **Jathiyah**.'' (45:28)

As-Suddi commented on the word **Jithiyya**,

"It means standing.''

It has been reported from Murrah that Ibn Mas`ud said the same.

Concerning Allah's statement,

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ ...

Then indeed We shall drag out from every sect,

This means from every nation.

This is what Mujahid said.

... أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (٦٩)

all those who were worst in obstinate rebellion against the Most Gracious.

Ath-Thawri reported from Ali bin Al-Aqmar, from Abu Al-Ahwas, from Ibn Mas`ud that he said,

> "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allah will begin with the greatest of them in crime and continue in succession.
>
> That is Allah's statement,
>
> ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا
>
> Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.
>
> This is similar to Allah's statement,
>
>> حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ
>>
>> Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire.'' Until His saying, بِمَا كُنْتُمْ تَكْسِبُونَ (For what you used to earn). (7:38-39)
>
> The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn.''

Concerning Allah's statement,

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيًّا (٧٠)

Then, verily, We know best those who are most worthy of being burnt therein.

Then, at this point Allah attaches one piece of information to another.

The meaning here is that Allah best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled.

This is as He says in the **Ayah** that was previously mentioned,

قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

He will say: "For each one there is double (torment), but you know not.'' (7:38)

وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْماً مَّقْضِيّاً

**19:71 There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.**

ثُمَّ نُنَجِّى الَّذِينَ اتَّقَواْ وَّنَذَرُ الظَّـلِمِينَ فِيهَا جِثِيّاً

**19:72 Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithiyya.**

## Everyone will be brought to Hell, then the Righteous will be saved

Ibn Jarir reported from Abdullah that he said concerning Allah's statement,

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ...

There is not one of you but will pass over it.

"The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like

> the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, `O Allah save them, save them.'''

This narration has supporting narrations similar to it from the Prophet in the Two **Sahihs** and other collections as well. These narrations have been related by Anas, Abu Sa`id, Abu Hurayrah, Jabir and other Companions, may Allah be pleased with them all.

Ahmad also recorded that Umm Mubashshar, the wife of Zayd bin Harithah, said,

> "The Messenger of Allah was in the house of Hafsah when he said,
>
> لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّة
>
> No one who was present at the battles of **Badr** and **Hudaybiyyah** (of the Muslims) will enter into the Hellfire.
>
> Then, Hafsah said, "Doesn't Allah say, **وَإِن مِّنكُمْ إِلَّا وَارِدُهَا** (There is not one of you but will pass over it (Hell);),
>
> The Messenger of Allah replied by reciting, **ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا** (Then We shall save those who had **Taqwa**).

In the Two **Sahihs** there is a **Hadith** reported from Az-Zuhri, from Sa`id from Abu Hurayrah that the Messenger of Allah said,

> لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَم
>
> No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement, وَإِن مِّنكُمْ إِلَّا وَارِدُهَا (There is not one of you but will pass over it (Hell);),

> "The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire.''

As-Suddi reported from Murrah, from Ibn Mas`ud, that he said concerning Allah's statement,

... كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا (٧١)

this is with your Lord; a **Hatman** decree.

> "An oath that must be fulfilled.''

Mujahid said,

> "**Hatman** means preordainment.''
>
> Ibn Jurayj said the same.

Concerning Allah's statement,

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا ...

Then We shall save those who had **Taqwa**.

When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allah will save the believers and the righteous people from it because of their deeds.

Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life.

Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts.

The first to come out will be he who has the weight of a Dinar of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom.

Then, Allah will take out of the Fire whoever said "**La ilaha illallah**,'' even one day of his entire life, even if he never performed any good deed.

After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever.

This has been reported in many authentic Hadiths from the Messenger of Allah.

This is why Allah says,

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢)

> Then We shall save those who had **Taqwa**. And We shall leave the wrongdoers in it, **Jithyya**.

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بِيِّنَـتٍ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً

**19:73 And when Our clear Ayat are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest Nadiyyan!''**

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثاً وَرِءْياً

**19:74 And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance!**

## The Disbelievers boast over Their good Fortune in the World

Allah says,

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ ...

And when Our clear **Ayat** are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the,

Allah, the Exalted, informs that when the clear, evident **Ayat** of Allah are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

... خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا (٧٣)

best dwellings and the finest **Nadiyyan**.

This means the best houses, with the loftiest levels and the finest **Nadiyyan**, which are meeting rooms for men to gather and discuss matters.

Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living!''

These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses.

This is as Allah says about them,

وَقَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْ كَانَ خَيْراً مَّا سَبَقُونَآ إِلَيْهِ

And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us thereto!'' (46:11)

Nuh's people said,

أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الأَرْذَلُونَ

"Shall we believe in you, when the weakest (of the people) follow you!'' (26:111)

And Allah says,

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولواْ أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored among us!'' Does not Allah know best those who are grateful! (6:53)

This is why Allah refuted their doubts:

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ ...

And how many a generations have We destroyed before them!

This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief.''

... هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا (٧٤)

who were better in wealth, goods and outward appearance.

This means that they were better than these present people in wealth, possessions, looks and appearance.

Al-A`mash reported from Abu Zibyan, who reported from Ibn Abbas that he said concerning the **Ayah**, خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا (best dwellings and finest **Nadiyyan**),

- "Position (**Maqam**) means home,
- **Nadi** means place of gathering,
- wealth refers to material possessions and
- outward appearance is how they look physically.''

Al-Awfi said that Ibn Abbas said,

- "Position (**Maqam**) means dwelling,
- **Nadi** means place of gathering and the blessing and happiness that they were living in.

This is as Allah says about the people of Fir`awn when He destroyed them and related the story of their situation in the Qur'an,

كَمْ تَرَكُوا۟ مِن جَنَّـٰتٍ وَعُيُونٍ

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

How many gardens and springs that they (Fir`awn's people) left behind, and green crops and honored places (**Maqam**). (44:25-26)

Therefore,

- position (**Maqam**) refers to their dwellings and splendid bounties, and
- **Nadi** is the places of gathering and meeting where they used to congregate.

Allah said while relating the story to His Messenger of what happened with the people of Lut,

وَتَأْتُونَ فِى نَادِيكُمُ الْمُنْكَرَ

And practice **Al-Munkar** (evil deeds) in your meeting places (**Nadiyakum**). (29:29)

The Arabs call a place of gathering a **Nadi**.''

قُلْ مَن كَانَ فِى الضَّلَـلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـنُ مَدّاً حَتَّى إِذَا رَأَوْاْ مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَاناً وَأَضْعَفُ جُنداً

**19:75 Say: whoever is in error, the Most Gracious will extend (circumstances) for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.**

## The Rebellious Person is given Respite but He is not forgotten

Allah, the Exalted, says,

قُلْ ...

Say:

This means, "O Muhammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood.''

... مَن كَانَ فِي الضَّلَالَةِ ...

whoever is in error,

This means, `be they from us or from you.'

... فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ...

the Most Gracious will extend (circumstances) for him.

This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

... حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ ...

until, when they see that which they were promised, either the torment, (that will strike him),

... وَإِمَّا السَّاعَةَ ...

or the Hour, (that will come suddenly),

... فَسَيَعْلَمُونَ ...

they will come to know, (at that time),

... مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا (٧٥)

who is worst in position, and who is weaker in forces.

This is in refutation of their argument about their nice dwellings and splendid places of gathering.

This is a challenge against the idolators who claim that they were following guidance in what they were doing.

This is similar to the challenge that Allah mentions about the Jews when He says,

يأَيُّهَا الَّذِينَ هَادُواْ إِن زَعمتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

> O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful. (62:6)

> Meaning, `Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in Surah **Al-Baqarah**, and to Allah is the praise.

Likewise, Allah mentioned the challenge that was given to the Christians in Surah **Al Imran**, when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that `Isa was the son of Allah. Therefore, Allah mentioned His arguments and proofs against the worship of `Isa, and that he was merely a creature like Adam.

After this, Allah said,

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَـذِبِينَ

> Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and

your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie.'' (3:61)

However, they (the Christians) also retreated from this challenge.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوا هُدًى وَالْبَـقِيَـتُ الصَّـلِحَـتُ خَيْرٌ عِندَ رَبِّكَ ثَوَاباً وَخَيْرٌ مَّرَدّاً

**19:76 And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.**

## Increasing Guidance of Those Who are guided

Allah says:

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ...

And Allah increases in guidance those who walk aright.

After Allah mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided.

Similarly He says,

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً

And whenever there comes down a **Surah**, some of them say: "Which of you has had his faith increased by it!'' (9:124)

And the following **Ayah** also shows this.

Concerning Allah's statement,

... وَالْبَاقِيَاتُ الصَّالِحَاتُ ...

And the righteous good deeds that last,

Its explanation has already preceded in Surah **Al-Kahf**, along with a lengthy discussion concerning it and the related **Hadiths**.

... خَيْرٌ عِندَ رَبِّكَ ثَوَابًا ...

(they) are better with your Lord for reward.

meaning the recompense and reward.

... وَخَيْرٌ مَّرَدًّا (٧٦)

and better for resort.

meaning in the final outcome, the result for its doer.

أَفَرَأَيْتَ الَّذِى كَفَرَ بِـَايَـتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً

**19:77 Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children (if I live again)."**

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَـنِ عَهْداً

**19:78 Has he known the Unseen or has he taken a covenant from the Most Gracious!**

كَلاَّ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّاً

**19:79 Nay, We shall record what he says, and We shall increase his torment;**

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْداً

**19:80 And We shall inherit from him all that he speaks of, and he shall come to Us alone.**

## Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imam Ahmad reported from Khabbab bin Al-Aratt that he said,

> "I was a blacksmith and `As bin Wa'il owed me a debt. So I went to him to collect my debt from him. He said to me, `No, by Allah, I will not pay my debt to you until you disbelieve in Muhammad.'
>
> I replied to him, `No, by Allah, I will not disbelieve in Muhammad until you die and are resurrected again.'
>
> He then said to me, `Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.'
>
> Then, Allah revealed these Ayat,
>
> أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا (٧٧)
>
> Have you seen him who disbelieved in Our **Ayat** and said: "I shall certainly be given wealth and children.'' until, وَيَأْتِينَا فَرْدًا (and he shall come to Us alone. Ayah 80).
>
> This was also recorded by the two compilers of the **Sahihs** and other collections as well.
>
> In the wording of Al-Bukhari it states that Khabbab said,
>
> > "I used to be a blacksmith in Makkah and I made a sword for `As bin Wa'il. So I went to him to collect my pay from him...''
> >
> > then he mentioned the rest of the **Hadith** and he said, أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (or has he taken a covenant from the Most Gracious),
> >
> > > "This means an agreement. ''
>
> Concerning Allah's statement,
>
> ... لَأُوتَيَنَّ مَالًا وَوَلَدًا (٧٧)
>
> I shall certainly be given wealth and children.

Meaning, on the Day of Resurrection.

In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it!''

أَطَّلَعَ الْغَيْبَ ...

Has he known the Unseen,

This is a rejection of the person who says,

... أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (٧٨)

or has he taken a covenant from the Most Gracious!

Or has he received a promise from Allah that he will be given these things It has already been stated that in **Sahih** Al-Bukhari it is mentioned that covenant means an agreement.

Concerning Allah's statement,

كَلَّا ...

Nay,

This is a participle that opposes what came before it and gives emphasis to what follows it.

... سَنَكْتُبُ مَا يَقُولُ ...

We shall record what he says,

what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allah the Most Great.

... وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا (٧٩)

We shall increase his torment.

This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allah in this life.

وَنَرِثُهُ مَا يَقُولُ ...

And We shall inherit from him all that he speaks of, (His wealth and children).

It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life.''

To the contrary, in the Hereafter that which he had in this life will be taken from him.

This is why Allah says,

... وَيَأْتِينَا فَرْدًا (٨٠)

And he shall come to Us alone.

without wealth or children.

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

**19:81 And they have taken gods besides Allah, that they might give them honor, power and glory.**

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

**19:82 Nay, but they will deny their worship of them, and will become their adversaries.**

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيَـطِينَ عَلَى الْكَـفِرِينَ تَؤُزُّهُمْ أَزّاً

**19:83 See you not that We have sent the Shayatin against the disbelievers to push them to do evil.**

فَلاَ تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدّاً

**19:84 So make no haste against them; We only count out to them a (limited) number.**

## The Idols of the Polytheists will deny Their Worship

Allah says:

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا (٨١)

And they have taken gods besides Allah, that they might give them honor, power and glory.

Allah, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allah, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious.

Then, Allah mentions that the matter is not as they claim, and it will not be as they hope.

He says,

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ ...

Nay, but they will deny their worship of them, (on the Day of Judgement).

... وَيَكُونُونَ عَلَيْهِمْ ضِدًّا (٨٢)

and will become their adversaries.

This means that they will be foes in a state other than what they think about these gods.

This is similar to Allah's statement,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are

gathered, they will become their enemies and will deny their worshipping. (46:5-6)

As-Suddi said, كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ (Nay, but they will deny their worship of them),

"This means their worshipping of the idols. ''

Allah said,

... وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

and will become their adversaries,

contrary to what they hoped for from these gods.

As-Suddi said,

"They will be in severe opposition and argument.''

Ad-Dahhak said,

"This means enemies.''

## The Power of the Devils over the Disbelievers

Concerning Allah's statement,

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (٨٣)

See you not that We have sent the **Shayatin** against the disbelievers to push them to do evil.

Ali bin Abi Talhah said that Ibn Abbas said,

"They will lead them astray with temptation.''

Al-Awfi said that Ibn Abbas said,

"They will incite them against Muhammad and his Companions.''

Qatadah said,

"They will harass them and disturb them until they disobey Allah.''

Abdur-Rahman bin Zayd said,

"This is similar to Allah's statement,

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ

And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a **Shaytan** to be a companion for him.'' (43:36)

Concerning Allah's statement,

فَلَا تَعْجَلْ عَلَيْهِمْ ...

So make no haste against them; We only count out to them a (limited) number.

This means, "Do not be hasty with the punishment that is going to befall them, O Muhammad.''

... إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

We only count out to them a number.

This means, "We are only delaying them for a fixed appointment whose time is numbered. They are destined for that and there is no escaping the torment of Allah and His exemplary punishment.''

Allah says,

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ

And consider not that Allah is unaware of that which the wrongdoers do. (14:42)

And He says,

فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً

So give a respite to the disbelievers; deal gently with them for a while. (86:17)

And Allah says,

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوا إِثْمَاً

We postpone the punishment only so that they may increase in sinfulness. (3:178)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Say: "Enjoy! But certainly, your destination is the (Hell) Fire.'' (14:30)

As-Suddi said, إِنَّمَا نَعُدُّ لَهُمْ عَدًّا (We only count out to them a (limited) number),

means years, months, days and hours.''

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَـنِ وَفْداً

**19:85 The Day We shall gather those with Taqwa unto the Most Gracious (Allah), like a delegation.**

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً

**19:86 And We shall drive the criminals to Hell, in a thirsty state.**

لاَّ يَمْلِكُونَ الشَّفَـعَةَ إِلاَّ مَنِ اتَّخَذَ عِندَ الرَّحْمَـنِ عَهْداً

**19:87 None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah).**

## The Condition of the Righteous and the Criminals on the Day of Resurrection

Allah informs:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥)

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (٨٦)

The Day We shall gather those with **Taqwa** unto the Most Gracious (Allah), like a delegation. And We shall drive the criminals to Hell, in a thirsty state.

Allah, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited.

Allah explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him.

A **Wafd** (delegation) is a group that arrives while riding and from it comes the word **Wufud** (arriving).

They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure.

In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire.

Allah says, وِرْدًا (In a thirsty state),

This means parched and thirsting for drink.

This was stated by `Ata', Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and many others.

Here it will be said,

أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً

> Which of the two groups is best in **Maqam** (position) and the finest **Nadiyyan** (meeting place). (19:73)

Ibn Abi Hatim reported from Amr bin Qays Al-Mula'i, who reported from Ibn Marzuq that he said, يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (The Day We shall gather those with **Taqwa** unto the Most Gracious, like a delegation),

> "When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, `Who are you?'
>
> The being will reply, `You do not know me!'
>
> The believer will say, `No, but Allah has made you sweet smelling with a handsome face.'
>
> The being will say, `I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now!'
>
> So the believer will therefore mount the creature.
>
> This is the meaning of Allah's statement,
>
> يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا
>
> > The Day We shall gather those with **Taqwa** unto the Most Gracious, like a delegation.''

Ali bin Abi Talhah reported that Ibn `Abbas said, يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (The Day We shall gather those with **Taqwa** unto the Most Gracious, like a delegation).

> "Riding.''

His saying,

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (٨٦)

And We shall drive the criminals to Hell, in a thirsty state.

This means parched and thirsty.

لَا يَمْلِكُونَ الشَّفَاعَةَ ...

None shall have the power of intercession,

There will be no one who can intercede for them like the believers who intercede for each other.

Allah says about them,

فَمَا لَنَا مِن شَـفِعِينَ

وَلاَ صَدِيقٍ حَمِيمٍ

Now we have no intercessors, nor a close friend. (26:100-101)

Allah said,

... إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

but such a one as has received permission (or promise) from the Most Gracious.

This is a separate exclusion, which means, "But those who have taken a covenant with the Most Beneficent.''

This covenant is the testimony that none has the right to be worshipped but Allah, and upholding of its rights and implications.

Ali bin Abi Talhah reported that Ibn Abbas said, إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (but such a one as has received permission (or promise) from the Most Gracious).

"The promise is the testimony that none has the right to be worshipped but Allah, that the person accepts that all power and strength belong to Allah and he only places his hope with Allah alone.''

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا

**19:88 And they say: "The Most Gracious (Allah) has begotten a son.''**

لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا

**19:89 Indeed you have brought forth (said) a thing Idda.**

تَكَادُ ٱلسَّمَـٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا

**19:90 Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.**

أَن دَعَوْا۟ لِلرَّحْمَـٰنِ وَلَدًا

**19:91 That they ascribe a son to the Most Gracious.**

وَمَا يَنۢبَغِى لِلرَّحْمَـٰنِ أَن يَتَّخِذَ وَلَدًا

**19:92 But it is not suitable for the Most Gracious that He should beget a son.**

إِن كُلُّ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَـٰنِ عَبْدًا

**19:93 There is none in the heavens and the earth but comes unto the Most Gracious as a slave.**

لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا

**19:94 Verily, He knows each one of them, and has counted them a full counting.**

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

**19:95 And everyone of them will come to Him alone on the Day of Resurrection.**

## The Stern Rejection of attributing a Son to Allah

After Allah affirms in this noble Surah that `Isa was a worshipper and servant of Allah and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description.

Allah says,

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (٨٨)

لَقَدْ جِئْتُمْ ....

And they say: "The Most Gracious has begotten a son.''

Indeed you have brought forth,

This means, "In this statement of yours.''

.. شَيْئًا إِدًّا (٨٩)

a thing **Idda**.

Ibn Abbas, Mujahid, Qatadah and Malik all said,

"Terrible.''

It has been said that it is pronounced **Iddan**, **Addan**, and **Addan** with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first.

Allah said;

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (٩٠)

أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا (٩١)

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains **Hadda**, that they ascribe a son to the Most Gracious.

> that is, out of their high esteem for Allah, when they hear this statement of wickedness coming from the Children of Adam. The reason for this is that these are creatures of Allah and they are established upon His **Tawhid** and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of.

Ibn Jarir reported that Ibn Abbas said concerning Allah's statement,

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains **Hadda**, that they ascribe a son to the Most Gracious.

> "Verily, the heavens, the earth, the mountains and all creatures -- except for humans and Jinns -- are frightened by the associating of partners with Allah. Creation will almost cease existing before the association of partners with Allah, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allah, we hope that Allah would forgive the sins of those who believed in His absolute Oneness by worshipping Him alone.

The Messenger of Allah said,

> لَقِّنُوا مَوْتَاكُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَهَا عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ
>
> Encourage your dying people to testify to **La ilaha illallah**, for whoever says it at the time of

their death, they will definitely enter into Paradise.

The people said, "O Messenger of Allah, what about he who says it while in good health?''

He replied,

تِلْكَ أَوْجَبُ وَأَوْجَب

This will necessitate his entrance into Paradise even more.

Then he said,

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِيءَ بِالسَّموَاتِ وَالْأَرَضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ، فَوُضِعْنَ فِي كِفَّةِ الْمِيزَانِ،وَوُضِعَتْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِن

I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of **La ilaha illallah** was placed on the other side of the scale, the testimony would outweigh all of it.

This was recorded by Ibn Jarir and it is supported by the **Hadith** related to the story of the card. And Allah knows best.

Ad-Dahhak said, تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ (Whereby the heavens are almost torn),

"This means to be split apart into pieces due to the fear of the magnificence of Allah.''

Abdur-Rahman bin Zayd bin Aslam said, وَتَنشَقُّ الْأَرْضُ (and the earth is split asunder),

"This is due to its anger on behalf of Allah, the Mighty and Sublime.''

Concerning Allah's statement,

وَتَخِرُّ الْجِبَالُ هَدًّا

and the mountains **Hadda**.

Ibn Abbas said,

"This means to be torn down.''

Sa`id bin Jubayr said,

"**Haddan** means some of it is broken by other parts of it in succession.''

Imam Ahmad reported from Abu Musa that he said that the Messenger of Allah said,

لَا أَحَدَ أَصْبَرُ عَلَى أَذىً سَمِعَهُ مِنَ اللهِ إِنَّهُ يُشْرَكُ بِهِ وَيُجْعَلُ لَهُ وَلَدٌ، وَهُوَ يُعَافِيهِمْ وَيَدْفَعُ عَنْهُمْ وَيَرْزُقُهُم

There is no one more patient than Allah concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them.

This narration is also recorded in the Two **Sahihs**.

In one wording of it he said,

إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

...that they attribute a son to Him, while He is the One Who sustains them and gives them good health.

Allah said;

وَمَا يَنبَغِي لِلرَّحْمَنِ أَن يَتَّخِذَ وَلَدًا (٩٢)

But it is not suitable for the Most Gracious that He should beget a son.

Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness.

There is no coequal for Him in His creation, because all creatures are His slaves.

This is why He says,

إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣)

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (٩٤)

There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.

He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (٩٥)

And everyone of them will come to Him alone on the Day of Resurrection.

This means that there will be no helper for him and no one to save him, except Allah alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَـنُ وُدّاً

**19:96 Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.**

فَإِنَّمَا يَسَّرْنَـهُ بِلَسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُّدّاً

**19:97 So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwa, and warn with it the people that are Ludda.**

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً

**19:98 And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them!**

## Allah places Love of the Righteous People in the Hearts

Allah said;

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩٦)

Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.

Allah, the Exalted, informs about His believing servants, who work righteous deeds -- deeds that He is pleased with because they are in accordance with the legislation of Muhammad -- that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it.

This has been reported in authentic **Hadiths** of the Messenger of Allah in various different ways.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: يَا جِبْرِيلُ، إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيُحِبُّهُ جِبْرِيلُ،

قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ،

قَالَ: فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ،

وَإِنَّ اللهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: يَا جِبْرِيلُ إِنِّي أُبْغِضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيُبْغِضُهُ جِبْرِيلُ،

ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْض

Verily, whenever Allah loves a servant of His, He calls Jibril and says, "O Jibril, verily I love so-and-so, so love him.'' Thus, Jibril will love him.

Then, he (Jibril) will call out to the dwellers of the heavens, "Verily, Allah loves so-and-so, so you too must love him.''

Then the dwellers of the heavens love him and he will be given acceptance in the earth.

Whenever Allah hates a servant of His, He calls Jibril and says, "O Jibril, verily I hate so-and-so, so hate him.'' Thus, Jibril will hate him.

Then, he (Jibril) will call out amongst the dwellers of the heavens, "Verily, Allah hates so-and-so, so you too must hate him.''

Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.

Al-Bukhari and Muslim reported narrations similar to this.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

إِذَا أَحَبَّ اللهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ،

فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنْزِلُ لَهُ الْمَحَبَّةَ فِي أَهْلِ الْأَرْضِ،

فَذَلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Whenever Allah loves a servant of His, He calls Jibril (saying), "Verily, I love so-and-so, so love him.''

Then, Jibril calls out into the heavens and love for him descends among the people of the earth.

That is the meaning of the statement of Allah, the Mighty and Sublime:

> Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "**Hasan Sahih**.''

## The Qur'an descended to give Glad Tidings and to warn

Allah said;

فَإِنَّمَا يَسَّرْنَاهُ ...

So, We have made this easy, (meaning the Qur'an).

... بِلِسَانِكَ ...

in your own tongue,

This is an address to Prophet Muhammad and it means that the Qur'an is in the pure, complete and eloquent Arabic language.

... لِتُبَشِّرَ بِهِ الْمُتَّقِينَ ...

that you may give glad tidings to those who have **Taqwa**,

those who respond to Allah and believe in His Messenger,

... وَتُنذِرَ بِهِ قَوْمًا لُّدًّا (٩٧)

and warn with it the people who are **Ludda**.

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ ...

And how many a generation before them have We destroyed!

> means from the nations that disbelieved in the signs of Allah and rejected His Messengers.

... هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا (٩٨)

Can you find a single one of them or hear even a whisper of them!

> Meaning, `have you seen any of them or even heard a whisper from them.'

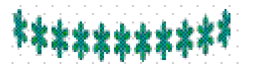
Ibn Abbas, Abu Al-Aliyah, Ikrimah, Al-Hasan Al-Basri, Sa`id bin Jubayr, Ad-Dahhak and Ibn Zayd all said,

> "This means any sound.''

Al-Hasan and Qatadah both said that this means,

> "Do you see with your eye, or hear any sound!''

This is the end of the Tafsir of Surah **Maryam**. All praises and thanks are due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

طه

**20:1 Ta Ha.**

مَآ أَنزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى

**20:2 We have not sent down the Qur'an unto you to cause you distress,**

إِلاَّ تَذْكِرَةً لِّمَن يَخْشَى

**20:3 But only as a Reminder to those who fear (Allah).**

تَنزِيلاً مِّمَّنْ خَلَقَ الاٌّرْضَ وَالسَّمَـوَتِ الْعُلَى

**20:4 A revelation from Him Who created the earth and high heavens.**

الرَّحْمَـنُ عَلَى الْعَرْشِ اسْتَوَى

**20:5 The Most Gracious Istawa the Throne.**

لَهُ مَا فِي السَّمَـوَتِ وَمَا فِي الاٌّرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

**20:6 To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.**

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

**20:7 And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.**

اللَّهُ لا إِلَـهَ إِلاَّ هُوَ لَهُ الاٌّسْمَآءُ الْحُسْنَى

**20:8 Allah! There is no God but Him! To Him belong the Best Names.**

## The Qur'an is a Reminder and a Revelation from Allah

Allah says,

طه (١)

**Ta Ha.**

We have already discussed the separated letters at the beginning of Surah **Al-Baqarah**, so there is no need to repeat its discussion here.

Allah says,

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢)

We have not sent down the Qur'an unto you to cause you distress,

Juwaybir reported that Ad-Dahhak said,

> "When Allah sent the Qur'an down to His Messenger, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, `This Qur'an was only revealed to Muhammad to cause him distress.'
>
> Therefore, Allah revealed,
>
> طه
>
> مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى
>
> إِلَّا تَذْكِرَةً لِّمَن يَخْشَى
>
> **Ta Ha**. We have not sent down the Qur'an unto you to cause you distress, but only as a Reminder to those who fear (Allah).

The matter is not like the people of falsehood claim. Rather, whomever Allah gives knowledge to, it is because Allah wants him to have an abundance of good. This like what is confirmed in the Two **Sahihs** on the authority of Ibn Mas`ud, who said that the Messenger of Allah said,

> مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّين
>
> Whomever Allah wants good for, then He gives him the understanding of the religion.

Mujahid commented on Allah's statement, **مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى** (We have not sent down the Qur'an unto you to cause you distress), "This is like His statement,

> مَا تَيَسَّرَ مِنْهُ وَأَقِيمُواْ
>
> So recite as much of the Qur'an as may be easy (for you). (73:20)
>
> For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer.''

Qatadah said, مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (We have not sent down the Qur'an unto you to cause you distress),

> "No, by Allah, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise.''

Allah said,

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى (٣)

But only as a Reminder to those who fear (Allah).

> Allah revealed His Book and sent His Messenger as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allah, it is a remembrance in which Allah revealed what He permits and prohibits.

His saying,

تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى (٤)

A Revelation from Him (Allah) Who has created the earth and high heavens.

> means, `This Qur'an, which has come to you, O Muhammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and subtleties.'

It has been reported in a **Hadith**, which At-Tirmidhi and others graded as authentic, that;

> the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.

Concerning Allah's statement,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (٥)

The Most Gracious **Istawa** the Throne.

A discussion concerning this has already preceded in Surah **Al-A`raf**, so there is no need to repeat it here.

The safest path to take in understanding this, is the way of the **Salaf** (predecessors). Their way was to accept that which has been reported concerning this from the Book and the **Sunnah** without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allah's statement,

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (٦)

To Him belong all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allah's statement,

... وَمَا تَحْتَ الثَّرَى

and all that is under the soil. Muhammad bin Ka`b said,

"This means that which is beneath the seventh earth.''

Concerning Allah's statement,

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (٧)

And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.

This means that He Who revealed this Qur'an, has also created the high heavens and the earth and

He knows that which is secret and what is even more hidden.

As Allah says,

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالاٌّرْضِ إِنَّهُ كَانَ غَفُوراً رَّحِيماً

Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.'' (25:6)

Ali bin Abi Talhah reported that Ibn Abbas said,

يَعْلَمُ السِّرَّ وَأَخْفَى (He knows the secret and that which is yet more hidden),

"The secret is what the son of Adam hides within himself, and

وَأَخْفَى (that which is yet more hidden),

is the deeds of the son of Adam, which are hidden before he does them.

Allah knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge.

In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as a single person. (31:28)

Concerning Allah's statement,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاء الْحُسْنَى (٨)

Allah! There is no God but Him! To Him belongs the Best Names.

This means, `He Who revealed this Qur'an to you (O Muhammad), He is Allah, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

**20:9 And has there come to you the story of Musa!**

إِذْ رَأَى نَاراً فَقَالَ لاًّهْلِهِ امْكُثُواْ

**20:10 When he saw a fire, he said to his family: "Wait!**

إِنِّى ءَانَسْتُ نَاراً لَّعَلِّى آتِيكُمْ مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى

**Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.''**

## A Discussion of the Message of Musa

Allah tells,

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (٩)

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا ...

And has there come to you the story of Musa! When he saw a fire, he said to his family: "Wait!

From this point, Allah begins to mention the story of Musa, how revelation began to come to Him, and Allah's speaking directly to him.

This occurred after Musa had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has

been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintry night.

Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

... إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ ...

Verily, I have seen a fire; perhaps I can bring you some burning brand,

This means a flame from a fire.

In another **Ayah** he said,

أَوْ جَذْوَةٍ مِّنَ النَّارِ

or a burning firebrand. (28:29)

This is a coal that has a burning flame.

لَّعَلَّكُمْ تَصْطَلُونَ

that you may warm yourselves. (28:29)

This proves that it was in fact cold weather at that time.

Concerning his statement, **بِقَبَسٍ** (some burning brand).

This proves that it was dark.

In reference to his statement,

... أَوْ أَجِدُ عَلَى النَّارِ هُدًى (١٠)

or find some guidance at the fire.

> This means someone who can guide me to the road.
>
> This proves that he lost the road.

This is as Ath-Thawri reported from Abu Sa`id Al-A`war, from Ikrimah, from Ibn Abbas that he said concerning Allah's statement, أَوْ أَجِدُ عَلَى النَّارِ هُدًى (or find some guidance at the fire),

> "This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Musa) saw the fire he said, `Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'''

فَلَمَّآ أَتَاهَا نُودِىَ يمُوسَى

**20:11 And when he came to it (the fire), he was called by name: "O Musa!''**

إِنِّى أَنَاْ رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

**20:12 "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.''**

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى

**20:13 "And I have chosen you. So listen to that which will be revealed (to you)!''**

إِنَّنِى أَنَا اللَّهُ لا إِلَـهَ إِلا أَنَاْ فَاعْبُدْنِى وَأَقِمِ الصَّلَوةَ لِذِكْرِى

**20:14 "Verily, I am Allah! There is no God but Me, so worship Me, and perform Salah for My remembrance.''**

إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

**20:15 "Verily, the Hour is coming -- and I am almost hiding it -- that every person may be rewarded for that which he strives.''**

فَلاَ يَصُدَّنَّكَ عَنْهَا مَن لاَّ يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

**20:16 "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish.''**

## The First Revelation to Musa

Allah, the Exalted, says,

فَلَمَّا أَتَاهَا ...

And when he came to it,

This is referring to the fire when he approached it.

... نُودِي يَا مُوسَى (١١)

He was called by name: "O Musa!''

In another **Ayah** it says,

نُودِىَ مِن شَاطِىءِ الْوَادِى الأَيْمَنِ فِى الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَن يمُوسَى إِنِّى أَنَا اللَّهُ

He was called from the right side of the valley, in the blessed place, from the tree: "O Musa! Verily, I am Allah.'' (28:30)

However, here Allah says,

إِنِّي أَنَا رَبُّكَ ...

Verily, I am your Lord!

meaning, `the One Who is talking to you and addressing you,'

... فَاخْلَعْ نَعْلَيْكَ ...

So take off your shoes;

Ali bin Abi Talib, Abu Dharr, Abu Ayub and others of the **Salaf** said,

"They (his sandals) were from the skin of a donkey that was not slaughtered.''

It has also been said that;

he was only commanded to remove his sandals due to respect for the blessed spot.

Concerning Allah's statement,

... إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

you are in the sacred valley, **Tuwa**.''

طُوًى (**Tuwa**) Ali bin Abi Talhah said that Ibn Abbas said,

"It is the name of the valley.''

Others have said the same.

This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down.

It has also been said that it means `doubly sacred' and that **Tuwa** is something that has repetitious blessings.

However, the first opinion is most correct. It is similar to Allah's statement,

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

When his Lord called him in the sacred valley of **Tuwa**. (79:16)

Allah's statement,

وَأَنَا اخْتَرْتُكَ ...

And I have chosen you.

is similar to His statement,

إِنْى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَـلَـتِي وَبِكَلَـمِي

I have chosen you above men by My Messages, and by My speaking (to you). (7:144)

This means over all human beings of that time.

It has also been said that Allah said, "O Musa, do you know why I chose to speak to you directly out of all of the people!''

Musa said, "No.''

Allah then said, "Because I have not made anyone humble himself as much as you have humbled yourself. ''

Concerning Allah's statement,

... فَاسْتَمِعْ لِمَا يُوحَى (١٣)

So listen to that which will be revealed.

"Now listen to what I say to you and what I reveal to you.''

إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ...

Verily, I am Allah! There is no God but Me,

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except Allah alone, Who has no partners.

Concerning Allah's statement,



so worship Me,

This means, "Single Me out alone for worship, and establish My worship without associating anything with Me.''

... وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

and perform **Salah** for My remembrance.

It has been said that this means,

"Pray in order to remember Me.''

It has also been said that it means,

"And establish the prayer whenever you remember Me.''

There is a supporting evidence for this second statement in a **Hadith** recorded by Imam Ahmad from Anas, who said that the Messenger of Allah said,

إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللهَ تَعَالَى قَالَ:

... وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allah said,

And perform **Salah** for My remembrance.

In the Two **Sahihs** it is reported from Anas that the Messenger of Allah said,

مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِك

Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.

Concerning Allah's statement,

إِنَّ السَّاعَةَ ءاَتِيَةٌ ...

Verily, the Hour is coming,

> This means that it is established and there is no avoiding it. It will be and it is inevitable.

Concerning Allah's statement,

... أَكَادُ أُخْفِيهَا ...

I am almost hiding it,

Ad-Dahhak related from Ibn Abbas that he used to recite it as,

> "I almost kept it hidden -- from myself.''
>
> Ibn Abbas then would say,
>
> "Because nothing is ever hidden from Allah's Self.''

Ali bin Abi Talhah reported from Ibn Abbas that he said, أَكَادُ أُخْفِيهَا (I am almost hiding it),

> "This means that no one knows its appointed time except Me (Allah).''
>
> Allah also said,
>
> ثَقُلَتْ فِى السَّمَـوَتِ وَالاٌّرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً
>
> Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. (7:187)
>
> This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.

Concerning Allah's statement,

... لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى (١٥)

that every person may be rewarded for that which he strives.

"I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did.''

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it. (99:7-8)

إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

You are only being requited for what you used to do. (52:16)

Allah said,

فَلاَ يَصُدَّنَّكَ عَنْهَا مَنْ لاَ يُؤْمِنُ بِهَا ...

Therefore, let not divert you the one who believes not therein,

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message).

This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

... وَاتَّبَعَ هَوَاهُ فَتَرْدَى (١٦)

but follows his own lusts, divert you therefrom, lest you perish.''

فَتَرْدَى (lest you perish),

This means that you will be destroyed and ruined.

وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى

And what will his wealth avail him when he goes down (in destruction)! (92:11)

وَمَا تِلْكَ بِيَمِينِكَ يمُوسَى

**20:17 "And what is that in your right hand, O Musa''**

قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِى وَلِىَ فِيهَا مَأَرِبُ أُخْرَى

**20:18 He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.''**

قَالَ أَلْقِهَا يمُوسَى

**20:19 (Allah) said: "Cast it down, O Musa!''**

فَأَلْقَـهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَى

**20:20 He cast it down, and behold! It was a snake, moving quickly.**

قَالَ خُذْهَا وَلاَ تَخَفْ سَنُعِيدُهَا سِيَرَتَهَا الاٍّولَى

**20:21 Allah said: "Grasp it and fear not; We shall return it to its former state.''**

## The Stick of Musa turned into a Snake

This was a proof from Allah for Musa and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allah could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allah).

Concerning Allah's statement,

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧)

And what is that in your right hand, O Musa!

Some of the scholars of **Tafsir** have said,

"He (Allah) only said this to him in order to draw his attention to it.''

It has also been said,

"He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now.''

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى

And what is that in your right hand, O Musa,

This is an interrogative phrase for the purpose of affirmation.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا ...

He said: "This is my stick, whereon I lean...''

I lean on it while I am walking.

... وَأَهُشُّ بِهَا عَلَى غَنَمِي ...

and wherewith I beat down branches for my sheep,

This means, `I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.'

Abdur-Rahman bin Al-Qasim reported from Imam Malik that he said,

"(It is) when a man places his staff into a branch and shakes it so that its leaves and fruit will fall

without breaking the stick. It is not the same as striking or beating.''

Maymun bin Mahran also said the same.

Concerning his statement,

... وَلِيَ فِيهَا مَآرِبُ أُخْرَى (١٨)

and wherein I find other uses.

This means other benefits, services and needs besides this.

Some of the scholars took upon themselves the burden of mentioning many of these obscure uses.

Concerning Allah's statement,

قَالَ أَلْقِهَا يَا مُوسَى (١٩)

(Allah) said: "Cast it down, O Musa!''

"Throw down this stick that is in your right hand, O Musa.''

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (٢٠)

He cast it down, and behold! It was a snake, moving quickly.

This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

تَسْعَى (moving quickly), moving restlessly.

Then Allah said,



Allah said: "Grasp it and fear not;

Concerning Allah's statement,

... سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (٢١)

We shall return it to its former state.

the form that it was in, as you recognized it before.

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوءٍ ءَايَةً أُخْرَى

**20:22 "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,''**

لِنُرِيَكَ مِنْ ءَايَـتِنَا الْكُبْرَى

**20:23 "That We may show you (some) of Our greater signs.''**

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

**20:24 "Go to Fir`awn! Verily, he has transgressed.''**

قَالَ رَبِّ اشْرَحْ لِى صَدْرِى

**20:25 He said: "O my Lord! Open for me my chest.''**

وَيَسِّرْ لِى أَمْرِى

**20:26 "And ease my task for me;''**

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِى

**20:27 "And loosen the knot from my tongue,''**

يَفْقَهُوا قَوْلِي

**20:28 "That they understand my speech.''**

وَاجْعَل لِّى وَزِيراً مِّنْ أَهْلِى

**20:29 "And appoint for me a helper from my family,''**

هَـرُونَ أَخِى

**20:30 "Harun, my brother.''**

اشْدُدْ بِهِ أَزْرِى

**20:31 "Increase my strength with him,''**

وَأَشْرِكْهُ فِى أَمْرِى

**20:32 "And let him share my task,''**

كَىْ نُسَبِّحَكَ كَثِيراً

**20:33 "That we may glorify You much,''**

وَنَذْكُرَكَ كَثِيراً

**20:34 "And remember You much,''**

إِنَّكَ كُنتَ بِنَا بَصِيراً

**20:35 "Verily, You are ever seeing us.''**

## The Hand of Musa turning White without any Disease

This is the second sign of Musa. That is Allah has commanded him to place his hand into the opening of his garment, as is clearly stated in another **Ayah**. It mentioned here merely as a passing reference, saying:

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ ...

And press your hand to your side:

Allah said in another **Ayah**,

وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَـنِ مِن رَّبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ

> And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir`awn and his chiefs. (28:32)

Mujahid said, وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ (And press your hand to your side:),

> "This means put your palm under your upper arm.''

When Musa put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon.

Concerning His statement,

... تَخْرُجْ بَيْضَاء مِنْ غَيْرِ سُوءٍ ...

it will come forth white, without any disease,

> This means without any leprosy, ailment, or disfigurement.
>
> This was stated by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi and others.

Al-Hasan Al-Basri said,

> "He brought it out, and by Allah, it was as if it were a lamp. From this Musa knew that he had surely met his Lord, the Mighty and Sublime.''
>
> ... آيَةً أُخْرَى (٢٢)
>
> as another sign,''
>
> This is the second sign of Musa.

Allah says,

لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى (٢٣)

That We may show you (some) of Our greater signs.

## Allah commanded Musa to go to Fir`awn to convey the Message

Allah said,

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (٢٤)

Go to Fir`awn! Verily, he has transgressed.

This means, "Go to Fir`awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allah alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord.''

## The Supplication of Musa

Allah tells,

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥)

وَيَسِّرْ لِي أَمْرِي (٢٦)

(Musa) said: "O my Lord! Open for me my chest, and ease my task for me.''

Musa requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allah at all, and that he knew of no god for his subjects other than himself.

Along with this, Musa lived in his home for a period of time as a child. He stayed in Fir`awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an

outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allah alone, without associating partners with Him.

This is why he said,

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

وَيَسِّرْ لِي أَمْرِي

O my Lord! Open for me my chest, and ease my task for me.

This means, "I cannot perform this task if You do not help me, aid me and support me.''

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي (٢٧)

يَفْقَهُوا قَوْلِي (٢٨)

And loosen the knot from my tongue, that they understand my speech.

This is referring to the lisp that he had.

This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters.

However, he did not ask Allah to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that

took place with his tongue. Allah informed of what Fir`awn said concerning him,

أَمْ أَنَآ خَيْرٌ مِّنْ هَـذَا الَّذِى هُوَ مَهِينٌ وَلاَ يَكَادُ يُبِينُ

> Am I not better than this one who is despicable and can scarcely express himself clearly! (43:52)
>
> This means that he is not eloquent in speech.

Concerning Allah's statement,

وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩)

هَارُونَ أَخِي (٣٠)

And appoint for me a helper from my family, Harun, my brother.

This was also a request from Musa concerning something not pertaining to himself. That was his request for the assistance of his brother, Harun.

Ath-Thawri reported from Abu Sa`id, from Ikrimah, who said that Ibn Abbas said,

"Harun was made a Prophet at the same moment that Musa was made a Prophet.''

Ibn Abi Hatim recorded that;

A'ishah went out intending to perform Umrah and stopped to camp among some Bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother!''

The people said, "We do not know.''

The man said, "By Allah, I know.''

A'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling

himself out as knowing what person was of most benefit to his brother.''

The man said, "It is Musa, when he asked for Prophethood to be bestowed upon his brother.''

Then A'ishah said, "By Allah, he has spoken truthfully.''

This is why Allah commended Musa by saying,

وَكَانَ عِندَ اللَّهِ وَجِيهاً

And he was honorable before Allah. (33:69)

Concerning Musa's statement,

اشْدُدْ بِهِ أَزْرِي (٣١)

Increase my strength with him.

Mujahid said,

"This means to make my back strong.''

وَأَشْرِكْهُ فِي أَمْرِي (٣٢)

And let him share my task.

make him my consultant in this matter.

كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣)

وَنَذْكُرَكَ كَثِيرًا (٣٤)

That we may glorify You much, and remember You much.

Mujahid said,

"A servant of Allah is not considered of those who remember Allah much until he remembers Allah while standing, sitting and lying down.''

Concerning his statement,

إِنَّكَ كُنتَ بِنَا بَصِيرًا (٣٥)

Verily, You are ever seeing us.

This means in Your choosing us, giving us the Prophethood and sending us to Your enemy, Fir`awn. So unto You is all praise for this.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

**20:36 (Allah) said: "You are granted your request, O Musa!''**

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى

**20:37 "And indeed We conferred a favor on you another time (before).''**

إِذْ أَوْحَيْنَآ إِلَى أُمِّكَ مَا يُوحَى

**20:38 "When We inspired your mother with that which We inspired.''**

أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُ

**20:39 "Saying: `Put him (the child) into the Tabut and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.'**

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَى عَيْنِى

**And I endued you with love from Me, in order that you may be brought up under My Eye.''**

إِذْ تَمْشِى أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَن يَكْفُلُهُ

**20:40 "When your sister went and said: `Shall I show you one who will nurse him!'**

فَرَجَعْنَـكَ إِلَى أُمِّكَ كَى تَقَرَّ عَيْنُها وَلاَ تَحْزَنَ

**So We restored you to your mother, that she might cool her eyes and she should not grieve.**

وَقَتَلْتَ نَفْساً فَنَجَّيْنَـكَ مِنَ الْغَمِّ وَفَتَنَّـكَ فُتُوناً...

**Then you did kill a man, but We saved you from great distress and tried you with a heavy trial.''**

## Glad Tidings of the acceptance of Musa's Supplication and the Reminder of the Previous Blessings

Allah tells,

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (٣٦)

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى (٣٧)

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى (٣٨)

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ ...

(Allah) said: "You are granted your request, O Musa! And indeed We conferred a favor on you another time (before).When We inspired your mother with that which We inspired. Saying: `Put him (the child) into the **Tabut** and put it into the river; then the river shall cast it up on the bank,

This is a response from Allah to His Messenger, Musa, for what he requested from His Lord. It also contains a reminder of Allah's previous favors upon him.

> The first was inspiring his mother when she was breastfeeding him and she feared that Fir`awn and his chiefs would kill him.

Musa was born during a year in which they (Fir`awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The

river carried him away and she became grieved and distressed, as Allah mentioned about her when He said,

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغاً إِن كَادَتْ لَتُبْدِى بِهِ لَوْلا أَن رَّبَطْنَا عَلَى قَلْبِهَا

And the heart of the mother of Musa became empty. She was very near to disclose his (case) had We not strengthened her heart. (28:10)

So the river carried him to the home of Fir`awn.

فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوّاً وَحَزَناً

Then the people of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief. (28:8)

Means that this was a destined matter, decreed by Allah.

They were killing the male children of the Israelites for fear of Musa's arrival. Therefore, with Allah having the great authority and the most perfect power, He determined that Musa would not be raised except upon Fir`awn's own bed. He would be sustained by Fir`awn's food and drink, while receiving the love of Fir`awn and his wife.

This is why Allah said,

... يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ...

and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,

This means that I made your enemy love you.

Salamah bin Kuhayl said, وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي (And I endued you with love from Me),

"This means, `I made My creatures love you.'"

... وَلِتُصْنَعَ عَلَى عَيْنِي (٣٩)

in order that you may be brought up under My Eye.

Abu `Imran Al-Jawni said,

"This means, `You will be raised under Allah's Eye.'''

Concerning Allah's statement,

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا...

When your sister went and said: `Shall I show you one who will nurse him!' So We restored you to your mother, that she might cool her eyes.

When he was accepted into the house of Fir`awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them.

Allah, the Exalted, says,

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ

And We had already forbidden (other) foster suckling mothers for him. (28:12)

Then, his sister came and said,

هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَـصِحُونَ

Shall I direct you to a household who will rear him for you, and look after him in a good manner. (28:12)

She meant, "Shall I guide you to someone who can nurse him for you for a fee.''

So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir`awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and

comfort because of him, in this life and even more so in the Hereafter.

Allah, the Exalted, says here,

...فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ...

So We restored you to your mother, that she might cool her eyes and she should not grieve.

This means that she should not grieve over you.

... وَقَتَلْتَ نَفْسًا ...

Then you killed man,

This means that he killed a Coptic person (the people of Egypt, Fir`awn's people).

... فَنَجَّيْنَاكَ مِنَ الْغَمِّ ...

but We saved you from great distress,

This is what he was feeling due to Fir`awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan.

This is when the righteous man said to him,

لاَ تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّـلِمِينَ

Fear you not. You have escaped from the people who are wrongdoers. (28:25)

... وَفَتَنَّـكَ فُتُوناً فَلَبِثْتَ سِنِينَ فِى أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يمُوسَى

**20:40 ... Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!**

وَاصْطَنَعْتُكَ لِنَفْسِى

**20:41 And I have chosen you for Myself.**

اذْهَبْ أَنتَ وَأَخُوكَ بِـَايَـتِى وَلاَ تَنِيَا فِى ذِكْرِى

**20:42 Go you and your brother with My Ayat, and do not, you both, slacken and become weak in My remembrance.**

اذْهَبَآ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

**20:43 Go both of you to Fir`awn, verily, he has transgressed.**

فَقُولاَ لَهُ قَوْلاً لَّيِّناً لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

**20:44 And speak to him mildly, perhaps he may accept admonition or fear (Allah).**

## Choosing Musa to go to Fir`awn and to be Soft and Gentle in His Invitation

Then Allah says,

... وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى (٤٠)

... Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!

Allah, the Exalted, says in His address to Musa that he had lived among the people of Madyan, avoiding Fir`awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allah and His predetermined will, without him having any set appointment. This entire situation was under the control of Allah, Blessed be He,

the Most High. He compels His servants and His creatures to whatever end He wills.

This is why Allah says, ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى (Then You came here according to the fixed term which I ordained (for you), O Musa!),

Mujahid said,

"For a set appointment.''

Abdur-Razzaq recorded that Ma`mar reported from Qatadah that he said, ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى (Then You came here according to the fixed term which I ordained (for you), O Musa!),

"For the decree of Messengership and Prophethood.''

Concerning Allah's statement,

وَاصْطَنَعْتُكَ لِنَفْسِي (٤١)

And I have chosen you for Myself.

This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will.''

Concerning the **Tafsir** of this **Ayah**, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

الْتَقَى آدَمُ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ،

فَقَالَ آدَمُ: وَأَنْتَ الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَتِهِ وَاصْطَفَاكَ لِنَفْسِهِ، وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ؟

قَالَ: نَعَمْ،

قَالَ: فَوَجَدْتَهُ مَكْتُوبًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟

قَالَ: نَعَمْ،

فَحَجَّ آدَمُ مُوسَى

Adam and Musa met, and Musa said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise.''

Adam said, "Are you the one whom Allah chose for His Message, and He selected you for Himself and He revealed the **Tawrah** to you?''

Musa replied, "Yes.''

Then Adam said, "Did you find that it was preordained upon me before He (Allah) created me?''

Musa replied, "Yes.''

Therefore, Adam defeated Musa's argument.

Both Al-Bukhari and Muslim recorded this narration.

Concerning Allah's statement,

اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي ...

Go you and your brother with My **Ayat**,

This means with My proofs, evidences and miracles.

... وَلَا تَنِيَا فِي ذِكْرِي (٤٢)

And do not, you both, slacken and become weak in My remembrance.

Ali bin Abi Talhah related from Ibn Abbas that he said,

"This means do not be slow.''

Mujahid reported that Ibn Abbas said,

"This means do not be weak.''

The meaning here is that they should not slacken in the remembrance of Allah. Rather, they both should remember Allah during their meeting with

Fir`awn so that the remembrance of Allah can be an aid for them against him. The remembrance of Allah would be their strength and their power that would defeat him.

Allah's statement;

اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (٤٣)

Go both of you to Fir`awn, Verily, he has transgressed.

means that he has rebelled and become haughty and insolent against Allah and he has disobeyed Him.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (٤٤)

And speak to him mildly, perhaps he may accept admonition or fear (Allah).

This **Ayah** contains a great lesson. Even though Fir`awn was the most insolent and arrogant of people and Musa was the friend of Allah among His creation at that time, Musa was still commanded to speak to Fir`awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results.

This is as Allah, the Exalted, says,

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَـدِلْهُم بِالَّتِى هِىَ أَحْسَنُ

Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. (16:125)

Concerning Allah's statement,

... لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

perhaps he may accept admonition or fear (Allah).

This means that perhaps he will recant from that which he is in of misguidance and destruction,

أَوْ يَخْشَى (or he will fear), meaning that he will become obedient due to fear of Allah.

This is as Allah says,

لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُوراً

> For such who desires to remember or desires to show his gratitude. (25:62)

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

قَالاَ رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَى

**20:45 Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.''**

قَالَ لاَ تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَى

**20:46 He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.''**

فَأْتِيَاهُ فَقُولاَ إِنَّا رَسُولاَ رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِى إِسْرَءِيلَ وَلاَ تُعَذِّبْهُمْ قَدْ جِئْنَـكَ بِـَايَةٍ مِّن رَّبِّكَ وَالسَّلَـمُ عَلَى مَنِ اتَّبَعَ الْهُدَى

**20:47 "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!''**

إِنَّا قَدْ أُوحِيَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى

**20:48 `Truly, it has been revealed to us that the torment will be for him who denies, and turns away.`''**

## Musa's fear of Fir`awn and Allah's strengthening Him

Allah, the Exalted, informs that Musa and Harun pleaded to Allah, expressing their grievance to him:

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَى (٤٥)

Both of them said: "Verily, we fear lest he should hasten to punish us or lest he should transgress."

They meant that Fir`awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it.

Ad-Dahhak reported from Ibn Abbas that he said that;

transgress here means, "To exceed the bounds.''

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى (٤٦)

He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.''

meaning; "Do not fear him (Fir`awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support.''

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ ...

So go you both to him, and say: "Verily, we are both Messengers of your Lord...''

... فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ...

so let the Children of Israel go with us, and torment them not;

## Musa admonishes Fir`awn

Concerning his statement,

... قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ ...

indeed, We have come with a sign from your Lord!

meaning with evidence and a miracle from your Lord.

... وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى (٤٧)

And peace will be upon him who follows the guidance!

meaning, `peace be upon you if you follow the guidance.'

Because of this, when the Messenger of Allah wrote a letter to Heraclius, the emperor of Rome, beginning with,

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ،

مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ،

سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ،

فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، فَأَسْلِمْ تَسْلَمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ

In the Name of Allah, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allah, to Heraclius the emperor of Rome.

Peace be upon him who follows the guidance. Thus, to proceed:

Verily, I invite you with the invitation of Islam. So accept Islam and you will be safe, and Allah will give you a double reward.

Due to this, Musa and Harun said to Fir`awn,

... وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى (٤٨)

And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies, and turns away.

In His flawless revelation, Allah has revealed to us that torment is prepared exclusively for those who reject the signs of Allah and turn away from His obedience.

As Allah says,

فَأَمَّا مَن طَغَى

وَءاثَرَ الْحَيَوةَ الدُّنْيَا

فَإِنَّ الْجَحِيمَ هِىَ الْمَأْوَى

Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire. (79:37-39)

Allah, the Exalted, also says,

فَأَنذَرْتُكُمْ نَاراً تَلَظَّى

لاَ يَصْلَـهَآ إِلاَّ الأَشْقَى

الَّذِى كَذَّبَ وَتَوَلَّى

Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away. (92:14-16)

Allah also says,

فَلاَ صَدَّقَ وَلاَ صَلَّى

وَلَـكِن كَذَّبَ وَتَوَلَّى

So he neither believed nor prayed! But on the contrary, he belied and turned away. (75:31-32)

This means that he denied with his heart and turned away by his actions.

قَالَ فَمَن رَّبُّكُمَا يمُوسَى

**20:49 Fir`awn said: "Who then, O Musa, is the Lord of you two!''**

قَالَ رَبُّنَا الَّذِى أَعْطَى كُلَّ شَىءٍ خَلْقَهُ ثُمَّ هَدَى

**20:50 (Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.''**

قَالَ فَمَا بَالُ الْقُرُونِ الاٍّولَى

**20:51 (Fir`awn) said: "What about the generations of old!''**

قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَـبٍ

**20:52 (Musa) said: "The knowledge thereof is with my Lord, in a Record.**

لاَّ يَضِلُّ رَبِّى وَلاَ يَنسَى

**My Lord neither errs nor forgets.''**

## The Conversation between Musa and Fir`awn

Allah, the Exalted, informs about Fir`awn that he said to Musa, in his rejection of the existence of a Supreme Maker and

Creator, Who is the God of everything and his own Lord and Owner:

قَالَ فَمَن رَّبُّكُمَا يَا مُوسَى (٤٩)

(Fir`awn) said: "Who then, O Musa, is the Lord of you two!"

meaning "Who is the one who called you forth and sent you! For verily, I do not know him and I have not given you any god other than myself.''

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (٥٠)

(Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.''

Ali bin Abi Talhah related that Ibn Abbas said,

"He is saying that He created a mate for everything.''

Ad-Dahhak said that Ibn Abbas said,

"He made the man a man, and the donkey a donkey and the sheep a sheep.''

Layth bin Abi Sulaym reported from Mujahid that he said,

"He gave everything its form.''

Ibn Abi Najih said that Mujahid said,

"He fashioned the creation of every moving creature.''

Sa`id bin Jubayr said concerning His statement, **أعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى** ((Who) gave to each thing its form and nature, then guided it aright),

"He gave each of His creatures what is suitable for its creation.''

Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog.

Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating.

Some of the scholars of **Tafsir** have said that this statement, "He gave to each thing its form and nature, then guided it aright,'' is similar to Allah's statement,

وَالَّذِى قَدَّرَ فَهَدَى

And Who has measured; and then guided. (87:3)

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it.

In this **Ayah** Musa is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (٥١)

(Fir`awn) said: "What about the generations of old!''

The most correct opinion concerning the meaning of this, is that when Musa informed Fir`awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir`awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allah. In other words, "If the matter is as you say, then what happened to those people! They did not worship your Lord. Instead they worshipped other gods besides Him.''

قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ ...

(Musa) said: "The knowledge thereof is with my Lord, in a Record.

Musa said to him, in response to this, that if they did not worship Allah, then Allah knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allah's Book (of decrees). This Book is called **Al-Lawh Al-Mahfuz** (The Preserved Tablet) and it is the Book of Deeds.

... لَّا يَضِلُّ رَبِّي وَلَا يَنسَى (٥٢)

My Lord neither errs nor forgets.

> This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections.
>
> The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allah has declared Himself above such deficiencies.

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ مَهْداً وَسَلَكَ لَكُمْ فِيهَا سُبُلاً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِ أَزْوَاجاً مِّن نَّبَـتٍ شَتَّى

**20:53 Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.**

كُلُواْ وَارْعَوْاْ أَنْعَـمَكُمْ إِنَّ فِى ذلِكَ لاّيَـتٍ لاٌّوْلِى النُّهَى

**20:54 Eat and pasture your cattle; verily, in this are Ayat for men of understanding.**

مِنْهَا خَلَقْنَـكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

**20:55 Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.**

وَلَقَدْ أَرَيْنَـهُ ءَايَـتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى

**20:56 And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.**

## The Completion of Musa's Reply to Fir`awn

This is from the completion of Musa's speech concerning the description of His Lord when Fir`awn asked him about Him.

He (Musa) said, الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (He Who gave to each thing its form and nature, then guided it aright).

Then, Fir`awn attempted to present some argumentative rebuttal during Musa's reply. Yet, Musa continued by saying,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا ...

Who has made earth for you like a bed;

"He is the One Who made the earth as a bed for you.''

Some recited the word as **Mihadan** and others recited it as **Mahdan**, which means `a place of rest that you settle down upon.'

It also may mean `that which you stand upon, sleep upon or travel upon its back.'

... وَسَلَكَ لَكُمْ فِيهَا سُبُلًا ...

and has opened ways for you therein.

This means, `He made roads for you to walk upon their shoulders.'

This is just as He, the Exalted, said,

وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً لَّعَلَّهُمْ يَهْتَدُونَ

And placed therein broad highways for them to pass through, that they may be guided. (21:31)

... وَأَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى (٥٣)

and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ...

Eat and pasture your cattle (therein);

meaning, `something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

... إِنَّ فِي ذَلِكَ لَآيَاتٍ ...

Verily, in this are **Ayat**.

This means proofs, signs and evidences.

... لِّأُوْلِي النُّهَى (٥٤)

for men of understanding.

meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allah, and there is no true Lord other than Him.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (٥٥)

Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.

meaning, `the earth is your beginning. For your father, Adam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.'

The statement, "And from it We shall bring you out once again,'' means,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while! (17:52)

This **Ayah** is similar to Allah's statement,

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out.'' (7:25)

## Musa showed Fir`awn all of the Signs but He did not believe

Concerning Allah's statement,

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى (٥٦)

And indeed We showed him (Fir`awn) all Our **Ayat**, but he denied and refused.

This means that the proofs, signs and evidences were established against Fir`awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression.

This is as Allah, the Exalted, says,

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. (27:14)

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يمُوسَى

**20:57 He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa!''**

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِداً لاَّ نُخْلِفُهُ نَحْنُ وَلاَ أَنتَ مَكَاناً سُوًى

**20:58 "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.''**

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحًى

**20:59 (Musa) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).''**

## Fir`awn describes Musa's Proofs as being Magic and Their Agreement to hold a Contest

Allah tells,

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (٥٧)

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنتَ مَكَانًا سُوًى (٥٨)

He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa! Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.''

Allah, the Exalted, informs of what Fir`awn said to Musa when he showed him the great proof. This great sign to

Fir`awn was Musa casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness.

At this, Fir`awn said, "This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us.''

Fir`awn then said, "Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing.''

... فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا ...

so appoint a meeting between us and you,

> Meaning, `a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.'

With this, Musa said to them,

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ ...

(Musa) said: "Your appointed meeting is the day of the festival,

> That was the day of their celebration and their New Year's festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering.
>
> This day was selected so that all of the people could witness the power of Allah to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers.

This is why Musa said,



and let the people assemble,

> meaning all of them.

... ضُحًى (٥٩)

when the sun has risen (forenoon).

meaning in the morning, just before noon.

In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day.

Ibn Abbas said,

"The day of their festivity was the day of **`Ashura**'.''

As-Suddi, Qatadah and Ibn Zayd said,

"It was the day of their great celebration.''

Sa`id bin Jubayr said,

"It was the day of their great bazaar.''

These statements are not contradictory.

I say that Allah destroyed Fir`awn and his armies on a day similar to this, just as is confirmed in the **Sahih**.

Abdur-Rahman bin Zayd bin Aslam said,

"It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not.''

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى

**20:60 So Fir`awn withdrew, devised his plot and then came back.**

قَالَ لَهُمْ مُّوسَى وَيْلَكُمْ لاَ تَفْتَرُواْ عَلَى اللَّهِ كَذِباً فَيُسْحِتَكُم بِعَذَابٍ

**20:61 Musa said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment.**

وَقَدْ خَابَ مَنِ افْتَرَى

**And surely, he who invents a lie (against Allah) will fail miserably.''**

فَتَنَـزَعُواْ أَمْرَهُمْ بَيْنَهُمْ وَأَسَرُّواْ النَّجْوَى

**20:62 Then they debated one with another what they must do, and they kept their talk secret.**

قَالُواْ إِنْ هَـذَنِ لَسَاحِرَنِ يُرِيدَانِ أَن يُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى

**20:63 They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way.''**

فَأَجْمِعُواْ كَيْدَكُمْ ثُمَّ ائْتُواْ صَفّاً وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى

**20:64 "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.''**

## The Meeting of the Two Parties, Musa's Propagation of the Message and the Magicians

Allah informs,

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى (٦٠)

So Fir`awn withdrew, devised his plot and then came back.

Allah, the Exalted informs that when Fir`awn and Musa agreed to an appointed meeting at a specified place and time, Fir`awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time.

This is as Allah says,

وَقَالَ فِرْعَوْنُ ائْتُونِى بِكُلِّ سَـحِرٍ عَلِيمٍ

> And Fir`awn said: "Bring me every well-versed sorcerer.'' (10:79)

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival.

Fir`awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left.

Then, Musa came forward leaning upon his stick accompanied by his brother Harun.

The magicians were standing in front of Fir`awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day.

They wanted to please him and he was promising them and inspiring them. They said,

فَلَمَّا جَآءَ السَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَإِنَّ لَنَا لاّجْراً إِن كُنَّا نَحْنُ الْغَـلِبِينَ

قَالَ نَعَمْ وَإِنَّكُمْ إِذاً لَّمِنَ الْمُقَرَّبِينَ

> Will there surely be a reward for us if we are the winners! He (Fir`awn) said: "Yes, and you shall then verily be of those brought near (to myself).'' (26:41-42)

قَالَ لَهُم مُّوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا ...

Musa said to them: "Woe unto you! Invent not a lie against Allah...''

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allah.''

... فَيُسْحِتَكُمْ بِعَذَابٍ ...

lest He (Allah) should destroy you completely by a torment.

This means, `He will destroy you with a destructive punishment that will not spare anything, or anyone.'

... وَقَدْ خَابَ مَنِ افْتَرَى (٦١)

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ ...

"...And surely, he who invents a lie will fail miserably.'' Then they debated one with another what they must do,

It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet.''

Another said, "No, he is only a magician.''

There are other opinions that have been mentioned about what they discussed. And Allah knows best.

Allah's statement,

... وَأَسَرُّوا النَّجْوَى (٦٢)

and they kept their talk secret.

means, they held secret counsel among themselves about this matter.

قَالُوا إِنْ هَذَانِ لَسَاحِرَانِ ...

They said: "Verily, these are two (**Hadhan**) magicians...''

This is a way of speaking with some of the Arabs and this **Ayah** has been recited according to the grammar of their dialect.

There are also others who recite it as, (إِنِّ هَذَانِ لَسَاحِرَانِ) Which carries the same meaning, "Verily, these are two (**Hadhayn**) magicians.''

This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion.

The main point is that the magicians said among themselves,

> "You all know that this man and his brother (Musa and Harun) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir`awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel you from your land.''
>
> ... يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا ...
>
> Their object is to drive you out from your land with magic,

Concerning Allah's statement,

... وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى (٦٣)

and to take you away from your exemplary way.

> This means, `they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two

(Musa and Harun) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you.''

Ibn Abbas mentioned concerning Allah's statement, وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى (and to take you away from your exemplary way),

"This means their kingdom, which they were in, and their livelihood.''

Abdur-Rahman bin Zayd said,

"This superior way means that which they were upon.''

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ...

So devise your plot, and assemble in line.

This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother.''

... وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى (٦٤)

And whoever overcomes this day will be indeed successful.

meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Musa), He will gain great leadership.''

قَالُوا۟ يَـٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ

**20:65 They said: "O Musa! Either you throw first or we be the first to throw!''**

قَالَ بَلْ أَلْقُوا

**20:66 (Musa) said: "Nay, throw you (first)!''**

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى

**Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.**

فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَى

**20:67 So Musa conceived fear in himself.**

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الاٌّعْلَى

**20:68 We (Allah) said: "Fear not! Surely, you will have the upper hand.''**

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوا

**20:69 "And throw that which is in your right hand! It will swallow up that which they have made.**

إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

**That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.''**

فَأُلْقِىَ السَّحَرَةُ سُجَّداً قَالُوا آمَنَّا بِرَبِّ هَرُونَ وَمُوسَى

**20:70 So the magicians fell down prostrate. They said: "We believe in the Lord of Harun and Musa.''**

## The Competition, Musa's Victory, and the Magician's Faith

Allah tells,

قَالُوا يَا مُوسَى ...

They said: "O Musa!

Allah, the Exalted, informs about the magicians when they met Musa, that they said to Musa,

... إِمَّا أَن تُلْقِيَ ...

"Either you throw first...''

meaning, "you go first.''

... وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى (٦٥)

قَالَ بَلْ أَلْقُوا ...

"...or we be the first to throw!''

(Musa) said: "Nay, throw you (first)!''

This means, `you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

... فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى (٦٦)

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

In another **Ayah** it says that when they threw,

وَقَالُواْ بِعِزَّةِ فِرْعَونَ إِنَّا لَنَحْنُ الْغَـلِبُونَ

Then said: "By the might of Fir`awn, it is we who will certainly win!'' (26:44)

And Allah, the Exalted, says,

سَحَرُواْ أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. (7:116)

Here, He says in this **Surah**,

... فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allah's statement,

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى (٦٧)

So Musa conceived fear in himself.

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَى (٦٨)

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ...

We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made.

Thus, Allah revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast.

At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was

clear. The truth prevailed and the magic was proven to be falsehood.

This is why Allah said,

... إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (٦٩)

That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.

So when the magicians saw the event and witnessed it with their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Musa had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be,'' and it is. Therefore, when this happened, they fell down into prostration to Allah.

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا ...

So the magicians fell down prostrate.

... قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (٧٠)

They said: "We believe in the Lord of Harun and Musa.''

They said, "We believe in the Lord of all that exists, the Lord of Musa and Harun!''

This is why Ibn Abbas and Ubayd binUmayr both said,

"At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith.''

## The Number of Magicians

Ibn Abi Hatim recorded that Ibn Abbas said,

"The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came.''

Ibn Abi Hatim also reported that Al-Awza'i said,

> "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it.''

It is reported from Sa`id bin Jubayr that he said concerning Allah's statement, فَأُلْقِيَ السَّحَرَةُ سُجَّدًا (So the magicians fell down prostrate),

> "They saw their places (in Paradise) made clear before them while they were in their prostration.''

> Ikrimah and Al-Qasim bin Abi Bizzah both said the same.

قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ

**20:71 (Fir`awn) said: "Believe you in him before I give you permission! Verily, he is your chief who has taught you magic.**

فَلأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلاَفٍ وَلأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَاباً وَأَبْقَى

**So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment.''**

قَالُواْ لَن نُّؤْثِرَكَ عَلَى مَا جَآءَنَا مِنَ الْبَيِّنَـتِ وَالَّذِى فَطَرَنَا

**20:72 They said: "We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us.**

فَاقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِى هَـذِهِ الْحَيَوٰةَ الدُّنْيَآ

**So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world.''**

إِنَّآ آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَـيَـنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ

**20:73 "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.**

وَاللَّهُ خَيْرٌ وَأَبْقَى

**And Allah is better as regards reward in comparison to your reward, and more lasting.''**

## Fir`awn's turning against the Magicians, His threatening Them and Their Reply

Allah, the Exalted, informs of Fir`awn's disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

قَالَ آمَنتُمْ لَهُ ...

(Fir`awn) said: "Believe you in him (Musa),

This means, "Do you have faith in him!''

... قَبْلَ أَنْ آذَنَ لَكُمْ ...

before I give you permission,

meaning, "I have not commanded you to do so, by which you have rebelled against me.''

Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

... إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ...

Verily, he is your chief who has taught you magic.

> meaning "You all only took your magic from Musa and you have made an agreement with him against me and my subjects, that you would help him be victorious.''
>
> Allah says in another **Ayah**,
>
> إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى الْمَدِينَةِ لِتُخْرِجُواْ مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ
>
> Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. (7:123)

Then he began threatening them. He said to them,

... فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ ...

So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,

> meaning, "I will certainly make an example of you, I will kill you in a public execution.''

Ibn Abbas said,

> "Thus, he was the first person to ever do this (public execution, crucifixion).''
>
> This was reported by Ibn Abi Hatim.

Concerning Allah's statement,

... وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (٧١)

And you shall surely know which of us can give the severe and more lasting torment.

> This means, "You say that my people and I are astray and that you (magicians), Musa and his people are following correct guidance, but you will come to know who will be punished and remain punished.''

So when he attacked with this and threatened them, their souls eased them because of their belief in Allah, the Mighty and Sublime. They exclaimed,

قَالُوا لَن نُّؤْثِرَكَ عَلَى مَا جَاءنَا مِنَ الْبَيِّنَاتِ ...

They said: "We prefer you not over what have come to us of the clear signs...''

> meaning, "We do not chose you over the guidance and conviction that we have received. ''

... وَالَّذِي فَطَرَنَا ...

and to Him (Allah) Who created us.

It could be that they were swearing, "By He Who has created us.''

It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean,

> "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir`awn)!''

... فَاقْضِ مَا أَنتَ قَاضٍ ...

So decree whatever you desire to decree,

> "Do whatever you wish and whatever your hands are able to achieve.''

... إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (٧٢)

for you can only decree (regarding) this life of the world.

meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode.''

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا ...

Verily, we have believed in our Lord, that He may forgive us our faults,

"Whatever evils that we did.''

It specifically means, `which we were forced to do of magic, in order to oppose the sign of Allah and the miracle of His Prophet.'

Ibn Abi Hatim recorded that Ibn Abbas said concerning Allah's statement, وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ (and the magic to which you compelled us),

"Fir`awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Farama. He said, `Teach them knowledge that no one in the land knows.'''

Ibn Abbas then said,

"They were of those who believed in Musa and they were of those who said,

آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ...

We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.''

Abdur-Rahman bin Zayd bin Aslam said the same.

Allah's statement,

... وَاللَّهُ خَيْرٌ وَأَبْقَى (٧٣)

And Allah is better as regards reward in comparison to your reward, and more lasting.

means, "He is better for us than you.''

وَأَبْقَى (and more lasting), More lasting in reward than what you promised us and made us aspire to.

It is apparent that Fir`awn (may Allah curse him) was bent upon their punishment, and that what he did to them was a mercy from Allah for them. This is why Ibn Abbas and others of the **Salaf** said,

> "They woke up in that morning as magicians, but they became witnesses of faith by the evening.''

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِماً فَإِنَّ لَهُ جَهَنَّمَ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَى

**20:74 Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live.**

وَمَن يَأْتِهِ مُؤْمِناً قَدْ عَمِلَ الصَّـلِحَـتِ فَأُوْلَـئِكَ لَهُمُ الدَّرَجَـتُ الْعُلَى

**20:75 But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,**

جَنَّـتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا وَذلِكَ جَزَآءُ مَن تَزَكَّى

**20:76 `Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.**

## The Magicians admonish Fir`awn

The clear intent of this is to be a completion of what the magicians admonished Fir`awn with. They warned him of the vengeance of Allah and His eternal and everlasting punishment. They also encouraged him to seek Allah's eternal and endless reward.

They said,

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا ...

Verily, whoever comes to his Lord as a criminal,

This means, whoever meets Allah on the Day of Judgment while being a criminal.

... فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤)

then surely, for him is Hell, wherein he will neither die nor live.

This is similar to Allah's statement,

لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُواْ وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِى كُلَّ كَفُورٍ

Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! (35:36)

Allah also said,

وَيَتَجَنَّبُهَا الاٌّشْقَى

الَّذِى يَصْلَى النَّارَ الْكُبْرَى

ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا

But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live. (87:11-13)

وَنَادَوْاْ يمَـلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّـكِثُونَ

And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us.''

He will say: "Verily, you shall abide forever.'' (43:77)

Imam Ahmad bin Hanbal recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أُنَاسٌ تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ فَتُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا

فَحْمًا أُذِنَ فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ،

فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ،

فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ

The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals.

Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise.

It will then be said, "O people of Paradise, pour (water) over them.''

Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.

A man among the people said, "It is as if the Messenger of Allah lived in the desert.''

This is how Muslim recorded this narration in his **Sahih**.

Concerning Allah's statement,

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ ...

But whoever comes to Him (Allah) as a believer, and has done righteous good deeds,

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

... فَأُوْلَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (٧٥)

for such are the high ranks,

Paradise, which has the highest levels, the most tranquil rooms and the nicest homes.

Imam Ahmad reported from Ubadah bin As-Samit that the Prophet said,

الْجَنَّةُ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ،

وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةً، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْس

Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth.

Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allah, then ask Him for Al-Firdaws.

This narration was also recorded by At-Tirmidhi.

In the Two **Sahihs** it is recorded that the Messenger of Allah said,

إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ

قَالُوا: يَا رَسُولَ اللهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ

قَالَ: بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِين

Verily, the people of the **`Illiyyin** will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.

The people said, "O Messenger of Allah, these are the dwellings of the Prophets.''

He replied, (Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allah and they believed the Messengers.

In the **Sunan** collections this narration is mentioned with the additional wording,

وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمَا

And verily Abu Bakr and Umar are of them and they will be most favored.

His saying,

جَنَّاتُ عَدْنٍ ...

**Adn** Gardens,

meaning established as a residence.

It is merely used here in reference to the high ranks mentioned previously.

... تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ...

under which rivers flow, wherein they will abide forever,

meaning that they will abide in it for eternity.

... وَذَلِكَ جَزَاء مَن تَزَكَّى (٧٦)

and such is the reward of those who purify themselves.

One who purifies himself from dirt, filth and associating partners with Allah. This is the person who worships Allah alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

وَلَقَدْ أَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

**20:77 And indeed We revealed to Musa: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid.''**

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ

**20:78 Then Fir`awn pursued them with his hosts, but the sea (Al-Yamm) completely overwhelmed them and covered them up.**

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

**20:79 And Fir`awn led his people astray, and he did not guide them.**

## The Children of Israel leave Egypt

Allah tells,

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي ...

And indeed We revealed to Musa: "Travel by night with My servants,

Allah, the Exalted, informs that He commanded Musa to journey at night with the Children of Israel, when Fir`awn refused to release them and send them with Musa. He was to take them away from Fir`awn's captivity.

Allah expounds upon this in **Surahs** other than this noble **Surah**.

Musa left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir`awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his lands and provinces. He said to them,

إِنَّ هَـؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ

Verily, these indeed are but a small band. And verily, they have done what has enraged us. (26:54-55)

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

فَلَمَّا تَرَآءَا الْجَمْعَانِ

And when the two hosts saw each other. (26:61)

This means that each person of the two parties was looking at the other party.

فَلَمَّا تَرَآءَا الْجَمْعَانِ قَالَ أَصْحَـبُ مُوسَى إِنَّا لَمُدْرَكُونَ

قَالَ كَلاَّ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ

The companions of Musa said: "We are sure to be overtaken.''

(Musa) said: "Nay, verily, with me is my Lord. He will guide me.'' (26:61-62)

Musa stopped with the Children of Israel and the sea was in front of them and Fir`awn was behind them. Then, at that moment, Allah revealed to Musa,

... فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا ...

And strike a dry path for them in the sea.

So Musa struck the sea with his stick and he said, "Split for me, by the leave of Allah.''

Thus, it split, and each separate part of the water became like a huge mountain.

Then, Allah sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land.

For this reason Allah said,

... فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ دَرَكًا ...

and strike a dry path for them in the sea, fearing neither to be overtaken...

This means being caught by Fir`awn.

... وَلَا تَخْشَى (٧٧)

nor being afraid.

meaning, "Do not be afraid of the sea drowning your people.''

Then, Allah, the Exalted, said,

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِّنَ الْيَمِّ ...

Then Fir`awn pursued them with his hosts, but the sea (**Al-Yamm**) completely overwhelmed them,

**Al-Yamm** means the sea.

... مَا غَشِيَهُمْ (٧٨)

and covered them up.

meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allah states;

وَالْمُؤْتَفِكَةَ أَهْوَى

فَغَشَّـهَا مَا غَشَّى

And He destroyed the overthrown cities. So there covered them that which did cover. (53:53-54)

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى (٧٩)

And Fir`awn led his people astray, and he did not guide them.

As Fir`awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

يبَنِى إِسْرَءِيلَ قَدْ أَنجَيْنَـكُمْ مِّنْ عَدُوِّكُمْ وَوَاعَدْنَـكُمْ جَانِبَ الطُّورِ الاٌّيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى

**20:80 O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,**

كُلُواْ مِن طَيِّبَـتِ مَا رَزَقْنَـكُمْ وَلاَ تَطْغَوْاْ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى

**20:81 (Saying) eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.**

وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَى

**And he on whom My anger descends, he is indeed perished.**

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَـلِحَاً ثُمَّ اهْتَدَى

**20:82 And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtada.**

## A Reminder for the Children of Israel of Allah's Favors upon Them

Allah reminds the Children of Israel;

يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى (٨٠)

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you **manna** and quail,

Allah reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir`awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched.

Allah said,

وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ

And We drowned Fir`awn people while you were looking. (2:50)

Al-Bukhari recorded that Ibn Abbas said,

"When the Messenger of Allah came to Al-Madinah, he found the Jews fasting the day of **`Ashura'**. Therefore he asked them about it and they said, `This is the day that Allah gave Musa victory over Fir`awn.'

Then, the Prophet said,

نَحْنُ أَوْلَى بِمُوسَى فَصُومُوه

We have more right to Musa (than them), so fast it.

Muslim also recorded this narration in his **Sahih**.

Then, Allah made a covenant with Musa and the Children of Israel on the right side of the Mountain, after the destruction of Fir`awn.

This is the Mountain upon which Allah spoke to Musa and He told Musa's people to look at it when they requested to see Allah.

It is also the same Mountain upon which Musa was given the **Tawrah**, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allah relates in the forth coming **Ayat**.

The **manna** and quails have previously been discussed in Surah **Al-Baqarah** and other **Surahs**.

**Manna** was a sweet substance that descended upon them from the sky and the quail (**Salwa**) was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allah upon them. It was a manifestation of Allah's good treatment of them. For this reason Allah says,

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ...

Eat of the **Tayyibat** wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.

> This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you.''
>
> ...فَيَحِلَّ عَلَيْكُمْ غَضَبِي ...
>
> lest My anger should justly descend on you.
>
> > This means, "I will become angry with you.''

... وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى (٨١)

And he on whom My anger descends, he is indeed perished.

Ali bin Abi Talhah related that Ibn Abbas said,

"This means that he will indeed be made miserable.''

Concerning Allah's statement,

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ...

And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did.''

Allah, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allah's statement,

... تَابَ ...

who repents,

This means to turn away from what one was involved in of disbelief, associating partners with Allah, disobedience of Allah or hypocrisy.

Concerning Allah's statement, وَآمَنَ (and believes),

This means the person's belief in his heart.

وَعَمِلَ صَالِحًا (and does righteous deeds),

his action with his bodily limbs.

Concerning Allah's statement,

... ثُمَّ اهْتَدَى (٨٢)

and then **Ihtada**.

Ali bin Abi Talhah related that Ibn Abbas said,

"This means that he then does not doubt.''

Qatadah said,

"This means he adheres to Islam until he dies.''

We see here that there is a specific order in which these things are presented.

This is similar to Allah's saying,

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْاْ بِالصَّبْرِ وَتَوَاصَوْاْ بِالْمَرْحَمَةِ

Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion. (90:17)

وَمَآ أَعْجَلَكَ عَن قَومِكَ يمُوسَى

**20:83 "And what made you hasten from your people, O Musa!**

قَالَ هُمْ أُوْلاءِ عَلَى أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى

**20:84 He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.''**

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِىُّ

**20:85 (Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.''**

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَنَ أَسِفاً

**20:86 Then Musa returned to his people in a state of anger and sorrow.**

قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْداً حَسَناً أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُمْ مَّوْعِدِى

**He said: "O my people! Did not your Lord promise you a fair promise! Did then the promise seem to you long in coming Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me!''**

قَالُواْ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَـكِنَّا حُمِّلْنَآ أَوْزَاراً مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِىُّ

**20:87 They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Samiri suggested.''**

فَأَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ

**20:88 Then he took out for them a calf which was mooing.**

فَقَالُواْ هَـذَآ إِلَـهُكُمْ وَإِلَـهُ مُوسَى فَنَسِىَ

**They said: "This is your god, and the god of Musa,'' but he had forgotten.**

أَفَلاَ يَرَوْنَ أَلاَّ يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلاَ يَمْلِكُ لَهُمْ ضَرّاً وَلاَ نَفْعاً

**20:89 Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good!**

## Musa goes to the Appointment with Allah and the Children of Israel succumb to worship the Calf

Allah relates what happened when Musa traveled with the Children of Israel after Fir`awn's destruction.

فَأْتَوْاْ عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَّهُمْ قَالُواْ يَمُوسَى اجْعَلْ لَّنَآ إِلَـهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

إِنَّ هَـؤُلاۤءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـطِلٌ مَّا كَانُواْ يَعْمَلُونَ

And they came upon a people devoted to some of idols. They said: "O Musa! Make for us god as they have gods.'' He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain.'' (7:138-139)

Then, Allah made a covenant with Musa of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these number of days, during both the day and night. Thus, Musa made haste to go to the Mountain and he left his brother, Harun, in charge over the Children of Israel.

This is why Allah says,

وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَى (٨٣)

قَالَ هُمْ أُولَاء عَلَى أَثَرِي ...

"And what made you hasten from your people, O Musa!''

He said: "They are close on my footsteps.''

These means that they have arrived and are settled near the Mountain.

... وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (٨٤)

and I hastened to You, O my Lord, that You might be pleased.

meaning, "So You will be more pleased with me.''

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (٨٥)

(Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.''

Allah informs His Prophet, Musa, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Samiri had made for them.

During this time period, Allah wrote for Musa the Tablets, which contained the **Tawrah**.

Allah said,

وَكَتَبْنَا لَهُ فِى الأٌّلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلاً لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُواْ بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ الْفَسِقِينَ

And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers.'' (7:145)

This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command.''

Concerning Allah's statement,

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا ...

Then Musa returned to his people in a state of anger and sorrow (**Asif**).

This means that after Allah informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the **Tawrah**, which contained their **Shariah** (Law), this was a great honor for them. For they were a people who used

to worship other than Allah. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allah said that he (Musa) returned to them in a state of anger and sorrow. The word for sorrow used here is **Asif**, which is used to emphasize to the severity of his anger.

Mujahid said,

"In a state of anger and sorrow means worried.''

Qatadah and As-Suddi said,

"**Asif** here means in a state of sadness because of what his people had done after him.''

... قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ...

He (Musa) said: "O my people! Did not your Lord promise you a fair promise...''

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things You have already witnessed how He helped you defeat your enemy (Fir`awn) and He made you victorious over him and He blessed you with other bounties as well through His help.''

... أَفَطَالَ عَلَيْكُمُ الْعَهْدُ ...

Did then the promise seem to you long in coming,

meaning, `in waiting for what Allah had promised you and forgetting His previous favors and the covenant that He made with you before.'

... أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ ...

Or did you desire that wrath should descend from your Lord on you,

The word `Or' here means `Nay, but.'

It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger of your Lord upon you by what you have done. Therefore, you have broken your promise to me.''

... فَأَخْلَفْتُم مَّوْعِدِي (٨٦)

that you broke your promise to me!''

قَالُوا...

They said:

The Children of Israel said in reply to Musa's blame and rebuke,

... مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا ...

We broke not our promise to you of our own will,

Meaning by our power and our choice.

... وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا ...

but we were made to carry the weight of the ornaments of the people, then we cast them,

Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test.

This is why Allah said,

... فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (٨٧)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ ...

"...that was what As-Samiri suggested.'' Then he took out (of the fire) for them (a statue of) a calf which was mooing.

... فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ...

They said: "This is your god, and the god of Musa."

Muhammad bin Ishaq reported that Ibn Abbas said,

> "So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before.''

Allah then says,

...فَنَسِيَ (٨٨)

but he had forgotten.

> This means that he abandoned what he was following of the religion of Islam. This is referring to As-Samiri.

Allah says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ...

Did they not see that it could not return them a word (for answer),

> This is about the calf. `Do they not see that it does not respond to them when they ask it and when they speak to it!'

... وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (٨٩)

and that it had no power either to harm them or to do them good!

> Meaning in their worldly affairs and matters of the Hereafter.

Ibn Abbas said,

> "Nay, by Allah, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound.''

In a **Hadith** of **Al-Fitun** recorded from Al-Hasan Al-Basri, it is mentioned that;

> this calf's name was Bahmut. In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse.

This is similar to an authentic narration reported from Abdullah bin Umar.

> A man from Iraq asked him about the ruling of mosquitoes' blood if it get on one's garment.
>
> The man wanted to know if it is permissible to pray in such a garment or not.
>
> Ibn Umar replied by saying,
>
> > "Look at the people of Iraq. They killed the grandson of the Messenger of Allah, Al-Hussein, and yet they're asking about the blood of the mosquito.''

وَلَقَدْ قَالَ لَهُمْ هَـرُونُ مِن قَبْلُ يقَوْمِ إِنَّمَا فُتِنتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَـنُ فَاتَّبِعُونِى وَأَطِيعُواْ أَمْرِى

**20:90 And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.''**

قَالُواْ لَن نَّبْرَحَ عَلَيْهِ عَـكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

**20:91 They said: "We will not stop worshipping it, until Musa returns to us.''**

## Harun prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allah tells,

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ ...

And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious,

Allah, the Exalted, informs of Harun's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them.

He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

... فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (٩٠)

so follow me and obey my order.

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from.''

قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (٩١)

They said: "We will not stop worshipping it, until Musa returns to us.''

meaning, "We will not cease in our worship of this calf until we hear what Musa has to say about it.''

So they opposed Harun in this matter and they fought against him, nearly killing him.

قَالَ يَـهَـرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّواْ

**20:92 (Musa) said: "O Harun! What prevented you when you saw them going astray;''**

أَلاَّ تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِى

**20:93 "That you followed me not (according to my advice to you)! Have you then disobeyed my order!''**

قَالَ يَبْنَؤُمَّ لاَ تَأْخُذْ بِلِحْيَتِى وَلاَ بِرَأْسِى إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِى إِسْرءِيلَ وَلَمْ تَرْقُبْ قَوْلِى

**20:94 He (Harun) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: `You have caused a division among the Children of Israel, and you have not respected my word!'''**

## What happened between Musa and Harun after Musa returned

Allah informs of what happened when Musa returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw down the Divine Tablets that he had in his hand. Then, he grabbed his brother Harun by his head and pulled him towards himself. We expounded upon this previously in Surah Al-A`raf, where we mentioned the **Hadith**,

لَيْسَ الْخَبَرُ كَالْمُعَايَنَة

Information is not the same as observation.

Allah tells,

قَالَ يَا هَارُونُ ...

(Musa) said: "O Harun!

Then, he began to blame his brother, Harun, by saying,

... مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

أَلَّا تَتَّبِعَنِ ...

What prevented you when you saw them going astray; that you followed me not!

meaning,

> "You should have informed me of this matter as soon as it happened.''

... أَفَعَصَيْتَ أَمْرِي (٩٣)

Have you then disobeyed my order!

> "In that which I entrusted to you,''
>
> referring to Musa's statement,
>
> اخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ
>
> Replace me among my people, act in the right way and follow not the way of the mischief-makers. (7:142)

قَالَ يَبْنَؤُمَّ ...

He (Harun) said: "O son of my mother!''

> This mentioning of the mother was Harun's attempt to soften Musa's anger, because he was Musa's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,
>
> ... يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ...
>
> O son of my mother! Seize (me) not by my beard, nor by my head!
>
> This was Harun's excuse to Musa for being delayed from coming to him and informing him of the great mishap that took place.

He said,



Verily, I feared,

> meaning, "I was afraid to come after you and inform you of this, because I thought you might

accuse me of leaving them alone and causing division between them.''

... أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ ...

lest you should say: `You have caused a division among the Children of Israel,

... وَلَمْ تَرْقُبْ قَوْلِي (٩٤)

and you have not respected my word!

This means, "And you did not take care of what I commanded you to do when I left you in charge of them.''

Ibn Abbas said,

"Harun was respectful and obedient to Musa.''

قَالَ فَمَا خَطْبُكَ يسَـمِرِيُّ

**20:95 (Musa) said: "And what is the matter with you. O Samiri''**

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذلِكَ سَوَّلَتْ لِى نَفْسِى

**20:96 (Samiri) said: "I saw what they saw not, so I took a (Qabdah) handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner self suggested to me.''**

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِى الْحَيَوةِ أَن تَقُولَ لاَ مِسَاسَ وَإِنَّ لَكَ مَوْعِداً لَّن تُخْلَفَهُ

**20:97 Musa said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not;' and verily, you have a promise that will not fail.**

وَانظُرْ إِلَى إِلَـهِكَ الَّذِى ظَلْتَ عَلَيْهِ عَاكِفاً لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِى الْيَمِّ نَسْفاً

**And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.''**

إِنَّمَآ إِلَـهُكُمُ اللَّهُ الَّذِى لا إِلَـهَ إِلاَّ هُوَ وَسِعَ كُلَّ شَىْءٍ عِلْماً

**20:98 Your God is only Allah, there is no God but Him. He has full knowledge of all things.**

## How As-Samiri made the Calf

Allah tells,

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (٩٥)

(Musa) said: "And what is the matter with you. O Samiri!''

Musa said to As-Samiri, "What caused you to do what you did What presented such an idea to you causing you to do this!''

Muhammad bin Ishaq reported from Ibn Abbas that he said,

"As-Samiri was a man from the people of Bajarma, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islam with the Children of Israel. His name was Musa bin Zafar.''

Qatadah said,

"He was from the village of Samarra.''

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ ...

(Samiri) said: "I saw what they saw not.''

This means, "I saw Jibril when he came to destroy Fir`awn.''

... فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ ...

so I took a handful (**Qabdah**) from the print of the messenger,

This means from the hoof print of his (Jibril's) horse.

This is what is well-known with many of the scholars of Tafsir, rather most of them.

Mujahid said, فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ (so I took a handful (**Qabdah**) from the print of the messenger),

"From under the hoof of Jibril's horse.''

He also said,

"The word **Qabdah** means a palmful, and it is also that which is grasped by the tips of the fingers.''

Mujahid said,

"As-Samiri threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound.''

Thus, he said,

... فَنَبَذْتُهَا ...

and I threw it.

This means, "I threw it along with those who were throwing (jewelry).''

... وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (٩٦)

Thus my inner self suggested to me.

This means that his soul considered it something good and it was pleasing to his self.

## The Punishment of As-Samiri and the burning of the Calf Thereupon,

Allah informs that:

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لَا مِسَاسَ ...

(Musa) said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not.''

> This means, "Just as you took and touched what was not your right to take and touch of the messenger's foot print, such is your punishment in this life, that you will say, `Do not touch (me).''
>
> This means, "You will not touch the people and they will not touch you.''

... وَإِنَّ لَكَ مَوْعِدًا ...

and verily, you have a promise,

> This means on the Day of Resurrection.

... لَّنْ تُخْلَفَهُ ...

that will not fail.

> you will have no way to escape it.

Qatadah said, أَن تَقُولَ لَا مِسَاسَ (that you will say: `Touch me not'),

> "This is referring to a punishment for them and their remnants (i.e. those who have their disease) today still say `Do not touch.''

Concerning Allah's statement,

... وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ...

and verily, you have a promise that will not fail,

Al-Hasan, Qatadah and Abu Nahik said,

> "You will not be absent from it.''

... وَانظُرْ إِلَى إِلَهِكَ ...

And look at your god,

that which you worshipped,

... الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ...

to which you have been devoted.

> that which you established worship of, which was the calf.

... لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفًا (٩٧)

We will certainly burn it, and scatter its particles in the sea.''

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (٩٨)

Your God is only Allah, there is no God but Him. He has full knowledge of all things.

Musa was saying to them, "This is not your god. Your God is only Allah, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

Concerning the statement,

... وَسِعَ كُلَّ شَيْءٍ عِلْمًا

He has full knowledge of all things.

> The word **`Ilm** (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.
>
> أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
>
> (Allah) surrounds all things in (His) knowledge. (65:12)

And He says,

وَأَحْصَى كُلَّ شَيْءٍ عَدَداً

And (He) keeps count of all things. (72:28)

Therefore,

لاَ يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ

> Not even the weight of a speck of dust escapes His knowledge. (34:3)

He also says,

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

And He says,

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book. (11:6)

The **Ayat** that mention this are numerous.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَآءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَـكَ مِن لَّدُنَّا ذِكْراً

**20:99 Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.**

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَـمَةِ وِزْراً

**20:100 Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.**

خَـلِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ الْقِيَـمَةِ حِمْلاً

**20:101 They will abide in that -- and evil indeed will it be that load for them on the Day of Resurrection.**

Allah the Exalted says,

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاء مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا (٩٩)

Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.

Allah, the Exalted, is saying to Prophet Muhammad, `We have told you (O Muhammad) the story of Musa and what happened with him, Fir`awn and his armies, just as it actually happened.

Likewise, We relate to you the information of the past just as it happened, without any increase or decrease.

We also gave you a remembrance from Us, the Mighty Qur'an, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy.

No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muhammad.

No Prophet was given any Book containing as much information than the Qur'an about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allah says about it,

مَنْ أعْرَضَ عَنْهُ ...

Whoever turns away from it,

> This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allah will mislead him and send him on the path to Hell.

This is why Allah says,

مَنْ أعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (١٠٠)

Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.

> Burden here means sin.
>
> This is as Allah says,
>
> وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ
>
> But those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

This applies generally to whoever the Qur'an reaches of the Arabs, the non-Arabs, the People of the Book and others.

> This is as Allah says,
>
> لأُنذِرَكُمْ بِهِ وَمَن بَلَغ
>
> That I may therewith warn you and whomsoever it may reach. (6:19)

The Qur'an is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allah says,

مَنْ أعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

خَالِدِينَ فِيهِ ...

Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.

They will not be able to avoid this or escape it.

... وَسَاء لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (١٠١)

And evil indeed will it be that load for them on the Day of Resurrection.

يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِئِذٍ زُرْقاً

**20:102 The Day when the Sur will be blown: that Day, We shall gather the criminals blue-eyed.**

يَتَخَـفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْراً

**20:103 They will speak in a very low voice to each other (saying): "You stayed not longer than ten.''**

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

**20:104 We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!''**

## The Blowing of the Sur and the Day of Resurrection

Allah the Exalted says,

يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢)

The Day when the **Sur** will be blown: that Day, We shall gather the criminals blue-eyed.

It has been confirmed in a **Hadith** that the Messenger of Allah was asked about the **Sur** and he replied,



It is a horn that will be blown into.

It has been related in a **Hadith** about the **Sur**, on the authority of Abu Hurayrah that;

> it is a huge horn that has a circumference as large as the heavens and the earth. The angel Israfil will blow into it.

Another **Hadith** has been related which states that the Prophet said,

> كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَه
>
> How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).
>
> The people said, "O Messenger of Allah, what should we say!''
>
> He said,
>
> قُولُوا:
>
> حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ عَلَى اللهِ تَوَكَّلْنَا
>
> Say:
>
> Allah is sufficient for us and what a good protector He is. Upon Allah we place our trust.

Concerning His statement,

.. وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the criminals blue-eyed.

> It has been said that this means having blue eyes due to the severity of their horrifying situation.



They will speak in a very low voice to each other.

Ibn Abbas said,

> "This means whispering among themselves.''

This means that some of them will be saying to others,

... إِن لَّبِثْتُمْ إِلَّا عَشْرًا (١٠٣)

You stayed not longer than ten.

> meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so.

Allah, the Exalted, then says,

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ...

We know very well what they will say,

> This means in their condition of conversing amongst themselves.

... إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً ...

when the best among them in knowledge and wisdom will say;

> the one with perfect intelligence amongst them,

... إِن لَّبِثْتُمْ إِلَّا يَوْمًا (١٠٤)

You stayed no longer than a day!

> This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the

establishment of the evidence against them due to the shortness of time that they had.

Allah says about this,

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ

And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour, until His statement, **وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ** (but you knew not''). (30:55-56)

Allah also says,

أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ

Did We not give you lives long enough, so that whosoever would receive admonition could receive it! And the warner came to you. (35:37)

Allah, the Exalted, also says,

قَـلَ كَمْ لَبِثْتُمْ فِى الاٌّرْضِ عَدَدَ سِنِينَ

قَالُواْ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَآدِّينَ

قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

(Allah will say): What number of years did you stay on earth!

They will say: "We stayed a day or part of a day. Ask of those who keep account.''

He (Allah) will say: "You stayed not but a little, if you had only known!'' (23:112-114)

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً

**20:105 And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust.''**

فَيَذَرُهَا قَاعاً صَفْصَفاً

**20:106 "Then He shall leave it as a level smooth plain.''**

لاَّ تَرَى فِيهَا عِوَجاً وَلا أَمْتاً

**20:107 "You will see therein no crookedness nor curve.''**

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِىَ لاَ عِوَجَ لَهُ

**20:108 On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller).**

وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَـنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً

**And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear except Hamsa.**

## The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allah says,

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ ...

And they ask you concerning the mountains.

This is a question, will they remain on the Day of Resurrection or will they cease to exist

... فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا (١٠٥)

Say: "My Lord will blast them and scatter them as particles of dust.'' T

his means that He will take them away from their places, wipe them out and remove them completely.

فَيَذَرُهَا ...

Then He shall leave it,

referring to the earth;

... قَاعًا صَفْصَفًا (١٠٦)

as a level smooth plain.

This means one expanse spread out.

The word **Qa`** means a piece of land that is level and the word **Safsafa** is used to place emphasis on this meaning.

It has also been said that **Safsafa** means that which has no vegetation growing in it.

The first meaning is preferred, even though the second meaning is also included by necessity.

In reference to this, Allah says,

لَّا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (١٠٧)

You will see therein no crookedness nor curve.

meaning, `on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.'

Ibn Abbas, Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah and others of the **Salaf** all said the same.

## The People will rush towards the Voice of the Caller

Allah says,

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ...

On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them.

This is as Allah says,

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا

How clearly will they see and hear, the Day when they will appear before Us! (19:38)

Allah also says,

مُّهْطِعِينَ إِلَى الدَّاعِ

hastening towards the caller. (54:8)

Concerning Allah's statement,

... وَخَشَعَت الْأَصْوَاتُ لِلرَّحْمَن ...

And all voices will be humbled for the Most Gracious,

Ibn Abbas said,

"This means they will be silent.''

As-Suddi also said the same.

... فَلَا تَسْمَعُ إِلَّا هَمْسًا (١٠٨)

And nothing shall you hear except **Hamsa**.

Sa`id bin Jubayr related that Ibn Abbas said,

"This means the steps of feet.''

Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi` bin Anas, Qatadah, Ibn Zayd and others all said the same.

Ali bin Abi Talhah said that Ibn Abbas said, فَلَا تَسْمَعُ إِلَّا هَمْسًا (And nothing shall you hear except **Hamsa**),

"**Hamsa** means a hidden voice.''

This has also been reported from Ikrimah and Ad-Dahhak. Sa`id bin Jubayr said, فَلَا تَسْمَعُ إِلَّا هَمْسًا (And nothing shall you hear except **Hamsa**),

"**Hamsa** means the secret speech and the steps of feet.''

يَوْمَئِذٍ لاَّ تَنفَعُ الشَّفَاعَةُ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَرَضِىَ لَهُ قَوْلاً

**20:109 On that day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.**

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِهِ عِلْماً

**20:110 He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.**

وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْماً

**20:111 And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.**

وَمَن يَعْمَلْ مِنَ الصَّـلِحَـتِ وَهُوَ مُؤْمِنٌ فَلاَ يَخَافُ ظُلْماً وَلاَ هَضْماً

**20:112 And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.**

## The Intercession and the Recompense

Allah, the Exalted, says,

يَوْمَئِذٍ ...

On that day,

the Day of Resurrection,

... لَّا تَنفَعُ الشَّفَاعَةُ ...

no intercession shall avail.

meaning with Him (Allah).

... إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (١٠٩)

except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.

This is similar to His statement,

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission. (2:255)

It is also similar to His statement,

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)

He also says,

وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. (21:28)

He also says,

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

Intercession with Him profits not except for him whom He permits. (34:23)

And He says,

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

The Day that **Ar-Ruh** and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right. (78:38)

In the Two **Sahihs** it is reported from the leader of the Children of Adam and the Noblest of all the creatures to Allah, Muhammad:

آتِي تَحْتَ الْعَرْشِ، وَأَخِرُّ للهِ سَاجِدًا، وَيَفْتَحُ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، فَيَدَعُنِي مَا شَاءَ أَنْ يَدَعَنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُود

I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allah) that I am not able to recall them now. Allah will leave me in this condition as long as He wishes. Then, He will say, "O Muhammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted.''

Then, a designated group will be allowed for me (to intercede on their behalf). Allah will then enter them into Paradise and I will return (to repeat the process again).

The Prophet mentioned doing this four times. May Allah's blessings and peace be upon him and the rest of the Prophets as well.

In another **Hadith** it also mentions that he said,

يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ،

فَيُخْرِجُونَ خَلْقًا كَثِيرًا،

ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ نِصْفُ مِثْقَالٍ مِنْ إِيمَانٍ،

أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً،

مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيمَان

Allah, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart.''

So a large number of people will be brought out.

Then He will say,

"Bring out of the Fire whoever has a half of a seed's weight of faith in his heart.

Bring out whoever has the weight of a speck of dust in his heart.

Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart.''

And the **Hadith** continues.

Concerning Allah's statement,

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

He knows what happens to them and what will happen to them,

He encompasses all creation with His knowledge.

... وَلَا يُحِيطُونَ بِهِ عِلْمًا (١١٠)

but they will never encompass anything of His knowledge.

This is like His statement,

وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ

And they will never encompass anything of His knowledge except that which He wills. (2:255)

Concerning Allah's statement,

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ...

And (all) faces shall be humbled before the Ever Living, the Sustainer.

Ibn Abbas and others said,

"This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep.''

He is the maintainer of everything. He determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without.

Concerning His statement,

.... وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (١١١)

And he who carried wrongdoing, will be indeed a complete failure.

meaning on the Day of Resurrection. For verily, Allah will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns.

In the **Sahih**, it is recorded that the Prophet said,

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَة

Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.

And the true failure is for whoever meets Allah while associating partners with Him. Allah the Exalted says, إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ("Verily, associating partners with Me is the great wrongdoing'').

Allah's statement,

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (١١٢)

And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.

After Allah mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed.

This means that their evils will not be increased and their good deeds will not be decreased.

This was stated by Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and others.

**Zulm** means an increase that comes from the sins of others being placed upon the person, and **Hadm** means a decrease.

وَكَذَلِكَ أَنزَلْنَـهُ قُرْءَاناً عَرَبِيّاً وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْراً

**20:113 And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa, or that it may cause them to have a lesson from it.**

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلاَ تَعْجَلْ بِالْقُرْءانِ مِن قَبْلِ إَن يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِى عِلْماً

**20:114 Then High above all be Allah, the True King. And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.''**

## The Qur'an was revealed so that the People would have Taqwa and reflect

Allah says,

وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا ...

And thus We have sent it down as a Qur'an in Arabic,

After Allah, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'an was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

... وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ ...

and have explained therein in detail the warnings, in order that they may have **Taqwa** of,

> This means: so that they will leave off sins, forbidden things and lewd abominations.

... أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (١١٣)

or that it may cause them to have a lesson from it.

> This means: to produce acts of obedience and deeds that will bring one closer to Allah.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ...

Then High above all be Allah, the True King.

> This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true, the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

## The Command to the Prophet to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allah's statement,

... وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ ...

And be not in haste with the Qur'an before its revelation is completed to you,

This is similar to Allah's statement,

لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you). (75:16-19)

It is confirmed in the **Sahih** on the authority of Ibn Abbas, who said that;

the Messenger of Allah used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital. Then, Allah revealed this **Ayah**. This means that whenever Jibril would say an **Ayah**, the Prophet would say it with him due to his eagerness to memorize it. Then, Allah guided him to that which was easier and lighter in this matter, to relieve him of this difficulty.

Allah said,

لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. (75:16-17)

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it.''

فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you). (75:18-19)

And He said in this **Ayah**,

... وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ ...

And be not in haste with the Qur'an before its revelation is completed to you,

This is a command to the Prophet to listen quietly: `Then, when the angel (Jibril) completes reciting to you, you recite it after him.'

... وَقُل رَّبِّ زِدْنِي عِلْمًا (١١٤)

and say: "My Lord! Increase me in knowledge.''

meaning, "Give me more knowledge from You.''

Ibn Uyaynah said,

"The Prophet did not cease increasing (in knowledge) until Allah, the Mighty and Sublime, took him (i.e. he died).''

وَلَقَدْ عَهِدْنَآ إِلَى ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُ عَزْماً

**20:115 And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.**

وَإِذْ قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لأَدَمَ

**20:116 And (remember) when We said to the angels: "Prostrate yourselves to Adam.''**

فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى

**They prostrated themselves (all) except Iblis; he refused.**

فَقُلْنَا يـاَدَمُ إِنَّ هَـذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلاَ يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى

**20:117 Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.''**

إِنَّ لَكَ أَلاَّ تَجُوعَ فِيهَا وَلاَ تَعْرَى

**20:118 "You will never be hungry therein nor naked.''**

وَأَنَّكَ لاَ تَظْمَؤُا فِيهَا وَلاَ تَضْحَى

**20:119 "And you (will) suffer not from thirst therein nor from the sun's heat.''**

فَوَسْوَسَ إِلَيْهِ الشَّيْطَـنُ قَالَ يـاَدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَّ يَبْلَى

**20:120 Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away!''**

فَأَكَلاَ مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ

**20:121 Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering.**

وَعَصَى ءَادَمُ رَبَّهُ فَغَوَى

**Thus Adam disobeyed his Lord, so he went astray.**

ثُمَّ اجْتَبَـهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

**20:122 Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.**

## The Story of Adam and Iblis

Allah tells,

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (١١٥)

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.

Ibn Abi Hatim recorded that Ibn Abbas said,

"Verily, man was named **Insan** only because he was given a covenant, but he forgot it (**Nasiya**).''

Ali bin Abi Talhah reported the same from Ibn Abbas.

Mujahid and Al-Hasan said that he forgot means,

"He abandoned it.''

Concerning Allah's statement,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ...

And when We said to the angels: "Prostrate yourselves to Adam.''

He, Allah mentions how Adam was honored and what respect was given to him. He mentions how He favored him over many of those whom He created.

A discussion of this story has already preceded in Surah **Al-Baqarah**, Surah **Al-A`raf**, Surah **Al-Hijr** and Surah **Al-Kahf**. It will also be mentioned again at the end of Surah **Sad**.

In this story, Allah mentions the creation of Adam and that He commanded the angels to prostrate to Adam as a sign of honor and respect. He also explains the enmity of Iblis for the Children of Adam and for their father, Adam, before them.

Due to this Allah says,

... فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (١١٦)

They prostrated themselves (all) except Iblis; he refused.

This means that he refrained from prostrating and became arrogant.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ ...

Then We said: "O Adam! Verily, this is an enemy to you and to your wife...''

here wife refers to **Hawwa**'.

... فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى (١١٧)

So let him not get you both out of Paradise, so that you will be distressed.

meaning, `Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١١٨)

Verily, you will never be hungry therein nor naked.

The reason that Allah combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى (١١٩)

And you (will) suffer not from thirst therein nor from the sun's heat.

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the suns heat is the external heat.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (١٢٠)

Then **Shaytan** whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away!'

It has already been mentioned that he caused them to fall through deception.

وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ النَّـصِحِينَ

And he swore by Allah to them both: "Verily, I am one of the sincere well-wishers for you both.'' (7:21)

It has already preceded in our discussion that Allah took a promise from Adam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblis did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (**Shajarat Al-Khuld**). This meant that anyone who ate from it would live forever and always remain.

A **Hadith** has been narrated which mentions this Tree of Eternity. Abu Dawud At-Tayalisi reported from Abu Hurayrah that the Prophet said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْد

Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.

Imam Ahmad also recorded this narration.

Concerning Allah's statement,

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا ...

Then they both ate of the tree, and so their private parts became manifest to them,

Ibn Abi Hatim recorded that Ubayy bin Ka`b said that the Messenger of Allah said,

إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٌ،فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِنِّي تَفِرُّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا، وَلَكِن اسْتِحْيَاءً، أَرَأَيْتَ إِنْ تُبْتُ وَرَجَعْتُ أَعَائِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَم

Verily, Allah created Adam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Adam, are you fleeing from me!''

When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise!''

Allah replied, "Yes.''

This is the meaning of Allah's statement,

فَتَلَقَّى ءَادَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam received from his Lord Words. And his Lord pardoned him. (2:37)

However, this narration has a break in the chain of transmission between Al-Hasan and Ubayy bin Ka`b. Al-Hasan did not hear this **Hadith** from Ubayy.

It is questionable as to whether this narration can be correctly attributed to the Prophet.

Allah said,

... وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ...

And they began to cover themselves with the leaves of the Paradise for their covering.

Mujahid said,

"They patched the leaves on themselves in the form of a garment.''

Qatadah and As-Suddi both said the same.

Concerning Allah's statement,

... وَعَصَى آدَمُ رَبَّهُ فَغَوَى (١٢١)

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢)

Thus Adam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

حَاجَّ مُوسَى آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، أَتَلُومُنِي عَلَى أَمْرٍ كَتَبَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قال رسول اللهصلى الله عليه وسلّم: فَحَجَّ آدَمُ مُوسَى

Musa argued with Adam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!''

Adam replied, "Are you the one whom Allah chose for His Divine Messages and His direct Speech! Are you blaming me for a matter that Allah wrote upon me before He created me!''

Then, the Messenger of Allah said, (Thus, Adam defeated Musa.

This **Hadith** has various routes of transmission in the Two **Sahihs** as well as the **Musnad** collections.

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

**20:123 He (Allah) said: "Get you down, both of you, together, some of you are an enemy to some others.**

فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ اتَّبَعَ هُدَاىَ فَلاَ يَضِلُّ وَلاَ يَشْقَى

**Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.**

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيـمَةِ أَعْمَى

**20:124 But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.''**

قَالَ رَبِّ لِمَ حَشَرْتَنِى أَعْمَى وَقَدْ كُنتُ بَصِيراً

**20:125 He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).''**

قَالَ كَذَلِكَ أَتَتْكَ آيَـتُنَا فَنَسِيتَهَا وَكَذلِكَ الْيَوْمَ تُنْسَى

**20:126 (Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.''**

## The Descent of Adam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allah says;

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ...

He (Allah) said: "Get you down, both of you, together, some of you are an enemy to some others.

Allah says to Adam, **Hawwa**' and Iblis, "Get down from here, all of you.'' This means each of you should get out of Paradise.

We expounded upon this in Surah **Al-Baqarah**.

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

Some of you as enemies to others. (2:36)

He (Allah) was saying this to Adam and his progeny and Iblis and his progeny.

Concerning Allah's statement,

... فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى ...

Then if there comes to you guidance from Me,

Abu Al-Aliyyah said,

> "This (guidance) means the Prophets, the Messengers and the evidence.''

... فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (١٢٣)

Then whoever follows My guidance he shall neither go astray nor shall be distressed.

Ibn Abbas said,

> "He will not be misguided in this life and he will not be distressed in the Hereafter.''

وَمَنْ أَعْرَضَ عَن ذِكْرِي ...

But whosoever turns away from My Reminder,

> This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it.''

... فَإِنَّ لَهُ مَعِيشَةً ضَنكًا ...

verily, for him is a life of hardship,

> meaning, his life will be hard in this world. He will have no tranquility and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

... وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (١٢٤)

and We shall raise him up blind on the Day of Resurrection.

Mujahid, Abu Salih and As-Suddi said,

> "This means he will have no proof.''

Ikrimah said,

> "He will be made blind to everything except Hell.''
>
> This is as Allah says,
>
> وَنَحْشُرُهُمْ يَوْمَ الْقِيَـمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ
>
> And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell. (17:97)

This is why Allah says,

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا (١٢٥)

He will say:O my Lord! Why have you raised me up blind, while I had sight (before).

> This means in the life of this world.

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى (١٢٦)

(Allah) will say: "Like this Our **Ayat** came unto you, but you disregarded them, and so this Day, you will be neglected.

> Meaning, "When you turned away from the signs of Allah and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you.''

فَالْيَوْمَ نَنسَـهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَـٰذَا

So this Day We shall forget them as they forgot their meeting of this Day. (7:51)

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'an, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'an has been warned against from a different aspect. It has been reported in the **Sunnah** that it is absolutely forbidden and there is a serious threat against one who forgets Qur'an (that he previously memorized).

وَكَذٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِـَايَـٰتِ رَبِّهِ وَلَعَذَابُ الاٌّخِرَةِ أَشَدُّ وَأَبْقَى

**20:127 And thus do We requite him who transgresses beyond bounds and believes not in the Ayat of his Lord; and the torment of the Hereafter is far more severe and more lasting.**

## Severe Torment for Him Who transgresses beyond bounds

Allah says:

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ ...

And thus do We requite him who transgresses beyond bounds and believes not in the **Ayat** of his Lord;

Allah says: `Thus We do requite those who transgress beyond bounds and belie the **Ayat** of Allah in this world and in the Hereafter.'

لَّهُمْ عَذَابٌ فِى الْحَيَوةِ الدُّنْيَا ولَعَذَابُ الاٌّخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ

For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allah. (13:34)

Therefore Allah said,

... ولَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (١٢٧)

and the torment of the Hereafter is far more severe and more lasting.

meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment.

Allah's Messenger said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةَ

Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِى مَسَـكِنِهِمْ

**20:128 Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk!**

إِنَّ فِى ذَلِكَ لآيَـتٍ لاٌّوْلِى النُّهَى

**Verily, in this are signs indeed for men of understanding.**

وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَاماً وَأَجَلٌ مُّسَمًّى

**20:129 And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).**

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَآءِ الَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

**20:130 So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allah shall give you.**

## Many Nations were destroyed and in Them is a Lesson

Allah, the Exalted, says,

أَفَلَمْ يَهْدِ ...

Is it not a guidance for them...

This is addressed to those who reject what the Prophet came to them with:

... لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ...

(to know) how many generations We have destroyed before them, in whose dwellings they walk!

`We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited,

moving about in the dwellings of those of the past.'

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُوْلِي النُّهَى (١٢٨)

Verily, in this are signs indeed for men of understanding.

This means those who have sound intellect and correct understanding.

This is as Allah says,

أَفَلَمْ يَسِيرُوا۟ فِى الأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لاَ تَعْمَى الأَبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear! Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46)

Allah also said in Surah **Alif Lam Mim As-Sajdah**,

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِى مَسَاكِنِهِمْ

Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about. (32:26)

Then, Allah, the Exalted, says,

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩)

And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).

This means that if it were not for the Word that had already preceded from Allah -- that He would not punish anyone until the proof had been

established against him and the punishment would take place at an appointed time that He has already determined for these rejecters -- then the punishment would certainly seize them immediately.

## The Command to be patient and perform the Five daily Prayers

Allah comforts His Prophet by saying to him,

فَاصْبِرْ عَلَى مَا يَقُولُونَ ...

So bear patiently what they say,

This means, "Be patient concerning their rejection of you.''

... وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ ...

And glorify the praises of your Lord before the rising of the sun,

This is speaking of the Morning (**Fajr**) prayer.

... وَقَبْلَ غُرُوبِهَا ...

and before its setting,

This is speaking of the Mid-afternoon (**`Asr**) prayer.

This has been mentioned in the Two **Sahihs** on the authority of Jarir bin Abdullah Al-Bajali, who said,

"Once we were sitting with the Messenger of Allah when he looked up at the moon on a night when it was full.

He said,

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا

Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (**Fajr**) and before sunset (`**Asr**), then you should do so.

Then he recited this **Ayah**.''

Imam Ahmad recorded that `Umarah bin Ru'aybah that he heard the Messenger of Allah saying,

لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

Anyone who prays before sunrise and before sunset will never enter the Hellfire.

This was also recorded by Muslim.

Concerning Allah's statement,

... وَمِنْ آنَاء اللَّيْلِ فَسَبِّحْ ...

and during some hours of the night, glorify the praises.

This means during its hours offer the late night (**Tahajjud**) prayer.

Some of the scholars said it also means the after sunset (**Maghrib**) and the night (`**Isha'**) prayers.

.... وَأَطْرَافَ النَّهَارِ ...

and at the ends of the day,

This is the opposite of the hours of the night.

... لَعَلَّكَ تَرْضَى (١٣٠)

that you may become pleased.

As Allah says,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

And verily, your Lord will give you (all good) so that you shall be well-pleased. (93:5)

In the **Sahih**, it is recorded that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالَى يَاأَهْلَ الْجَنَّةِ،

فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ،

فَيَقُولُ: هَلْ رَضِيتُمْ ؟

فَيَقُولُونَ: رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ،

فَيَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ،

فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ ؟

فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

Allah, the Exalted, says, "O people of Paradise.''

They will reply, "We are here at Your service and Your pleasure our Lord.''

He will then say, "Are you all pleased?''

They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation.''

Allah will then say, "Verily, I am going to give you something better than that.''

They will say, "And what thing could be better than that?''

Allah will say, "I have allowed for you My pleasure, so I will never be angry with you again after this.''

In another **Hadith**, it states that it will be said,

يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ:

فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُثَقِّلْ مَوَازِينَنَا وَيُزَحْزِحْنَا عَنِ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ،

فَيُكْشَفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ،

فَوَ اللهِ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الزِّيَادَةَ

"O people of Paradise, verily you all have an appointed promise with Allah that He would like to fulfill for you.''

They will say, "And what is that! Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise!''

Then, the veil will be lifted and they will gaze upon Him (Allah).

By Allah, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).

وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَجاً مِّنْهُمْ زَهْرَةَ الْحَيَوةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

**20:131 And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.**

وَأْمُرْ أَهْلَكَ بِالصَّلَوةِ وَاصْطَبِرْ عَلَيْهَا

**20:132 And enjoin Salah on your family, and be patient in offering them.**

لاَ نَسْأَلُكَ رِزْقاً نَّحْنُ نَرْزُقُكَ

**We ask not of you a provision: We provide for you.**

وَالْعَـقِبَةُ لِلتَّقْوَى

**And the good end is for those who have Taqwa.**

## Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allah

Allah, the Exalted, says,

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنيَا لِنَفْتِنَهُمْ فِيهِ ...

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby.

But the provision of your Lord is better and more lasting.

Allah, the Exalted, says to His Prophet Muhammad, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful.''

Mujahid said, أَزْوَاجًا مِّنْهُمْ (various groups of them),

"This means the wealthy people.''

This means, "Verily, We have given you (O Muhammad) better than that which We have given them.''

This is just as Allah says in another **Ayah**,

وَلَقَدْ ءاتَيْنَـكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ

لاَ تَمُدَّنَّ عَيْنَيْكَ

And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'an. Look not with your eyes ambitiously. (15:87-88)

Likewise, that which Allah has stored for His Messenger in the Hereafter is something extremely great. It is an unlimited reward that cannot be described.

This is as Allah says,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

And verily, your Lord will give you so that you shall be well-pleased. (93:5)

For this reason, Allah says,

... وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى (١٣١)

But the provision of your Lord is better and more lasting.

In the **Sahih** it is recorded that;

Umar bin Al-Khattab entered upon the Messenger of Allah while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet) lying down upon a sandy straw mat. There was nothing in the house except a pile of **sant** tree pods and some hanging equipment.

Umar's eyes filled with tears (upon seeing this), so the Messenger of Allah said to him,

مَايُبْكِيكَ يَا عُمَرُ؟

What makes you cry, O Umar?

He replied, "O Messenger of Allah, verily Kisra and Caesar are living in their luxurious conditions,

yet you are the chosen Friend of Allah amongst His creation!''

The Prophet said,

أَو َ فِي شَكَ أَنْتَ يَا ابْنَ الْخَطَّابِ؟

أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا

Do you have doubt, O son of Al-Khattab?

Those people have had their good hastened for them in the life of this world.

Thus, the Prophet was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allah. He would never save anything for himself for the next day.

Ibn Abi Hatim reported from Abu Sa`id that the Messenger of Allah said,

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا

Verily, the thing I fear most for you all is what Allah will allow you to acquire of the splendor of this world.

They (the Companions) said, "What is the splendor of this world, O Messenger of Allah?''

He said,

بَرَكَاتُ الْأَرْض

The blessings of the earth.

Qatadah and As-Suddi said,

> "The splendor of this worldly life means the beautiful adornments of the life of this world.''

Qatadah said, لِنَفْتِنَهُمْ فِيهِ (that We may test them thereby),

"So that We may put them to trial.''

Concerning Allah's statement,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ...

And enjoin the **Salah** on your family, and be patient in offering them.

This means to save them from the punishment of Allah by the establishment of the prayer, and you also be patient in performing it.

This is as Allah says,

يأَيُّهَا الَّذِينَ ءَامَنُوا ْ قُوا ْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً

O you who believe! Ward off yourselves and your families against a Fire (Hell). (66:6)

Ibn Abi Hatim recorded that Zayd bin Aslam reported from his father that;

he and Yarfa' would sometimes spend the night at Umar bin Al-Khattab's.

Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does.''

When he would awaken, he would make his family get up as well. He would say, وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا (And enjoin the **Salah** on your family, and be patient in offering them).''

Allah said;

... لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ ...

We ask not of you a provision: We provide for you.

This means that if you establish the prayer, your sustenance will come to you from where you did not expect.

This is as Allah says,

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاًوَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ

And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. (65:2-3)

Allah also says,

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone). until,

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the All-Provider, Owner of Power, the Most Strong. (51:56-58)

Thus, Allah says, **لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ** (We ask not of you a provision: We provide for you).

Verily, At-Tirmidhi and Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنىً وَأَسُدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ

Allah, the Exalted, says, "O son of Adam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs.''

It is also reported from Zayd bin Thabit that he heard the Messenger of Allah saying,

مَنْ كَانَتِ الدُّنْيَا هَمَّهُ فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَة

Whoever makes the worldly life his major concern, then Allah will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this

world anything except that which has already been written for him.

Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).

Concerning Allah's statement,

... وَالْعَاقِبَةُ لِلتَّقْوَى (١٣٢)

And the good end is for those who have **Taqwa**.

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allah.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ

**20:133 They say: "Why does he not bring us a Sign from His Lord?"**

أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَى

**Has there not come to them the proof of that which is in the former papers (Scriptures)!**

وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَى

**20:134 And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger we should certainly have followed Your Ayat, before we were humiliated and disgraced.''**

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

**20:135 Say: "Each one is waiting, so wait you too; and you shall know who are they that are on As-Sirat As-Sawi. And who are they that have let themselves be guided.**

## The Request of the Polytheists for Proofs while the Qur'an is itself a Proof

Allah, the Exalted, informs about the disbelievers in their statement,

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ...

They say: "Why does he not bring us a Sign from His Lord?"

This means, `Why doesn't Muhammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allah.

Allah, the Exalted, said,

... أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَى (١٣٣)

Has there not come to them the proof of that which is in the former papers (Scriptures)!

This means the Qur'an which Allah revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'an contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'an is the supervisor of these other Books. It verifies what is correct and explains the mistakes that

were falsely placed in these Books and attributed to them.

This **Ayah** is similar to Allah's statement in Surah **Al-`Ankabut**,

وَقَالُواْ لَوْلاَ أُنزِلَ عَلَيْهِ ءايَـتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الاٌّيَـتُ عِندَ اللَّهِ وَإِنَّمَآ أَنَاْ نَذِيرٌ مٌّبِينٌ

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَـبَ يُتْلَى عَلَيْهِمْ إِنَّ فِى ذلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ

And they say: "Why are not signs sent down to him from his Lord!''

Say: "The signs are only with Allah, and I am only a plain warner.''

It is not sufficient for them that We have sent down to you the Book which is recited to them! Verily, herein is mercy and a reminder for a people who believe. (29:50-51)

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

مَا مِنْ نَبِيَ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَىمِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allah has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.

In this **Hadith**, the Prophet only mentioned the greatest of the signs that he was given, which is the Qur'an. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allah says,

وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا ...

And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger...''

This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said, رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا (Our Lord! If only You had sent us a Messenger), meaning, `before you destroyed us, so we could have believed in him and followed him.'

This is like Allah said,

... فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَى (١٣٤)

we should certainly have followed Your **Ayat**, before we were humiliated and disgraced.

Allah, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Even if every sign should come them, until they see the painful torment. (10:97)

This is as Allah says,

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ

And this is a blessed Book which We have sent down, so follow it and have **Taqwa** (of Allah), that you may receive mercy. Until His statement, بِمَا كَانُواْ يَصْدِفُونَ (because of their turning away). (6:155-157)

Allah also says,

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ

And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them). (35:42)

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا

And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. (6:109) to the completion of those Ayat.

Then, Allah says,

قُلْ...

Say:

"Say, O Muhammad, to those who deny you, oppose you and continue in their disbelief and obstinance.''

... كُلٌّ مُّتَرَبِّصٌ ...

Each one is waiting,

among you and us;

... فَتَرَبَّصُوا ...

so wait you too;

This is a command to await (anticipate).

... فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ ...

and you shall know who are they that are on **As-Sirat As-Sawi**.

This means the straight road.

... وَمَنِ اهْتَدَى (١٣٥)

And who are they that have let themselves be guided.

meaning guidance to the truth and the path of right guidance.

This is similar to Allah's statement,

وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلاً

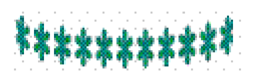
And they will know, when they see the torment, who it is that is most astray from the path! (25:42)

And Allah said,

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الاٌّشِرُ

Tomorrow they will come to know who is liar, the insolent one! (54:26)

This is the end of the Tafsir of Surah **Ta Ha**, and all praise and gratitude is due to Allah.









**Revealed in Makkah**

## The Virtues of Surat Al-Anbiya'

Al-Bukhari recorded that Abdur-Rahman bin Yazid said that Abdullah said,

> "**Banu Isra'il**, **Al-Kahf**, **Maryam**, **Ta Ha** and **Al-Anbiya'** - they are among the earliest and most beautiful **Surahs** and they are my treasure.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

**21:1 Draws near for mankind their reckoning, while they turn away in heedlessness.**

مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

**21:2 Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.**

لاَهِيَةً قُلُوبُهُمْ

**21:3 With their hearts occupied.**

وَأَسَرُّواْ النَّجْوَى الَّذِينَ ظَلَمُواْ هَلْ هَـذَآ إِلاَّ بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ

**Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you! Will you submit to magic while you see it!''**

قَالَ رَبِّى يَعْلَمُ الْقَوْلَ فِى السَّمَآءِ وَالاٌّرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

**21:4 He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower.''**

بَلْ قَالُواْ أَضْغَـثُ أَحْلاَمٍ

**21:5 Nay, they say: "These are mixed up false dreams!**

بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَايَةٍ كَمَآ أُرْسِلَ الاٌّوَّلُونَ

**Nay, he has invented it! -- Nay, he is a poet! Let him then bring us an Ayah like the ones that were sent before!''**

مَآ ءَامَنَتْ قَبْلَهُمْ مِّن قَرْيَةٍ أَهْلَكْنَـهَآ أَفَهُمْ يُؤْمِنُونَ

**21:6 Not one of the towns of those which We destroyed, believed before them; will they then believe.**

## The Hour is at hand but People are heedless

Allah says:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مَّعْرِضُونَ (١)

Draws near for mankind their reckoning, while they turn away in heedlessness.

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it.

An-Nasa'i recorded that Abu Sa`id reported from the Prophet:

... فِي غَفْلَةٍ مَّعْرِضُونَ

(while they turn away in heedlessness), he said, فِي الدُّنْيَا (in this world).

Allah says:

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The Event ordained by Allah will come to pass, so seek not to hasten it. (16:1)

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

وَإِن يَرَوْاْ ءَايَةً يُعْرِضُواْ

The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away. (54:1-2)

Then Allah states that they do not listen to the revelation (**Wahy**) that He sends down to His Messenger, which is addressed to the Quraysh and all disbelievers like them.

مَا يَأْتِيهِم مِّن ذِكْرٍ مَّن رَّبِّهِم مُّحْدَثٍ ...

Comes not unto them an admonition from their Lord as a recent revelation,

meaning, newly-revealed,

... إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ (٢)

لَاهِيَةً قُلُوبُهُمْ ...

but they listen to it while they play. With their hearts occupied.

This is like what Ibn Abbas said,

"Why do you ask the People of the Book about what they have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allah, and you read it pure and unadulterated''

Al-Bukhari recorded something similar to this.

... وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا ...

Those who do wrong, conceal their private counsels,

meaning, what they say to one another in secret.

... هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ...

Is this more than a human being like you!

meaning, the Messenger of Allah.

They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them!

They said:

... أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ (٣)

Will you submit to magic while you see it!

meaning, will you follow him and be like one who submits to magic when he knows that it is magic!

Allah said in response to their fabrications and lies:

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاء وَالأَرْضِ ...

He said: "My Lord knows what is said in the heavens and on earth..."

Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'an which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

... وَهُوَ السَّمِيعُ الْعَلِيمُ (٤)

And He is the All-Hearer, the All-Knower.

means, He hears all that they say and He knows all their circumstances.

This is a warning and a threat to them.

### The Disbelievers' Ideas about the Qur'an and the Messenger; their demand for a Sign and the Refutation of that:

Allah says:

بَلْ قَالُواْ أَضْغَاثُ أَحْلاَمٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ...

Nay, they say: "These are mixed up false dreams!Nay, he has invented it! -- Nay, he is a poet!

Here Allah tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'an, and how they were

confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication.

As Allah says:

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الأَمْثَالَ فَضَلُّوا فَلاَ يَسْتَطِيعُونَ سَبِيلاً

See what examples they have put forward for you. So they have gone astray, and never can they find a way. (17:48)

... فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الأَوَّلُونَ (٥)

Let him then bring us an **Ayah** like the ones that were sent before!

They were referring to the she-camel of Salih, and the signs of Musa and `Isa.

And Allah says,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالأَيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الأَوَّلُونَ

And nothing stops Us from sending the **Ayat** but that the people of old denied them. (17:59)

So Allah said here:

مَا آمَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ (٦)

Not one of the towns of those which We destroyed, believed before them; will they then believe!

None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it! Not at all!

In fact,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allah, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the blessings and peace of Allah be upon them all.

وَمَآ أَرْسَلْنَا قَبْلَكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ فَاسْئَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ

**21:7 And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.**

وَمَا جَعَلْنَـهُمْ جَسَداً لاَّ يَأْكُلُونَ الطَّعَامَ وَمَا كَانُواْ خَـلِدِينَ

**21:8 And We did not place them in bodies that did not eat food, nor were they immortals.**

ثُمَّ صَدَقْنَـهُمُ الْوَعْدَ فَأَنجَيْنَـهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا الْمُسْرِفِينَ

**21:9 Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.**

## The Messengers are no more than Human Beings

Here Allah refutes those who denied that human Messengers could be sent:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِمْ ...

And We sent not before you but men to whom We revealed.

meaning, all the Messengers who came before you were men, human beings. There were no angels among them.

This is like the **Ayat**:

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

قُلْ مَا كُنتُ بِدْعاً مِّنَ الرُّسُلِ

Say: "I am not a new thing among the Messengers... (46:9)

Allah tells us that the previous nations denied that and said:

أَبَشَرٌ يَهْدُونَنَا

"Shall mere men guide us!'' (64:6)

So Allah says here:

... فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ (٧)

So ask the people of the Reminder if you do not know.

meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: `were the Messengers who came to you human beings or angels!' Indeed they were human beings.

This is a part of the perfect blessing of Allah towards His creation: He sent to them Messengers from among themselves so that they

could receive the Message from them and learn from them.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ ...

And We did not place them in bodies that did not eat food...

meaning, rather they had bodies that ate food, as Allah says:

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. (25:20)

meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

مَا لِهَـذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِى فِى الاٌّسْوَاقِ لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِير

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا

And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat!'' (25:7-8)

... وَمَا كَانُوا خَالِدِينَ (٨)

nor were they immortals.

meaning, in this world; on the contrary, they lived, then they died.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ

And We granted not to any human being immortality before you. (21:34)

But what distinguished them from others was that they received revelation from Allah, and the angels brought down to them from Allah His rulings concerning His creation, what He commanded and what He prohibited.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ ...

Then We fulfilled to them the promise.

the promise that their Lord made to destroy the evildoers. Allah fulfilled His promise and did that.

He says:

... فَأَنجَيْنَاهُمْ وَمَن نَّشَاء ...

So We saved them and those whom We willed,

meaning, their followers among the believers,

... وَأَهْلَكْنَا الْمُسْرِفِينَ (٩)

but We destroyed **Al-Musrifin**.

meaning, those who disbelieved the Message brought by the Messengers.

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَـباً فِيهِ ذِكْرُكُمْ أَفَلاَ تَعْقِلُونَ

**21:10 Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand!**

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَـلِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْماً ءَاخَرِينَ

**21:11 How many a town given to wrongdoing, have We destroyed, and raised up after them another people!**

فَلَمَّآ أَحَسُّواْ بَأْسَنَآ إِذَا هُمْ مِّنْهَا يَرْكُضُونَ

**21:12 Then, when they sensed Our torment, behold, they (tried to) flee from it.**

لاَ تَرْكُضُواْ وَارْجِعُواْ إِلَى مَآ أُتْرِفْتُمْ فِيهِ وَمَسَـكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

**21:13 Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.**

قَالُواْ يوَيْلَنَآ إِنَّا كُنَّا ظَـلِمِينَ

**21:14 They cried: "Woe to us! Certainly we have been wrongdoers.''**

فَمَا زَالَت تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَـهُمْ حَصِيداً خَـمِدِينَ

**21:15 And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.**

## The Virtue of the Qur'an Here

Allah points out the noble status of the Qur'an and urges them to recognize its worth:

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ...

Indeed, We have sent down for you a Book in which there is **Dhikrukum**.

Ibn Abbas said:

"Honor for you.''

... أَفَلَا تَعْقِلُونَ (١٠)

Will you not then understand!

means, will you not understand this blessing, and accept it!

This is like the Ayah:

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ

And verily, this is indeed a Reminder for you and your people, and you will be questioned. (43:44)

## How the Evildoers were destroyed

Allah tells:

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً ...

How many a town given to wrongdoing, have We destroyed,

meaning, they were very many.

This is like the **Ayah**:

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ

And how many generations have We destroyed after Nuh! (17:17)

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا

And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins. (22:45)

... وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ (١١)

and raised up after them another people!

means, another nation which came after them.

فَلَمَّا أَحَسُّوا بَأْسَنَا ...

Then, when they sensed Our torment,

when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

... إِذَا هُم مِّنْهَا يَرْكُضُونَ (١٢)

behold, they (tried to) flee from it.

> they tried to run away.

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ ...

Flee not, but return to that wherein you lived a luxurious life, and to your homes,

> This is a way of ridiculing them.
>
> It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living.''

Qatadah said,

> "Mocking them.''

... لَعَلَّكُمْ تُسْأَلُونَ (١٣)

in order that you may be questioned.

> about whether you gave thanks for what you had.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ (١٤)

They cried: "Woe to us! Certainly we have been wrong-doers.''

> They will confess their sins when it will be of no benefit to them.

فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ (١٥)

And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.

> meaning, "they will keep on saying that, admitting their wrong-doing, until We harvest them as it were, and their movements and voices come to a stop.''

وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا لَـعِبِينَ

**21:16 We created not the heavens and the earth and all that is between them for play.**

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْواً لاَّتَّخَذْنَـهُ مِن لَّدُنَّآ إِن كُنَّا فَـعِلِينَ

**21:17 Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).**

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَـطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

**21:18 Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears.**

وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

**And woe to you for that which you ascribe.**

وَلَهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ

**21:19 To Him belongs whosoever is in the heavens and on earth.**

وَمَنْ عِنْدَهُ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلاَ يَسْتَحْسِرُونَ

**And those who are near Him are not too proud to worship Him, nor are they weary.**

يُسَبِّحُونَ الَّيْلَ وَالنَّهَارَ لاَ يَفْتُرُونَ

**21:20 They glorify His praises night and day, they never slacken.**

## Creation was made with Justice and Wisdom

Allah tells:

وَمَا خَلَقْنَا السَّمَاء وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (١٦)

We created not the heavens and the earth and all that is between them for play.

Allah tells us that He created the heavens and the earth in truth, i.e. with justice.

لِيَجْزِىَ الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ وَيِجْزِى الَّذِينَ أَحْسَنُواْ بِالْحُسْنَى

that He may requite those who do evil with that which they have done, and reward those who do good, with what is best. (53:31)

He did not create all that in vain or for (mere) play:

وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُواْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)

لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ (١٧)

Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).

Ibn Abi Najih said, narrating from Mujahid: لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا (Had We intended to take a pastime, We could surely have taken it from Us),

"Meaning, `From Ourself,' He is saying, `We would not have created Paradise or Hell or death or the resurrection or the Reckoning.'"

... إِن كُنَّا فَاعِلِينَ

if We were going to do (that).

Qatadah, As-Suddi, Ibrahim An-Nakha`i and Mughirah bin Miqsam said:

"This means, `We will not do that.'"

Mujahid said,

every time the word أن (if) is used in the Qur'an, it is a negation.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ ...

Nay, We fling the truth against the falsehood,

means, `We explain the truth and thus defeat falsehood.'

Allah says:

... فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ...

so it destroys it, and behold, it disappears.

it is fading and vanishing.

... وَلَكُمُ الْوَيْلُ ...

And woe to you!

O you who say that Allah has offspring.

... مِمَّا تَصِفُونَ (١٨)

for that which you ascribe.

that which you say and fabricate.

Then Allah informs of the servitude of the angels, and how they persevere in worship night and day:

## Everything belongs to Allah and serves Him

Allah tells:

وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِندَهُ ...

To Him belongs whosoever is in the heavens and on earth. And those who are near Him

i.e., the angels,

.... لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ...

are not too proud to worship Him,

they do not feel proud and do not refuse to worship Him.

This is like the **Ayah**:

لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْداً للَّهِ وَلاَ الْمَلَـئِكَةُ الْمُقَرَّبُونَ وَمَن يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيهِ جَمِيعاً

**Al-Masih** will never be proud to reject being a servant of Allah, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. (4:172)

... وَلَا يَسْتَحْسِرُونَ (١٩)

nor are they weary.

means, they do not get tired or feel bored.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ (٢٠)

They glorify His praises night and day, they never slacken.

They persist in their worship night and day, obeying Allah to the utmost, and they are able to do this, as Allah says:

لاَّ يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

who do not disobey Allah in what He commands them, but do what they are commanded. (66:6)

أَمِ اتَّخَذُواْ آلِهَةً مِّنَ الاٌّرْضِ هُمْ يُنشِرُونَ

**21:21 Or have they taken (for worship) gods from the earth who raise the dead!**

لَوْ كَانَ فِيهِمَآ آلِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتَا

**21:22 Had there been therein (in the heavens and the earth) gods besides Allah, then verily, both would have been ruined.**

فَسُبْحَـنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

**Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!**

لاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَلُونَ

**21:23 He cannot be questioned as to what He does, while they will be questioned.**

## Refutation of false gods

Allah denounces those who take other gods instead of Him:

أَمِ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ (٢١)

Or have they taken gods from the earth who raise the dead!

meaning, can they bring the dead back to life and bring them forth from the earth? They cannot do any of that, so how can they make them rivals to Allah and worship them alongside Him!

Then Allah tells us that if there were another god besides Him, the heavens and the earth would be ruined:

لَوْ كَانَ فِيهِمَا آلِهَةٌ ...

Had there been therein gods,

means, in the heavens and the earth,

... إِلَّا اللَّهُ ...

besides Allah,

... لَفَسَدَتَا ...

then verily, both would have been ruined.

This is like the **Ayah**:

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَـهٍ إِذاً لَّذَهَبَ كُلُّ إِلَـهٍ بِمَا خَلَقَ وَلَعَلاَ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَـنَ اللَّهِ عَمَّا يَصِفُونَ

> No son did Allah beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others!
>
> Glorified be Allah above all that they attribute to Him! (23:91)

And Allah says here:

... فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (٢٢)

Glorified be Allah, the Lord of the Throne, above all that they associate with Him!

> meaning, glorified be He above what they say about Him having offspring or partners;
>
> glorified and exalted and sanctified be He far above all the lies that they fabricate.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (٢٣)

He cannot be questioned about what He does, while they will be questioned.

> He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

... وَهُمْ يُسْأَلُونَ

while they will be questioned.

> means, He is the One Who will ask His creation about what they did.

This is like the **Ayah**:

فَوَرَبِّكَ لَنَسْـَلَنَّهُمْ أَجْمَعِينَ

عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord, We shall certainly call all of them to account. For all that they used to do. (15:92-93)

وَهُوَ يُجْيِرُ وَلاَ يُجَارُ عَلَيْهِ

And He protects (all), while against Whom there is no protector. (23:88)

أَمِ اتَّخَذُواْ مِن دُونِهِ ءَالِهَةً

**21:24 Or have they taken for worship gods besides Him!**

قُلْ هَاتُواْ بُرْهَـنَكُمْ هَـذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى

**Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me.''**

بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ

**But most of them know not the Truth, so they are averse.**

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ

**21:25 And We did not send any Messenger before you but We revealed to him (saying):**

أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

**"There is no God but I, so worship Me.''**

Allah says:

أَمِ اتَّخَذُوا مِن دُونِهِ آلِهَةً قُلْ ...

Or have they taken for worship gods besides Him Say: (-- O Muhammad --)

... هَاتُوا بُرْهَانَكُمْ ...

Bring your proof.

your evidence for what you are saying.

... هَذَا ذِكْرُ مَن مَّعِيَ ...

This is the Reminder for those with me,

means, the Qur'an.

... وَذِكْرُ مَن قَبْلِي ...

... بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُم مُّعْرِضُونَ (٢٤)

and the Reminder for those before me.

means, the previous Books, unlike what you claim.

Each Book was revealed to each Prophet who was sent with the message that there is no god except Allah, but you idolators do not recognize the truth, so you turn away from it.

Allah says:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (٢٥)

And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me.''

This is like the **Ayat**:

وَاسْئَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious!'' (43:45)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah, and avoid **Taghut** (all false deities).'' (16:36)

Every Prophet who was sent by Allah called people to worship Allah Alone, with no partner or associate. The natural inclination of man (**Al-Fitrah**) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

**21:26 And they say: "The Most Gracious has begotten children.''**

سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ

**Glory to Him! They are but honored servants.**

لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

**21:27 They speak not until He has spoken, and they act on His command.**

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى

**21:28 He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased.**

وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

**And they stand in awe for fear of Him.**

وَمَن يَقُلْ مِنْهُمْ إِنِّى إِلَـهٌ مِّن دُونِهِ فَذلِكَ نَجْزِيهِ جَهَنَّمَ

**21:29 And if any of them should say: "Verily, I am a god besides Him,'' such We should recompense with Hell.**

كَذَلِكَ نَجْزِى الظَّـلِمِينَ

**Thus We recompense the wrongdoers.**

## The Refutation of Those Who claim that the Angels are the Daughters of Allah; description of their Deeds and Status

Allah says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ...

And they say: "The Most Gracious has begotten children.''

Here Allah refutes those who claim that He has offspring among the angels -- exalted and sanctified be He. Some of the Arabs believed that the angels were the daughters of Allah, but Allah says:

... سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ (٢٦)

Glory to Him! They are but honored servants.

meaning, the angels are servants of Allah who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ (٢٧)

They speak not until He has spoken, and they act on His command.

meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

He knows what is before them, and what is behind them,

... وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى ...

and they cannot intercede except for him with whom He is pleased.

This is like the **Ayat**:

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission. (2:255)

وَلاَ تَنفَعُ الشَّفَعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

Intercession with Him profits not except for him whom He permits. (34:23).

There are many **Ayat** which say similar things.

... وَهُم مِّنْ خَشْيَتِهِ ...

And they for fear of Him,

means, because they fear Him.

... مُشْفِقُونَ (٢٨)

وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّن دُونِهِ ...

And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,''

meaning, whoever claims to be a god instead of Allah, i.e., alongside Allah,

... فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ (٢٩)

such We should recompense with Hell. Thus We recompense the wrongdoers.

meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place.

This is like the **Ayat**:

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

Say: "If the Most Gracious had a son, then I am the first of worshippers.'' (43:81)

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَـسِرِينَ

If you join others in worship with Allah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers. (39:65)

أَوَلَمْ يَرَ الَّذِينَ كَفَرُواْ أَنَّ السَّمَـوَتِ وَالاٌّرْضَ كَانَتَا رَتْقاً فَفَتَقْنَـهُمَا

**21:30 Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them!**

وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلاَ يُؤْمِنُونَ

**And We have made from water every living thing. Will they not then believe**

وَجَعَلْنَا فِى الاٌّرْضِ رَوَاسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً لَّعَلَّهُمْ يَهْتَدُونَ

**21:31 And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.**

وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَـتِهَا مُعْرِضُونَ

**21:32 And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.**

وَهُوَ الَّذِى خَلَقَ الَّيْلَ وَالنَّهَـرَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ

**21:33 And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.**

## The Signs of Allah in the Heavens and the Earth and in the Night and the Day

Here Allah tells of His perfect might and power in His creation and subjugation of all things.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا ...

Have not those who disbelieve known,

means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allah is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power. So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him!

... أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ...

known that the heavens and the earth were joined together as one united piece, then We parted them!

Do they not see that the heavens and the earth were joined together, i.e. in the beginning they

were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth.

He says:

... وَجَعَلْنَا مِنَ الْمَاء كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (٣٠)

And We have made from water every living thing. Will they not then believe!

meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

## In everything there is a Sign of Him, showing that He is One

Sufyan Ath-Thawri narrated from his father from Ikrimah that Ibn Abbas was asked;

"Did the night come first or the day?''

He said,

"Do you think that when the heavens and the earth were joined together, there was anything between them except darkness! Thus you may know that the night came before the day.

Ibn Abi Hatim recorded that Ibn Umar said that;

a man came to him and questioned him about when the heavens and earth were joined together then they were parted.

He said, "Go to that old man (Sheikh) and ask him, then come and tell me what he says to you.''

So he went to Ibn Abbas and asked him. Ibn Abbas said:

"Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and vegetation came forth from the earth.''

The man went back to Ibn Umar and told him what had been said.

Ibn Umar said, "Now I know that Ibn Abbas has been given knowledge of the Qur'an. He has spoken the truth, and this is how it was.''

Ibn Umar said: "I did not like the daring attitude of Ibn Abbas in his **Tafsir** of the Qur'an, but now I know that he has been given knowledge of the Qur'an.''

Sa`id bin Jubayr said:

"The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allah in His Book.''

Al-Hasan and Qatadah said,

"They were joined together, then they were separated by this air.''

... وَجَعَلْنَا مِنَ الْمَاء كُلَّ شَيْءٍ حَيٍّ ..

And We have made from water every living thing.

meaning, the origin of every living thing is in water.

Imam Ahmad recorded that Abu Hurayrah said,

"I said: O Messenger of Allah, when I see you I feel happy and content, tell me about everything.''

He said,



"Everything was created from water."

I said, tell me about something which, if I do it, I will enter Paradise.''

He said:

- أَفْشِ السَّلَامَ،
- وَأَطْعِمِ الطَّعَامَ،
- وَصِلِ الْأَرْحَامَ،
- وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ،

ثُمَّ ادْخُلِ الْجَنَّةَ بِسَلَامٍ

- Spread (the greeting of) **Salam**,
- feed others,
- uphold the ties of kinship, and
- stand in prayer at night when people are sleeping.

Then you will enter Paradise in peace.

This chain of narration fulfills the conditions of the Two **Sahihs**, apart from Abu Maymunah, who is one of the men of the **Sunans**, his first name was Salim; and At-Tirmidhi classed him as **Sahih**.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ ...

And We have placed on the earth firm mountains,

means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it -- because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence.

So Allah says,




lest it should shake with them,

meaning, so that it will not shake with them.

... وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا ...

and We placed therein broad highways for them to pass through,

means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allah created gaps -- passes -- in the mountains so that people may travel from here to there.

So He says:

... لَعَلَّهُمْ يَهْتَدُونَ (٣١)

that they may be guided.

وَجَعَلْنَا السَّمَاء سَقْفًا مَّحْفُوظًا ...

And We have made the heaven a roof, safe and well-guarded.

means, covering the earth like a dome above it.

This is like the **Ayah**,

وَالسَّمَآءَ بَنَيْنَـهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof. (51:47)

وَالسَّمَآءِ وَمَا بَنَـهَا

By the heaven and Him Who built it. (91:5)

أَفَلَمْ يَنظُرُوا إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـهَا وَزَيَّنَّـهَا وَمَا لَهَا مِن فُرُوجٍ

Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it. (50:6)

The building and making described here refers to the raising of the dome, as when the Messenger of Allah said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ

Islam is built on five.

i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

...مَّحْفُوظًا ...

safe and well-guarded.

means, high and protected from anything reaching it.

Mujahid said,

"Raised up.''

... وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ (٣٢)

Yet they turn away from its signs.

This is like the **Ayah**:

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. (12:105)

They do not think about how Allah has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allah, Who created it and subjugated it and directed its course.

Then Allah says, drawing attention to some of His signs,

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ ...

And He it is Who has created the night and the day,

meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

... وَالشَّمْسَ وَالْقَمَرَ ...

and the sun and the moon,

the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

... كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٣٣)

each in an orbit floating.

means, revolving.

Ibn Abbas said,

"They revolve like a spinning wheel, in a circle.''

This is like the **Ayah**:

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. (6:96)

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِيْن مِّتَّ فَهُمُ الْخَـلِدُونَ

**21:34 And We granted not to any human being immortality before you; then if you die, would they live forever!**

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

**21:35 Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.**

## No One has been granted Immortality in this World

Allah tells:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ...

And We granted not to any human being immortality before you;

means, O Muhammad.

... الْخُلْدَ ...

immortality,

means, in this world.

On the contrary,

كُلُّ مَنْ عَلَيْهَا فَانٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَـلِ وَالإِكْرَامِ

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever. (55:26-27)

... أَفَإِن مِّتَّ ...

then if you die,

means, O Muhammad,

... فَهُمُ الْخَالِدُونَ (٣٤)

would they live forever!

> means, they hope that they will live forever after you, but that will not happen; everything will pass away.

So Allah says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ...

Everyone is going to taste death,

... وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ...

and We shall test you with evil and with good by way of trial.

> Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair.''

Ali bin Abi Talhah reported from Ibn Abbas:

> وَنَبْلُوكُم (and We shall test you) means,
>
> > We will test you,
>
> بِالشَّرِّ وَالْخَيْرِ فِتْنَةً (with evil and with good by way of trial) means,
>
> > with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

... وَإِلَيْنَا تُرْجَعُونَ (٣٥)

And to Us you will be returned.

> means, and We will requite you according to your deeds.

وَإِذَا رَآكَ الَّذِينَ كَفَرُواْ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى يَذْكُرُ آلِهَتَكُمْ

**21:36 And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods!''**

وَهُمْ بِذِكْرِ الرَّحْمَـنِ هُمْ كَـفِرُونَ

**While they disbelieve at the mention of the Most Gracious.**

خُلِقَ الإِنْسَانُ مِنْ عَجَلٍ سَأُوْرِيكُمْ ءَايَـتِى فَلاَ تَسْتَعْجِلُونِ

**21:37 Man is created of haste. I will show you My Ayat. So ask Me not to hasten (them).**

## How the Idolators mocked the Prophet, Allah tells His Prophet

Allah says:

وَإِذَا رَآكَ الَّذِينَ كَفَرُوا ...

And when those who disbelieved see you,

meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

... إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا ...

they take you not except for mockery,

means, they make fun of you and insult you, saying,

... أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ ...

"Is this the one who talks about your gods!''

meaning, is this the one who insults your gods and ridicules your intelligence!

Allah says:

... وَهُم بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ (٣٦)

While they disbelieve at the mention of the Most Gracious.

meaning, they disbelieve in Allah and yet they mock the Messenger of Allah.

As Allah says:

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى بَعَثَ اللَّهُ رَسُولاً

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلاَ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلاً

And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!''

And they will know, when they see the torment, who it is that is most astray from the path! (25:41-42)

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ (٣٧)

Man is created of haste. I will show you My **Ayat**. So ask Me not to hasten (them).

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

**21:38 And they say: "When will this promise (come to pass), if you are truthful.''**

لَوْ يَعْلَمُ الَّذِينَ كَفَرُواْ حِينَ لاَ يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلاَ عَن ظُهُورِهِمْ وَلاَ هُمْ يُنصَرُونَ

**21:39 If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.**

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلاَ يَسْتَطِيعُونَ رَدَّهَا وَلاَ هُمْ يُنظَرُونَ

**21:40 Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.**

## The Idolators seek to hasten on the Punishment

Allah also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen.

He says:

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ (٣٨)

And they say: "When will this promise (come to pass), if you are truthful''.

And Allah says:

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ ...

If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,

meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

لَهُمْ مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ

They shall have coverings of Fire, above them and coverings (of Fire) beneath them. (39:16)

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ

Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire). (7:41)

And in this Ayah Allah says:

... حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ ...

when they will not be able to ward off the Fire from their faces, nor from their backs,

And Allah says:

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَى وُجُوهَهُمْ النَّارُ

Their garments will be of tar, and fire will cover their faces. (14:50)

The torment will surround them on all sides,

... وَلَا هُمْ يُنصَرُونَ (٣٩)

and they will not be helped.

means, and they will have no helper.

This is like the **Ayah**:

وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ

And they have no guardian against Allah. (13:34)

بَلْ تَأْتِيهِم بَغْتَةً ...

Nay, it will come upon them all of a sudden,

means, the Fire will come upon them suddenly, i.e., it will take them by surprise.

... فَتَبْهَتُهُمْ ...

and will perplex them,

means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

... فَلَا يَسْتَطِيعُونَ رَدَّهَا ...

and they will have no power to avert it,

means, they will have no means of doing so.

... وَلَا هُمْ يُنظَرُونَ (٤٠)

nor will they get respite.

means, it will not be delayed for them even for an instant.

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

**21:41 Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.**

قُلْ مَن يَكْلَؤُكُم بِالَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَـنِ بَلْ هُمْ عَن ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ

**21:42 Say: "Who can guard and protect you in the night or in the day from the Most Gracious!'' Nay, but they turn away from the remembrance of their Lord.**

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِّنَّا يُصْحَبُونَ

**21:43 Or have they gods who can guard them from Us! They have no power to help themselves, nor can they be protected from Us.**

## The Lessons to be learned from Those Who mocked the Messengers in the Past

Allah says consoling His Messenger for the pain and insult caused by the mockery and disbelief of the idolators,

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِؤُون (٤١)

Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.

meaning, the punishment which they thought would never come to pass.

This is like the **Ayah**:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَـهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَـتِ اللَّهِ وَلَقدْ جَآءَكَ مِن نَّبَإِ الْمُرْسَلِينَ

Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information (news) about the Messengers (before you). (6:34)

Then Allah mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ...

Say: "Who can guard and protect you in the night or in the day from the Most Gracious!''

means, other than the Most Gracious Himself.

... بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ (٤٢)

Nay, but they turn away from the remembrance of their Lord.

means, they do not recognize the blessings and favor of Allah towards them; they turn away from His signs and blessings.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ...

Or have they gods who can guard them from Us!

> This is a rhetorical question aimed at denouncing and rebuking.
>
> The meaning is, do they have any gods who can protect them and take care of them other than Us. It is not as they imagine or as they claim.

Allah says:

... لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ ...

They have no power to help themselves,

> these gods on whom they rely instead of Allah cannot even help themselves.

... وَلَا هُم مِّنَّا يُصْحَبُونَ (٤٣)

nor can they be protected from Us.

Al-`Awfi reported from Ibn Abbas,

> "Nor can they be guarded from Us.''

بَلْ مَتَّعْنَا هَـؤُلاءِ وَءَابَآءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

**21:44 Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them.**

أَفَلاَ يَرَوْنَ أَنَّا نَأْتِى الاٌّرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ

**See they not that We gradually reduce the land from its outlying borders!**

أَفَهُمُ الْغَـلِبُونَ

**Is it then they who will overcome!**

قُلْ إِنَّمَآ أُنذِرُكُم بِالْوَحْىِ وَلاَ يَسْمَعُ الصُّمُّ الدُّعَآءَ إِذَا مَا يُنذَرُونَ

**21:45 Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.**

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يوَيْلَنَآ إِنَّا كُنَّا ظَـلِمِينَ

**21:46 And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers.''**

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً

**21:47 And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.**

وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا

**And if there be the weight of a mustard seed, We will bring it.**

وَكَفَى بِنَا حَـسِبِينَ

**And sufficient are We to take account.**

## How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allah tells:

بَلْ مَتَّعْنَا هَؤُلَاء وَآبَاءهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ...

Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them.

Allah explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good.

Then Allah warns them:

... أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ...

See they not that We gradually reduce the land (in their control) from its outlying borders!

This is like the **Ayah**:

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الأٌيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We have destroyed towns round about you, and We have shown the **Ayat** in various ways that they might return. (46:27)

Al-Hasan Al-Basri said:

"This means the victory of Islam over disbelief.''

The meaning is: Do they not learn a lesson from the fact that Allah supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants.

So Allah says:

... أَفَهُمُ الْغَالِبُونَ (٤٤)

Is it then they who will overcome!

meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ...

Say: "I warn you only by the revelation.''

meaning, `I only convey to you the warning of Allah's punishment and vengeance, and this is no more than that which Allah reveals to me.' But this is of no benefit to the one whom Allah has made blind and has put a seal over his hearing and his heart.

He says:

... وَلَا يَسْمَعُ الصُّمُّ الدُّعَاء إِذَا مَا يُنذَرُونَ (٤٥)

But the deaf will not hear the call, (even) when they are warned.

Allah says:

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ (٤٦)

And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!''

If these disbelievers were affected by the slightest touch of Allah's punishment, they would confess their sins and admit that they had wronged themselves in this world.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ...

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.

meaning, "We shall set up the Balances of justice on the Day of Resurrection.''

The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

... فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (٤٧)

then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.

This is like the **Ayat**:

وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

and your Lord treats no one with injustice. (18:49)

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward. (4:40)

يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الأَْرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.'' (31:16)

In the Two **Sahihs** it was recorded that Abu Hurayrah said that the Messenger of Allah said:

كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيم

Two words which are light on the tongue, heavy in the Balance and beloved to **Ar-Rahman**:

"**Subhan Allahi wa bi hamdihi, Subhan Allahil `Azim** (Glory and praise be to Allah, Glory be to Allah the Almighty).''

Imam Ahmad also recorded that A'ishah said that;

one of the Companions of the Messenger of Allah sat down before him and said, "O Messenger of Allah, I have two slaves who lie to me, betray me

and disobey me, and I hit them and insult them. How do I stand with regard to them?''

The Messenger of Allah said:

يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِقَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ، كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ، اقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي بَقِيَ قَبْلَكَ

The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you.

If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allah will take what is due to them from you.

Then the man started to weep before the Messenger of Allah, and the Messenger of Allah asked,

مَالَهُ لَا يَقْرَأُ كِتَابَ الله

> وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

What is the matter with him Has he not read the words of Allah,

> And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.

The man said, "O Messenger of Allah, I think there is nothing better than keeping away from these people -- meaning his slaves -- I call upon you to bear witness that they are all free.''

وَلَقَدْ ءَاتَيْنَا مُوسَى وَهَـرُونَ الْفُرْقَانَ وَضِيَآءً وَذِكْراً لِّلْمُتَّقِينَ

**21:48 And indeed We granted to Musa and Harun the criterion, and a shining light and a Reminder for those who have Taqwa.**

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ

**21:49 Those who fear their Lord in the unseen, and they are afraid of the Hour.**

وَهَـذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَـهُ أَفَأَنْتُمْ لَهُ مُنكِرُونَ

**21:50 And this is a blessed Reminder which We have sent down; will you then deny it!**

## The Revelation of the Tawrah and the Qur'an

We have already noted that Allah often mentions Musa and Muhammad together -- may the peace and blessings of Allah be upon them both -- and He often mentions their Books together as well.

He says:

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ ...

And indeed We granted to Musa and Harun the criterion.

Mujahid said,

"This means the Scripture.''

Abu Salih said:

"The **Tawrah**.''

Qatadah said:

> "The **Tawrah**, what it permits and it forbids, and how Allah differentiated between truth and falsehood.''

In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allah and repentance.

So Allah says:

...الْفُرْقَانَ وَضِيَاء وَذِكْرًا لِّلْمُتَّقِينَ (٤٨)

the criterion, and a shining light and a Reminder for those who have **Taqwa**.

> meaning, a reminder and exhortation for them.

Then He describes them as:

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ ...

Those who fear their Lord in the unseen.

This is like the **Ayah**:

مَّنْ خَشِىَ الرَّحْمَـنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ

> Who feared the Most Gracious in the unseen and came with a repenting heart. (50:33)

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

> Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward. (67:12)

... وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ (٤٩)

and they are afraid of the Hour.

> means, they fear it.

Then Allah says:

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ...

And this is a blessed Reminder which We have sent down;

means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

... أَفَأَنتُمْ لَهُ مُنكِرُونَ (٥٠)

will you then deny it!

means, will you deny it when it is the utmost in clarity and truth!

وَلَقَدْ ءَاتَيْنَآ إِبْرَهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَـلِمِينَ

**21:51 And indeed We bestowed aforetime on Ibrahim his guidance, and We were Well-Acquainted with him.**

إِذْ قَالَ لأَبِيهِ وَقَوْمِهِ مَا هَـذِهِ التَّمَـثِيلُ الَّتِى أَنتُمْ لَهَا عَـكِفُونَ

**21:52 When he said to his father and his people: "What are these images to which you are devoted!''**

قَالُواْ وَجَدْنَآ ءَابَآءَنَا لَهَا عَـبِدِينَ

**21:53 They said: "We found our fathers worshipping them.''**

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَـلٍ مُّبِينٍ

**21:54 He said: "Indeed you and your fathers have been in manifest error.''**

قَالُوا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّـٰعِبِينَ

**21:55 They said: "Have you brought us the Truth, or are you one of those who play about?''**

قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّـٰهِدِينَ

**21:56 He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.''**

## The Story of Ibrahim and his People

Allah tells:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِه عَالِمِينَ (٥١)

And indeed We bestowed aforetime on Ibrahim his guidance,

Allah tells us about His close Friend Ibrahim, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allah says elsewhere:

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِ

And that was Our proof which We gave Ibrahim against his people. (6:83)

The point here is that Allah is telling us that He gave guidance to Ibrahim aforetime, i.e., He had already guided him at an early age.

... وَكُنَّا بِه عَالِمِينَ

and We were Well-Acquainted with him.

means, and he was worthy of that.

Then Allah says:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ (٥٢)

When he said to his father and his people: "What are these images, to which you are devoted!''

This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allah.

Ibrahim said:

.. مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ

"What are these images, to which you are devoted!''

meaning, which you worship with such devotion.

قَالُوا وَجَدْنَا آبَاءنَا لَهَا عَابِدِينَ (٥٣)

They said: "We found our fathers worshipping them.''

means, they had no other evidence apart from the misguided actions of their forefathers.

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ (٥٤)

He (Ibrahim) said: Indeed you and your fathers have been in manifest error.

meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ (٥٥)

They said: "Have you brought us the Truth, or are you one of those who play about?''

They said: `These words that you are saying, are you speaking in jest or are you telling the truth! For we have never heard such a thing before.'

قَالَ بَل رَّبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ...

He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them...''

meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

... وَأَنَا عَلَى ذَلِكُم مِّنَ الشَّاهِدِينَ (٥٦)

and to that I am one of the witnesses.

means, and I bear witness that there is no God other than Him and no Lord except Him.

وَتَاللَّهِ لأَكِيدَنَّ أَصْنَـمَكُمْ بَعْدَ أَن تُوَلُّواْ مُدْبِرِينَ

**21:57 "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.''**

فَجَعَلَهُمْ جُذَاذاً إِلاَّ كَبِيراً لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

**21:58 So he broke them to pieces, except the biggest of them, that they might turn to it.**

قَالُواْ مَن فَعَلَ هَـذَا بِـَالِهَتِنَآ إِنَّهُ لَمِنَ الظَّـلِمِينَ

**21:59 They said: "Who has done this to our gods! He must indeed be one of the wrongdoers.''**

قَالُواْ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَهِيمُ

**21:60 They said: "We heard a young man talking against them, who is called Ibrahim.''**

قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ

**21:61 They said: "Then bring him before the eyes of the people, that they may testify.''**

قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَـٰذَا بِـَٔالِهَتِنَا يَـٰٓإِبْرَٰهِيمُ

**21:62 They said: "Are you the one who has done this to our gods, O Ibrahim.''**

قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَـٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ

**21:63 He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak!''**

## How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate.

Abu Ishaq reported from Abu Al-Ahwas from Abdullah (Ibn Mas`ud),

> "When the people of Ibrahim went out to celebrate their festival, they passed by him and said, `O Ibrahim, are you not coming out with us?'
>
> He said, `I am sick.' ''
>
> It was only the day before that he had said,
>
> وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ (٥٧)
>
> And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.
>
> and some of the people had heard him.
>
> فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ ...

So he broke them to pieces, except the biggest of them,

> means, he smashed them all, except for the biggest idol.
>
> This is like the **Ayah**,
>
> فَرَاغَ عَلَيْهِمْ ضَرْبَاً بِالْيَمِينِ
>
> Then he turned upon them, striking (them) with (his) right hand. (37:93)

... لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (٥٨)

that they might turn to it.

It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

قَالُوا مَن فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (٥٩)

They said: "Who has done this to our gods He must indeed be one of the wrongdoers.''

> When they came back and saw what Ibrahim had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools, **قَالُوا مَن فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ** (They said: "Who has done this to our gods He must indeed be one of the wrongdoers),'' because of this action of his.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (٦٠)

They said: "We heard a young man talking against them, who is called Ibrahim.''

> Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrahim.

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١)

They said: "Then bring him before the eyes of the people that they may testify.''

> meaning, in front of a large audience so that all the people could be present. This was Ibrahim's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help!

قَالُوا أَأَنتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ (٦٢)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا ...

They said: "Are you the one who has done this to our gods, O Ibrahim!''

He said: "Nay, this one, the biggest of them did it...''

> referring to the one he had left alone and had not broken.

... فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ (٦٣)

Ask them, if they can speak!

> He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate.

In the Two **Sahihs** it was recorded from Abu Hurayrah that the Messenger of Allah said:

> إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ: ثِنْتَيْنِ فِي ذَاتِ اللهِ قَوْلُهُ:
>
> Ibrahim, upon him be peace, did not tell lies except on three occasions, two for the sake of Allah -- when he said:

بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا

Nay, this one, the biggest of them did it.

and when he said:

إِنِّى سَقِيمٌ

Verily, I am sick. (37:89)

قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَابِرَةِ وَمَعَهُ سَارَّةُ، إِذْ نَزَلَ مَنْزِلًا فَأَتَى الْجَبَّارَ رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ امْرَأَةٌ أَحْسَنُ النَّاسِ،

فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرْأَةُ مِنْكَ؟

قَالَ: هِيَ أُخْتِي.

قَالَ: فَاذْهَبْ فَأَرْسِلْ بِهَا إِلَيَّ،

فَانْطَلَقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا الْجَبَّارَ قَدْ سَأَلَنِي عَنْكِ، فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي، فَلَا تُكَذِّبِينِي عِنْدَهُ، فَإِنَّكِ أُخْتِي فِي كِتَابِ اللهِ، وَإِنَّهُ لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكِ،

فَانْطَلَقَ بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي،

فَلَمَّا أَنْ دَخَلَتْ عَلَيْهِ فَرَآهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأُخِذَ أَخْذًا شَدِيدًا، فَقَالَ: ادْعِي اللهَ لِي وَلَا أَضُرُّكِ، فَدَعَتْ لَهُ،

فَأُرْسِلَ فَأَهْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأُخِذَ بِمِثْلِهَا أَوْ أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّالِثَةَ، فَأُخِذَ فَذَكَرَ مِثْلَ الْمَرَّتَيْنِ الْأُولَيَيْنِ،

فَقَالَ: ادْعِي اللهَ فَلَا أَضُرَّكِ، فَدَعَتْ لَهُ فَأُرْسِلَ، ثُمَّ دَعَا أَدْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرِجْهَا وَأَعْطِهَا هَاجَرَ. فَأُخْرِجَتْ وَأُعْطِيَتْ هَاجَرَ، فَأَقْبَلَتْ،

فَلَمَّا أَحَسَّ إِبْرَاهِيمُ بِمَجِيئِهَا، انْفَتَلَ مِنْ صَلَاتِهِ، وَقَالَ: مَهْيَمْ.

قَالَتْ: كَفَى اللهُ كَيْدَ الْكَافِرِ الْفَاجِرِ، وَأَخْدَمَنِي هَاجَرَ

and when he was traveling in the land of one of the tyrants, and Sarah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people.''

The tyrant sent for Ibrahim, and asked him, "What is the relationship of this woman to you?''

He said, "She is my sister.''

The tyrant said, "Go and send her to me.''

So Ibrahim went to Sarah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allah, and there are no Muslims on the earth apart from you and I.''

So Ibrahim brought her to him, then he stood and prayed.

When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allah for me and I will not harm you.'' So she prayed for him and it released him.

Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time.

Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her **Hajar**. So she was taken out and given **Hajar**, and she went back.

When Ibrahim realized that she had come back, he finished his prayer and turned around. He said, "What happened?''

She said, "Allah took care of the evil disbeliever's plot, and he gave me **Hajar** as a servant.''

Muhammad bin Sirin said,

> "When Abu Hurayrah narrated this **Hadith**, he said, `This is your mother, O sons of the water of the heaven.' ''

فَرَجَعُواْ إِلَى أَنفُسِهِمْ فَقَالُواْ إِنَّكُمْ أَنتُمُ الظَّـلِمُونَ

**21:64 So they turned to themselves and said: "Verily, you are the wrongdoers.''**

ثُمَّ نُكِسُواْ عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَـؤُلاءِ يَنطِقُونَ

**21:65 Then they turned to themselves: "Indeed you know well that these speak not!''**

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُكُمْ شَيْئاً وَلاَ يَضُرُّكُمْ

**21:66 He said: "Do you then worship besides Allah, things that can neither profit you nor harm you!''**

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلاَ تَعْقِلُونَ

**21:67 "Fie upon you, and upon that which you worship besides Allah! Have you then no sense!''**

## The People's admission of their gods' incapability, and Ibrahim's preaching

Allah tells us that when Ibrahim said what he said, his people,

فَرَجَعُوا إِلَى أَنفُسِهِمْ ...

turned to themselves,

meaning, they blamed themselves for not taking precautions and protecting their gods.

... فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ (٦٤)

They said: Verily, you are the wrongdoers.

> i.e., because you neglected them and did not guard them.

ثُمَّ نُكِسُوا عَلَى رُؤُوسِهِمْ ...

Then they turned to themselves,

means, they looked at the ground, and said:

... لَقَدْ عَلِمْتَ مَا هَؤُلَاء يَنطِقُونَ (٦٥)

Indeed you (Ibrahim) know well that these speak not!

Qatadah said:

> "The people admitted their guilt and confusion, and said, **لَقَدْ عَلِمْتَ مَا هَؤُلَاء يَنطِقُونَ** ("Indeed you know well that these speak not!'') `So how can you tell us to ask them, if they cannot speak and you know that they cannot speak.'

At this point, when they admitted that, Ibrahim said to them:

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦)

Do you then worship besides Allah, things that can neither profit you nor harm you!

> meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allah

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (٦٧)

Fie upon you, and upon that which you worship besides Allah! Have you then no sense!

> `Do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an

ignorant and evil wrongdoer.' He defeated them in argument and left them with no way out.

Allah said:

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـهَآ إِبْرَهِيمَ عَلَى قَوْمِهِ

And that was Our proof which We gave Ibrahim against his people. (6:83)

قَالُواْ حَرِّقُوهُ وَانصُرُواْ ءَالِهَتَكُمْ إِن كُنتُمْ فَـعِلِينَ

**21:68 They said: "Burn him and help your gods, if you will be doing.''**

قُلْنَا يَنَارُ كُونِى بَرْداً وَسَلَـماً عَلَى إِبْرَهِيمَ

**21:69 We said: "O fire! Be you cool and safety for Ibrahim!''**

وَأَرَادُواْ بِهِ كَيْداً فَجَعَلْنَـهُمُ الاٌّخْسَرِينَ

**21:70 And they wanted to harm him, but We made them the worst losers.**

## How Ibrahim was thrown into the Fire and how Allah controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and;

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ (٦٨)

They said: "Burn him and help your gods, if you will be doing.''

So they gathered together a huge amount of wood.

As-Suddi said,

> "I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrahim. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrahim, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia.''

Shu`ayb Al-Jaba'i said,

> "His name was Hayzan, and Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection.
>
> When they threw him he said, `Sufficient for me is Allah, and He is the best disposer of affairs.'''

This is similar to what Al-Bukhari recorded from Ibn Abbas that Ibrahim said,

> "`Sufficient for me is Allah, and He is the best disposer of affairs,''
>
> when he was thrown into the fire, and Muhammad said it when they said:
>
> إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَـناً وَقَالُواْ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ
>
> Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: "Allah is sufficient for us, and He is the best disposer of affairs.'' (3:173)

Sa`id bin Jubayr reported that Ibn Abbas said:

> "When Ibrahim was thrown into the fire, the keeper (angel) of the rain said: `When will I be commanded to send rain.' But the command of Allah was more swift.

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ (٦٩)

> Allah said: O fire! Be you cool and safety for Ibrahim!
>
> and there was no fire left on earth that was not extinguished.''

Ibn Abbas and Abu Al-Aliyah said:

> "Were it not for the fact that Allah said, وَسَلَامًا (and safety), Ibrahim would have been harmed by its coldness.''

Qatadah said:

> "On that day there was no creature that did not try to extinguish the fire for Ibrahim, except for the gecko.''
>
> Az-Zuhri said:
>
> "The Prophet commanded that it should be killed, and called it a harmful vermin.''

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ (٧٠)

And they wanted to harm him, but We made them the worst losers.

> they were defeated and humiliated, because they wanted to plot against the Prophet of Allah, but Allah planned against them and saved him from the fire, and thus they were defeated.

وَنَجَّيْنَـهُ وَلُوطاً إِلَى الاٌّرْضِ الَّتِى بَارَكْنَا فِيهَا لِلْعَـلَمِينَ

**21:71 And We rescued him and Lut to the land which We have blessed for the nations.**

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ نَافِلَةً وَكُلاًّ جَعَلْنَا صَـلِحِينَ

**21:72 And We bestowed upon him Ishaq, and Ya`qub Nafilatan. Each one We made righteous.**

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ الْخَيْرَتِ وَإِقَامَ الصَّلَوةِ وَإِيتَآءَ الزَّكَـوةِ وَكَانُواْ لَنَا عَـبِدِينَ

**21:73 And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah, and of Us (Alone) they were the worshippers.**

وَلُوطاً آتَيْنَـهُ حُكْماً وَعِلْماً وَنَجَّيْنَـهُ مِنَ الْقَرْيَةِ الَّتِى كَانَت تَّعْمَلُ الْخَبَـئِثَ

**21:74 And (remember) Lut, We gave him wisdom and knowledge, and We saved him from the town who practiced Al-Khaba'ith.**

إِنَّهُمْ كَانُواْ قَوْمَ سَوْءٍ فَـسِقِينَ

**Verily, they were a people given to evil, and were rebellious.**

وَأَدْخَلْنَـهُ فِى رَحْمَتِنَآ إِنَّهُ مِنَ الصَّـلِحِينَ

**21:75 And We admitted him to Our mercy; truly, he was of the righteous.**

## The Migration of Ibrahim to Ash-Sham (Greater Syria), accompanied by Lut

Allah tells:

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ (٧١)

And We rescued him and Lut to the land which We have blessed for the nations.

Allah tells us that He saved Ibrahim from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Sham, to the sacred regions thereof.

وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ نَافِلَةً ...

And We bestowed upon him Ishaq, and Ya`qub **Nafilatan**.

Ata' and Mujahid said,

"**Nafilatan** means as a gift.''

Ibn Abbas, Qatadah and Al-Hakam bin `]Uyaynah said,

"The gift of a son who has a son,''

meaning that Yaqub was the son of Ishaq, as Allah says:

فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

But We gave her glad tidings of Ishaq, and after Ishaq, of Yaqub. (11:71)

Abdur-Rahman bin Zayd bin Aslam said,

"He asked for one (son), and said,

رَبِّ هَبْ لِى مِنَ الصَّـلِحِينَ

"My Lord! Grant me from the righteous.'' (37:100)

So Allah gave him Ishaq, and gave him Yaqub in addition.

... وَكُلًّا جَعَلْنَا صَالِحِينَ (٧٢)

Each one We made righteous.

means, both of them were good and righteous people.

وَجَعَلْنَاهُمْ أَئِمَّةً ...

And We made them leaders,

means, examples to be followed.

... يَهْدُونَ بِأَمْرِنَا ...

guiding by Our command,

inviting to Him by His leave.

Allah says:

... وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاء الزَّكَاةِ ...

and We revealed to them the doing of good deeds, performing **Salah**, and the giving of **Zakah**,

Here the general is followed by the specific.

... وَكَانُوا لَنَا عَابِدِينَ (٧٣)

and of Us (Alone) they were the worshippers.

means, they did what they enjoined others to do.

## The Prophet Lut

Then Allah mentions Lut, whose full name was Lut bin Haran bin Azar. He believed in Ibrahim and followed him, and migrated with him, as Allah says:

فَآمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي

So Lut believed in him. He (Ibrahim) said: "I will emigrate for the sake of my Lord.'' (29:26)

Allah gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadum (Sodom) and its vicinity, but they rejected him and resisted him, so Allah utterly destroyed them, as He tells us in several places in His Book.

Allah says;

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَت تَّعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ (٧٤)

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ (٧٥)

and We saved him from the town who practiced **Al-Khaba'ith**. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.

وَنُوحاً إِذْ نَادَى مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَـهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

**21:76 And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.**

وَنَصَرْنَـهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِـَايَـتِنَا إِنَّهُمْ كَانُواْ قَوْمَ سَوْءٍ فَأَغْرَقْنَـهُمْ أَجْمَعِينَ

**21:77 We helped him against the people who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.**

## Nuh and His People

Allah tells us how He responded to His servant and Messenger Nuh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

فَدَعَا رَبَّهُ أَنِّى مَغْلُوبٌ فَانتَصِرْ

Then he invoked his Lord (saying): "I have been overcome, so help (me)!'' (54:10)

وَقَالَ نُوحٌ رَّبِّ لاَ تَذَرْ عَلَى الأَرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلاَ يَلِدُوا إِلاَّ فَاجِراً كَفَّاراً

And Nuh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers. (71:26-27)

So Allah says here,

وَنُوحًا إِذْ نَادَى مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ ...

And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family,

meaning, those who believed with him, as Allah says elsewhere:

وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُ إِلاَّ قَلِيلٌ

...and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few. (11: 40)

... مِنَ الْكَرْبِ الْعَظِيمِ (٧٦)

from the great distress.

meaning, from difficulty, rejection and harm.

For he remained among them for one thousand years less fifty, calling them to Allah, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ ...

We helped him against the people,

means, `We saved him and helped him against the people,'

... الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (٧٧)

who denied Our **Ayat**. Verily, they were a people given to evil. So We drowned them all.

meaning, Allah drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

وَدَاوُودَ وَسُلَيْمَـنَ إِذْ يَحْكُمَانِ فِى الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَـهِدِينَ

**21:78 And (remember) Dawud and Suleiman, when they gave judgement in the case of the field in which the sheep of certain people had Nafashat; and We were witness to their judgement.**

فَفَهَّمْنَـهَا سُلَيْمَـنَ وَكُلاًّ ءَاتَيْنَا حُكْماً وَعِلْماً

**21:79 And We made Suleiman to understand (the case); and to each of them We gave wisdom (Hukm) and knowledge.**

وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ

**And We subjected the mountains and the birds to glorify Our praises along with Dawud.**

وَكُنَّا فَـعِلِينَ

**And it was We Who were the doer (of all these things).**

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّن بَأْسِكُمْ فَهَلْ أَنتُمْ شَـكِرُونَ

**21:80 And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful!**

وَلِسُلَيْمَـنَ الرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِ إِلَى الاٌّرْضِ الَّتِى بَارَكْنَا فِيهَا

**21:81 And to Suleiman (We subjected) the wind strongly raging, running by his command towards the land which We had blessed.**

وَكُنَّا بِكُلِّ شَىْءٍ عَـلِمِينَ

**And of everything We are the All-Knower.**

وَمِنَ الشَّيَـطِينِ مَن يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلاً دُونَ ذلِكَ

**21:82 And of the Shayatin were some who dived for him, and did other work besides that;**

وَكُنَّا لَهُمْ حَـفِظِينَ

**and it was We Who guarded them.**

## Dawud and Suleiman and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

(Abu) Ishaq narrated from Murrah from Ibn Mas\`ud:

> "That crop was grapes, bunches of which were dangling.''
>
> This was also the view of Shurayh.

Ibn Abbas said:

> "**Nafash** means grazing.''

Shurayh, Az-Zuhri and Qatadah said:

> "**Nafash** only happens at night.''

Qatadah added,

"(and) **Al-Haml** is grazing during the day.''

Allah tells:

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ ...

And (remember) Dawud and Suleiman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;

Ibn Jarir recorded that Ibn Mas`ud said:

"Grapes which had grown and their bunches were spoiled by the sheep. Dawud (David) ruled that the owner of the grapes should keep the sheep.

Suleiman (Solomon) said, `Not like this, O Prophet of Allah!'

(Dawud) said, `How then'

(Suleiman) said: `Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.'

This is what Allah said: **فَفَهَّمْنَاهَا سُلَيْمَانَ** (And We made Suleiman to understand (the case).''

This was also reported by Al-`Awfi from Ibn Abbas.

... وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ (٧٨)

and We were witness to their judgement.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ...

And We made Suleiman to understand (the case); and to each of them We gave wisdom and knowledge.

Ibn Abi Hatim recorded that;

when Iyas bin Mu`awiyah was appointed as a judge, Al-Hasan came to him and found Iyas weeping. (Al-Hasan) said, "Why are you weeping?''

(Iyas) said, "O Abu Sa`id, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise.''

Al-Hasan Al-Basari said: "But what Allah tells us about Dawud and Suleiman (peace be upon them both) and the Prophets and whatever judgments they made proves that what these people said is wrong.

Allah says:

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

And (remember) Dawud and Suleiman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

Allah praised Suleiman but He did not condemn Dawud.''

Then he -- Al-Hasan -- said, "Allah enjoins three things upon the judges:

- not to sell thereby for some miserable price;
- not to follow their own whims and desires; and
- not to fear anyone concerning their judgments.''

Then he recited:

يَدَاوُودُ إِنَّا جَعَلْنَـكَ خَلِيفَةً فِى الاٌّرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ

O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire -- for it will mislead you from the path of Allah. (38:26)

فَلاَ تَخْشَوُاْ النَّاسَ وَاخْشَوْنِ

Therefore fear not men but fear Me. (5:44)

وَلاَ تَشْتَرُواْ بِـَايَـتِى ثَمَناً قَلِيلاً

and sell not My **Ayat** for a miserable price. (5:44)

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allah. With regard to others, it is recorded in **Sahih** Al-Bukhari from `Amir bin Al-`As that the Messenger of Allah said:

إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ،

وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ

If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards.

If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.

This **Hadith** refutes the idea of Iyas, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell.

And Allah knows best.

Similar to story in the Qur'an is the report recorded by Imam Ahmad in his **Musnad** from Abu Hurayrah, who said that the Messenger of Allah said:

بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الذِّئْبُ فَأَخَذَ أَحَدَ الِابْنَيْنِ فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا فَدَعَاهُمَا

سُلَيْمَانُ فَقَالَ: هَاتُوا السِّكِّينَ أَشُقُّهُ بَيْنَكُمَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ اللهُ هُوَ ابْنُهَا لَا تَشُقَّهُ، فَقَضَى بِهِ لِلصُّغْرَى

There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dawud. He ruled that the (remaining) child belonged to the older woman. They left, then Suleiman called them and said, "Give me a sword and I will divide him between the two of you.''

The younger woman said, "May Allah have mercy on you! He is her child, do not cut him up!''

So he ruled that the child belonged to the younger woman.

This was also recorded by Al-Bukhari and Muslim in their **Sahihs**.

An-Nasa'i also devoted a chapter to this in the Book of Judgments.

... وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ...

And We subjected the mountains and the birds to glorify Our praises along with Dawud.

This refers to the beauty of his voice when he recited his Book, **Az-Zabur**. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words.

... وَكُنَّا فَاعِلِينَ (٧٩)

And it was We Who were the doer (of all these things).

The Prophet passed by Abu Musa Al-Ash`ari while he was reciting Qur'an at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ

This man has been given one of the wind instruments (nice voices) of the family of Dawud.

He said: "O Messenger of Allah, if I had known that you were listening, I would have done my best for you.''

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّن بَأْسِكُمْ ...

And We taught him the making of metal coats of mail, to protect you in your fighting.

meaning, the manufacture of chain-armor.

Qatadah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor.

This is like the **Ayah**:

وَأَلَنَّا لَهُ الْحَدِيدَأَنِ اعْمَلْ سَـبِغَـتٍ وَقَدِّرْ فِى السَّرْدِ

And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor.'' (34:10-11),

meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all.

Allah says:

... لِتُحْصِنَكُم مِّن بَأْسِكُمْ ...

to protect you in your fighting.

meaning, in your battles.

... فَهَلْ أَنتُمْ شَاكِرُونَ (٨٠)

Are you then grateful. means,

`Allah blessed you when He inspired His servant Dawud and taught him that for your sake.'

## The Power of Suleiman is unparalleled

And Allah tells:

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً ...

And to Suleiman (We subjected) the wind strongly raging,

means, `We subjugated the strong wind to Suleiman.'

... تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ...

running by his command towards the land which We had blessed.

meaning, the land of Ash-Sham (Greater Syria).

... وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (٨١)

And of everything We are the All-Knower.

He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage.

Allah says:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِى بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ

So, We subjected to him the wind; it blew gently by his order whithersoever he willed. (38:36)

غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

its morning was a month's (journey), and its afternoon was a month's. (34:12)

وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ ...

And of the **Shayatin** were some who dived for him,

means, they dived into the water to retrieve pearls, jewels, etc., for him.

... وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ...

and did other work besides that;

This is like the **Ayah**:

وَالشَّيَـطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ

وَءَاخَرِينَ مُقَرَّنِينَ فِى الاٌّصْفَادِ

And also the **Shayatin**, every kind of builder and diver. And also others bound in fetters. (38:37-38)

... وَكُنَّا لَهُمْ حَافِظِينَ (٨٢)

and it was We Who guarded them.

means, Allah protected him lest any of these **Shayatin** did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished.

Allah says:

وَءَاخَرِينَ مُقَرَّنِينَ فِى الاٌّصْفَادِ

And also others bound in fetters. (38:38)

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ

**21:83 And (remember) Ayub, when he cried to his Lord:**

أَنِّى مَسَّنِىَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

**"Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.''**

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ وَءَاتَيْنَـهُ أَهْلَهُ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَى لِلْعَـبِدِينَ

**21:84 So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.**

## The Prophet Ayub

Allah tells:

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ (٨٣)

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ ...

And (remember) Ayub, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.''

So We answered his call, and We removed the distress that was on him,

Allah tells us about Ayub (Job), and the trials that struck him, affecting his wealth, children and physical health.

He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet said:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَل

The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best.

According to another **Hadith**:

يُبْتَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِه

> A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.

The Prophet of Allah, Ayub, upon him be peace, had the utmost patience, and he is the best example of that.

Yazid bin Maysarah said:

> "When Allah tested Ayub, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allah, and he said:
>
> > `I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblis knew of this, he would be jealous of me.'
>
> When Iblis heard of this, he became upset. And Ayub, upon him be peace, said:
>
> > `O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.'"
>
> This was recorded by Ibn Abi Hatim.

Ibn Abi Hatim recorded from Abu Hurayrah that the Prophet said:

لَمَّا عَافَى اللهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي ثَوْبِهِ، قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِك

When Allah healed Ayub, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayub, have you not had enough!''

He said, "O Lord, who can ever have enough of Your mercy!

The basis of this **Hadith** is recorded in the Two **Sahihs**, as we shall see below.

... وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ ...

and We restored his family to him (that he had lost) and the like thereof along with them.

It was reported that Ibn Abbas said:

"They themselves were restored to him.''

This was also narrated by Al-`Awfi from Ibn Abbas.

Something similar was also narrated from Ibn Mas`ud and Mujahid, and this was the view of Al-Hasan and Qatadah.

Mujahid said:

"It was said to him, `O Ayub, your family will be with you in Paradise; if you want, We will bring them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.'

He said, `No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world.''

... رَحْمَةً مِّنْ عِندِنَا ...

as a mercy from Ourselves,

means, `We did that to him as a mercy from Allah towards him.'

... وَذِكْرَى لِلْعَابِدِينَ (٨٤)

and a Reminder for all those who worship Us.

means, `We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allah and bearing the trials with which He tests His servants as He wills.'

And Allah has the utmost wisdom with regard to that.

وَإِسْمَـعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّـبِرِينَ

**21:85 And (remember) Isma`il, Idris and Dhul-Kifl: All were from among the patient.**

وَأَدْخَلْنَـهُمْ فِى رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّـلِحِينَ

**21:86 And We admitted them to Our mercy. Verily, they were of the righteous.**

Allah tells:

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ (٨٥)

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُم مِّنَ الصَّالِحِينَ (٨٦)

And (remember) Ismail, Idris and Dhul-Kifl: All were from among the patient. And We admitted them to Our mercy. Verily, they were of the righteous.

Ismail was the son of Ibrahim Al-Khalil, peace be upon them both. He has already been mentioned in Surah **Maryam**, where mention was also made of Idris.

From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge.

Ibn Jarir refrained from making any decisive comment.

And Allah knows best.

وَذَا النُّونِ إِذ ذَّهَبَ مُغَـضِباً فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَى فِى الظُّلُمَـتِ

**21:87 And (remember) Dhun-Nun, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumat) (saying):**

أَن لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

**"There is no God but You, Glorified be You! Truly, I have been of the Zalimin wrongdoers.''**

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَـهُ مِنَ الْغَمِّ

**21:88 So We answered his call, and delivered him from the distress.**

وَكَذلِكَ نُنجِـى الْمُؤْمِنِينَ

**And thus We do deliver the believers.**

## Yunus

This story is mentioned here, and in Surah **As-Saffat** and Surah **Nun**.

Yunus bin Matta, upon him be peace, was sent by Allah to the people of Nineveh, which was a town in the area of Mawsil (in northern Iraq). He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three (days).

When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allah spared them from the punishment.

Allah says:

فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَانُهَا إِلاَّ قَوْمَ يُونُسَ لَمَّآ ءَامَنُواْ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْىِ فِى الْحَيَوةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

> Was there any town that believed (after seeing the punishment), and its faith saved it Except the people of Yunus;
>
> when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while. (10:98)

Yunus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard.

The lot fell to Yunus, but they refused to throw him overboard. This happened a second and a third time.

Allah says:

فَسَـهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

> Then he (agreed to) cast lots, and he was among the losers. (37:141)
>
> meaning, the draw went against him, so Yunus stood up, removed his garment and cast himself into the sea.

Then Allah sent from the Green Sea -- according to what Ibn Mas`ud said -- a large fish which cleaved the oceans until it came and swallowed Yunus when he threw himself into the sea.

Allah inspired that large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

وَذَا النُّونِ...

... إِذ ذَّهَبَ مُغَاضِبًا ...

And (remember) **Dhun-Nun**,

Here **Nun** refers to the fish; it is correct for it to be attributed to him here.

when he went off in anger,

Ad-Dahhak said:

"Anger towards his people.''

... فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ ...

and imagined that We shall not punish him!

meaning, constrict him in the belly of the fish.

Something similar to this was reported from Ibn Abbas, Mujahid, Ad-Dahhak and others.

This was the view favored by Ibn Jarir, and he quoted as evidence for that the **Ayah**:

وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَاهُ اللَّهُ لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ مَآ ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً

and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease. (65:7)

... فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ (٨٧)

But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.''

Ibn Mas`ud said regarding the `depths of darkness':

> "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night.''
>
> This was also narrated from Ibn Abbas, `Amr bin Maymun, Sa`id bin Jubayr, Muhammad bin Ka`b, Ad-Dahhak, Al-Hasan and Qatadah.

Salim bin Abu Al-Ja`d said:

> "The darkness of the fish in the belly of another fish in the darkness of the sea.''

Ibn Mas`ud, Ibn Abbas and others said:

> "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yunus heard the rocks at the bottom of the sea uttering glorification of Allah, at which point he said:




There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.

`Awf Al-A`rabi said:

> "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I

have taken a place of worship to You in a place which no other person has reached.'"

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ...

So `We answered his call, and delivered him from the distress.

means, `We brought him forth from the belly of the fish and from that darkness.'

... وَكَذَلِكَ نُنجِي الْمُؤْمِنِينَ (٨٨)

And thus We do deliver the believers.

means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress.

The leader of the Prophets encouraged us to call upon Allah with these words.

Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said:

"I passed by Uthman bin Affan, may Allah be pleased with him, in the **Masjid**, and greeted him. He stared at me but did not return my **Salam**.

I went to Umar bin Al-Khattab and said: `O Commander of the faithful, has something happened in Islam!' I said that twice.

He said, `No, why do you ask?'

I said, `I passed by Uthman a short while ago in the **Masjid** and greeted him, and he stared at me but he did not return my Salam.'

Umar sent for Uthman and asked him, `Why did you not return your brother's **Salam**?'

He said, `That is not true.'

Sa`d said, `Yes it is.'

It reached the point where they both swore oaths. Then Uthman remembered and said, `Yes, you are right, I seek the forgiveness of Allah and I

repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allah, which I never think of but a veil comes down over my eyes and my heart.'

Sa`d said: `And I will tell you what it was. The Messenger of Allah told us the first part of the supplication then a Bedouin came and kept him busy, then the Messenger of Allah got up and I followed him. When I felt worried that he would enter his house, I stamped my feet. I turned to the Messenger of Allah , who said,

مَنْ هَذَا، أَبُو إِسْحَاقَ؟

Who is this Abu Ishaq?

I said, "Yes, O Messenger of Allah.''

He said, فَمَه (What is the matter)?

I said, "Nothing, by Allah, except that you told us the first part of the supplication, then this Bedouin came and kept you busy.''

He said,

نَعَمْ دَعْوَةُ ذِي النُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ

Yes, the supplication of Dhun-Nun when he was in the belly of the fish:

لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.

فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَه

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.''

It was also recorded by At-Tirmidhi, and by An-Nasa'i in Al-Yawm wal-Laylah.

Ibn Abi Hatim recorded that Sa`d said that the Messenger of Allah said:

مَنْ دَعَا بِدُعَاءِ يُونُسَ اسْتُجِيبَ لَه

Whoever offers supplication in the words of the supplication of Yunus, will be answered.

Abu Sa`id said:

"He was referring to: وَكَذَلِكَ نُنجِي الْمُؤْمِنِينَ (And thus We do deliver the believers).''

وَزَكَرِيَّآ إِذْ نَادَى رَبَّهُ رَبِّ لاَ تَذَرْنِى فَرْداً وَأَنتَ خَيْرُ الْوَرِثِينَ

**21:89 And (remember) Zakariyya, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors.''**

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ

**21:90 So We answered his call, and We bestowed upon him Yahya, and cured his wife for him.**

إِنَّهُمْ كَانُواْ يُسَارِعُونَ فِى الْخَيْرَتِ وَيَدْعُونَنَا رَغَباً وَرَهَباً وَكَانُواْ لَنَا خـشِعِينَ

**Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khashi`in before Us.**

## Zakariyya and Yahya

Allah tells:

وَزَكَرِيَّا ...

And (remember) Zakariyya,

Allah tells us of His servant Zakariyya, who asked Allah to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of Surah **Maryam** and also in Surah **`Imran**. Here an abbreviated version is given.

... إِذْ نَادَى رَبَّهُ ...

when he cried to his Lord,

means, in secret, hiding it from his people.

... رَبِّ لَا تَذَرْنِي فَرْدًا ...

O My Lord! Leave me not single,

means, with no child and no heir to stand among the people after me.

... وَأَنتَ خَيْرُ الْوَارِثِينَ (٨٩)

though You are the Best of the inheritors.

This is a supplication and form of praise befitting the topic.

Allah says:

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ ...

So We answered his call, and We bestowed upon him Yahya, and cured his wife for him.

Ibn Abbas, Mujahid and Sa`id bin Jubayr said:

"She was barren and never had a child, then she gave birth.''

... إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ ...

Verily, they used to hasten on to do good deeds,

> means, acts of worship and acts of obedience towards Allah.

... وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ...

and they used to call on Us with hope and fear,

Ath-Thawri said,

> "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us.''

... وَكَانُوا لَنَا خَاشِعِينَ (٩٠)

and they were **Khashi`in** before Us.

Ali bin Abi Talhah reported from Ibn Abbas that;

> this means, sincerely believing in that which was revealed by Allah.

Mujahid said:

> "Truly believing.''

Abu Al-`Aliyah said:

> "Fearing.''

Abu Sinan said:

> "**Khushu`** means the fear which should never leave our hearts.''

It was also reported from Mujahid that;

> "the **Khashi`in** are those who are humble.''

Al-Hasan, Qatadah and Ad-Dahhak said,

> "The **Khashi`in** are those who humble themselves before Allah.''

All of these suggestions are close in meaning.

وَالَّتِى أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَـهَا وَابْنَهَآ ءَايَةً لِّلْعَـلَمِينَ

**21:91 And she who guarded her chastity, We breathed into her through Our Ruh, and We made her and her son a sign for nations.**

## `Isa and Maryam the True Believer

Allah tells:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ (٩١)

And she who guarded her chastity, We breathed into her through Our Ruh, and We made her and her son a sign for nations.

Here Allah mentions the story of Maryam and her son `Isa, just after mentioning Zakariyya and his son Yahya, may peace be upon them all.

He mentions the story of Zakariyya first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allah mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male.

These stories also appear in Surah **Al `Imran** and in Surah **Maryam**. Here Allah mentions the story of Zakariyya and follows it with the story of Maryam, where He says:



وَالَّتِي أَحْصَنَتْ فَرْجَهَا ...

And she who guarded her chastity,

means, Maryam (peace be upon her).

This is like the **Ayah** in Surah **At-Tahrim**:

وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِى أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا

And Maryam, the daughter of `Imran who guarded her chastity. And We breathed into it (her garment) through Our **Ruh**. (66:12)

... وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ

and We made her and her son a sign for the nations.

means, evidence that Allah is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be'' -- and it is!

This is like the **Ayah**:

وَلِنَجْعَلَهُ ءَايَةً لِّلنَّاسِ

And (We wish) to appoint him as a sign to mankind. (19:21)

إِنَّ هَـذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَاْ رَبُّكُمْ فَاعْبُدُونِ

**21:92 Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.**

وَتَقَطَّعُواْ أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَجِعُونَ

**21:93 But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.**

فَمَن يَعْمَلْ مِنَ الصَّـلِحَـتِ وَهُوَ مُؤْمِنٌ فَلاَ كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَـتِبُونَ

**21:94 So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).**

## Mankind is One Ummah

Allah says:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ...

Truly, this, your **Ummah** is one,

Ibn Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and Abdur-Rahman bin Zayd bin Aslam said,

"Your religion is one religion.''

Al-Hasan Al-Basri said:

"In this **Ayah**, Allah explains to them what they should avoid and what they should do.''

Then He said:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ...

Truly, this, your **Ummah** is one religion,

"Meaning, your path is one path. Certainly this is your **Shariah** (Divine Law) which I have clearly explained you.''

So Allah says:

... وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (٩٢)

and I am your Lord, therefore worship Me.

This is like the **Ayah**:

يأَيُّهَا الرُّسُلُ كُلُواْ مِنَ الطَّيِّبَـتِ وَاعْمَلُواْ صَـلِحاً

O (you) Messengers! Eat of the **Tayyibat** (good things) and do righteous deeds.) Until His saying, وَأَنَاْ رَبُّكُمْ فَاتَّقُونِ (And I am your Lord, so have **Taqwa** of Me). (23:51-52)

The Messenger of Allah said:

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِد

We Prophets are brothers from different mothers and our religion is one.

What is meant here is that they all worshipped Allah Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allah says:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً

To each among you, We have prescribed a Law and a clear way. (5:48)

وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ ...

But they have broken up and differed in their religion among themselves.

meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them.

Allah says:

... كُلٌّ إِلَيْنَا رَاجِعُونَ (٩٣)

(And) they all shall return to Us.

meaning, `on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.'

Allah says:

فَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ ...

So whoever does righteous good deeds while he is a believer,

meaning, his heart believes and his deeds are righteous.

... فَلَا كُفْرَانَ لِسَعْيِهِ ...

his efforts will not be rejected.

This is like the **Ayah**:

إِنَّا لاَ نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً

certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost. (18:30)

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done.

Allah says:

... وَإِنَّا لَهُ كَاتِبُونَ (٩٤)

Verily, We record it for him.

means, all his deeds are recorded and nothing of them at all is lost.

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَـهَآ أَنَّهُمْ لاَ يَرْجِعُونَ

**21:95 And a ban is laid on every town which We have destroyed that they shall not return.**

حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنسِلُونَ

**21:96 Until, when Ya'juj and Ma'juj (Gog and Magog people) are let loose, and they swoop down from every Hadab.**

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ

**21:97 And the true promise shall draw near.**

فَإِذَا هِىَ شَـخِصَةٌ أَبْصَـرُ الَّذِينَ كَفَرُواْ يَوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَـذَا بَلْ كُنَّا ظَـلِمِينَ

**Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this -- nay, but we were wrongdoers.''**

## Those who have been destroyed, will never return to this World

Allah tells:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ (٩٥)

And a ban is laid on every town which We have destroyed that they shall not return.

وَحَرَامٌ عَلَى قَرْيَةٍ ...

And a ban is laid on every town.

Ibn Abbas said,

"it is enforced'', i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly (through other narrations) from Ibn Abbas, Abu Ja`far Al-Baqir, Qatadah and others.

## Ya'juj and Ma'juj

Then Allah tells:

حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ ...

... وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ (٩٦)

Until, when **Ya`juj** and **Ma`juj** are let loose,

We have already mentioned that they are from the progeny of Adam, upon him be peace;

they are also descents of Nuh through his son Yafith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn.

Allah says:

هَـذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقّاً

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ

> This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...(18:98-99)

And in this **Ayah**, Allah says:

حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ (٩٦)

Until, when **Ya`juj** and **Ma`juj** are let loose, and they swoop down from every **Hadab**.

> meaning, they will come forth quickly to spread corruption.
>
> A **Hadab** is a raised portion of land.
>
> This was the view of Ibn Abbas, Ikrimah, Abu Salih, Ath-Thawri and others.

This is how their emergence is described, as if the listener can see it.

وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ

> And none can inform you like Him Who is the All-Knower. (35:14)
>
> This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him.

Ibn Jarir narrated that Ubaydullah bin Abi Yazid said,

> "Ibn Abbas saw some young boys playing and pouncing on one another, and said, this is how **Ya'juj** and **Ma'juj** will emerge.''

Their emergence has been described in numerous **Hadiths** of the Prophet. The First **Hadith** Imam Ahmad recorded that Abu Sa`id Al-Khudri said:

"I heard the Messenger of Allah say:

تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ، فَيَخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللهُ عَزَّ وَجَلَّ:

وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

فَيَغْشَوْنَ النَّاسَ وَيَنْحَازُ الْمُسْلِمُونَ عَنْهُمْ إِلَى مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ، وَيَشْرَبُونَ مِيَاهَ الْأَرْضِ، حَتَّى إِنَّ بَعْضَهُمْ لَيَمُرُّ بِالنَّهَرِ فَيَشْرَبُونَ مَا فِيهِ حَتَّى يَتْرُكُوهُ يَابِسًا، حَتَّى إِنَّ مَنْ بَعْدَهُمْ لَيَمُرُّ بِذَلِكَ النَّهَرِ فَيَقُولُ: قَدْ كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّى إِذَا لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَائِلُهُمْ: هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَغْنَا مِنْهُمْ بَقِيَ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يَهُزُّ أَحَدُهُمْ حَرْبَتَهُ، ثُمَّ يَرْمِي بِهَا إِلَى السَّمَاءِ فَتَرْجِعُ إِلَيْهِ مُخْضَبَّةً دَمًا لِلْبَلَاءِ وَالْفِتْنَةِ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، بَعَثَ اللهُ عَزَّ وَجَلَّ دُودًا فِي أَعْنَاقِهِمْ كَنَغَفِ الْجَرَادِ الَّذِي يَخْرُجُ فِي أَعْنَاقِهِ، فَيُصْبِحُونَ مَوْتَى لَا يُسْمَعُ لَهُمْ حِسٌّ، فَيَقُولُ الْمُسْلِمُونَ: أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ مِنْهُمْ مُحْتَسِبًا نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَى أَنَّهُ مَقْتُولٌ، فَيَنْزِلُ فَيَجِدُهُمْ مَوْتَى، بَعْضُهُمْ عَلَى بَعْضٍ، فَيُنَادِي: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أَبْشِرُوا إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ كَفَاكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيُسَرِّحُونَ مَوَاشِيَهُمْ، فَمَا يَكُونُ لَهُمْ رَعْيٌ إِلَّا لُحُومُهُمْ، فَتَشْكَرُ عَنْهُمْ كَأَحْسَنِ مَا شَكِرَتْ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ قَطُّ

**Ya'juj** and **Ma'juj** will be let loose and will emerge upon mankind, as Allah says:

and they swoop down from every **Hadab**.

They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They (**Ya'juj** and **Ma'juj**) will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once.''

Then there will be no one left except those who are in their strongholds and cities. Then one of

them will say, "We have defeated the people of the earth; now the people of heaven are left.''

One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allah will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease.

Then the Muslims will say, "Who will volunteer to find out what the enemy is doing!''

One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allah has sufficed you against your enemy!''

Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (**Ya'juj** and **Ma'juj**), but it will fill them better than any vegetation they have ever eaten before.

It was also recorded by Ibn Majah.

The Second **Hadith** Imam Ahmad also recorded from An-Nawwas bin Sam`an Al-Kilabi that the Messenger of Allah mentioned the **Dajjal** one morning.

"Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees. He said:

غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ. فَإِنْ يَخْرُجْ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ، فَكُلُّ امْرِىءٍ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللهِ اثْبُتُوا

There are other things that I fear for you more than the **Dajjal**. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allah will take care of each Muslim on my behalf. He (the **Dajjal**) will be a young man with short, curly hair and a floating eye. He will emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allah, be steadfast!

We said, `O Messenger of Allah, how long will he remain on earth?'

He said,

أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، يَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُم

Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.

We said, `O Messenger of Allah, on that day which will be like a year, will the prayers of one day and one night be sufficient.'

He said,

لَا، اقْدُرُوا لَهُ قَدْرَه

No, but you will have to compute it according to its due proportion (and pray accordingly).

We said, `O Messenger of Allah, how fast will he move across the land?'

He said,

كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيح

Like a cloud driven by the wind.

He said,

فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ ذُرًى، وَأَمَدَّهُ خَوَاصِرَ، وَأَسْبَغَهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَتَتْبَعُهُ أَمْوَالُهُمْ فَيُصْبِحُونَ مُمْحِلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ قَالَ: وَيَأْمُرُ بِرَجُلٍ فَيُقْتَلُ، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ إِلَيْهِ، يَتَهَلَّلُ وَجْهُهُ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللهُ عَزَّ وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتْبَعُهُ فَيُدْرِكُهُ فَيَقْتُلُهُ عِنْدَ بَابِ لُدٍّ الشَّرْقِيِّ قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ أَوْحَى اللهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَا يَدَانِ لَكَ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، فَيَبْعَثُ اللهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ تَعَالَى:

وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

He will come to a people and call them (to his way) and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat.

Then he will come to another people and call them (to his way) and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure,'' and its treasure will come forth like a swarm of bees.

Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as the distance between an archer and his

target. Then he will call him, and the man will come to him with his face shining.

At that point Allah will send the Messiah `Isa bin Maryam, who will come down to the white **minaret** in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels.

He will search for him (the **Dajjal**) until he catches up with him at the eastern gate of Ludd, where he will kill him.

Then Allah will reveal to `Isa ibn Maryam the words:

"I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tur).''

Then Allah will send **Ya'juj** and **Ma'juj**, as Allah says: وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ (and they swoop down from every **Hadab**).

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللهُ عَلَيْهِمْ نَغَفًا فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَدْ مَلَأَهُ زَهَمُهُمْ وَنَتَنُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللهِ عَزَّ وَجَلَّ،فَيُرْسِلُ اللهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ الله

`Isa and his companions will beseech Allah, and Allah will send against them insects which will attack their necks, and in the morning they will all perish as one.

Then `Isa and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then `Isa and his companions will again beseech Allah, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allah wills.

Ibn Jabir said:

"`Ata' bin Yazid As-Saksaki told me, from Ka`b or someone else: `They will throw them into **Al-Mahbal**.'

Ibn Jabir said:

"I said, `O Abu Yazid, and where is **Al-Mahbal**''

He said, "In the east (where the sun rises).''

He said:

وَيُرْسِلُ اللهُ مَطَرًا لَا يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ، وَيُقَالُ لِلْأَرْضِ: أَنْبِتِي ثَمَرَكِ وَرُدِّي بَرَكَتَكِ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّفَرُ مِنَ الرُّمَّانَةِ فَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْفَخِذَ، وَالشَّاةَ مِنَ الْغَنَمِ تَكْفِي أَهْلَ الْبَيْتِ، قَالَ: فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ أَوْ قَالَ: كُلِّ مُؤْمِنٍ وَيَبْقَى شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارُجَ الْحُمُرِ، وَعَلَيْهِمْ تَقُومُ السَّاعَةَ

Then Allah will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror.

Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed.

A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household.

At that time Allah will send a pleasant wind which will reach beneath their armpits and will take the

soul of every Muslim -- or every believer -- and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.''

This was also recorded by Muslim but not by Al-Bukhari.

It was also recorded by the **Sunan** compilers, with different chains of narrators.

At-Tirmidhi said, "It is **Hasan Sahih**.''

The Third **Hadith** Imam Ahmad recorded from Ibn Harmalah, from his maternal aunt who said:

"The Messenger of Allah gave a **Khutbah**, and he had a bandage on his finger where he had been stung by a scorpion.

He said:

إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ تُقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ يَأْجُوجُ وَمَأْجُوجُ: عِرَاضَ الْوُجُوهِ، صِغَارَ الْعُيُونِ، صُهْبَ الشِّعَافِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَة

You say that you have no enemy, but you will keep fighting your enemies until **Ya'juj** and **Ma'juj** come, with their wide faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.''

Ibn Abi Hatim recorded a **Hadith** of Muhammad bin `Amr from Khalid bin Abdullah bin Harmalah Al-Mudlaji, from his paternal aunt, from the Prophet, and he mentioned something similar.

It was confirmed by **Hadiths** that `Isa bin Maryam will perform **Hajj** to the **Al-Bayt Al-`Atiq** (i.e., the **Ka`bah**).

Imam Ahmad recorded that Abu Sa`id said:

The Messenger of Allah said:

لَيُحَجَّنَّ هَذَا الْبَيْتُ ولَيُعْتَمَرَنَّ بَعْدَ خُرُو جِ يَأْجُوجَ وَمَأْجُو ج

He will certainly come to this House and perform **Hajj** and **`Umrah**, after the emergence of **Ya'juj** and **Ma'juj**.

This was recorded by Al-Bukhari.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ ...

And the true promise (Day of Resurrection) shall draw near.

the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day.''

Allah says:

... فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا ...

Then, you shall see the eyes of the disbelievers fixedly staring in horror.

because of the horror of the tremendous events that they are witnessing.

... يَا وَيْلَنَا ...

Woe to us!

means, they will say, `Woe to us!'

... قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا ...

We were indeed heedless of this,

means, in the world.

... بَلْ كُنَّا ظَالِمِينَ (٩٧)

nay, but we were wrongdoers.

they will admit their wrong- doing at the time when that will not help them at all.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

**21:98 Certainly you and that which you are worshipping now besides Allah, are (but) fuel (Hasab) for Hell! (Surely) you will enter it.**

لَوْ كَانَ هَـؤُلاءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَـلِدُونَ

**21:99 Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.**

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لاَ يَسْمَعُونَ

**21:100 Therein they will be breathing out with deep sighs and roaring and therein they will hear not.**

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَى أُوْلَـئِكَ عَنْهَا مُبْعَدُونَ

**21:101 Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).**

لاَ يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِى مَا اشْتَهَتْ أَنفُسُهُمْ خَـلِدُونَ

**21:102 They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.**

لاَ يَحْزُنُهُمُ الْفَزَعُ الاٌّكْبَرُ وَتَتَلَقَّـهُمُ الْمَلَـئِكَةُ هَـذَا يَوْمُكُمُ الَّذِى كُنتُمْ تُوعَدُونَ

**21:103 The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.''**

## The Idolators and their gods are Fuel for Hell

Allah says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ ...

Certainly you and that which you are worshipping now besides Allah, are (but) **Hasab** for Hell!

Ibn Abbas said:

"Kindling.''

This is like the **Ayah**:

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

whose fuel is men and stones. (66:6)

According to another report, Ibn Abbas said: **حَصَبُ جَهَنَّمَ** (**Hasab** for Hell),

means firewood in (the dialect of the people of) **Zanjiyyah**.

Mujahid, Ikrimah and Qatadah said:

"Its fuel.''

Ad-Dahhak said:

"The fuel of Hell means that which is thrown into it.''

This was also the view of others.

... أَنتُمْ لَهَا وَارِدُونَ (٩٨)

(Surely) you will enter it.

means, you will go into it.

لَوْ كَانَ هَؤُلَاء آلِهَةً مَّا وَرَدُوهَا ...

Had these been gods, they would not have entered there,

means, if these idols and false gods which you worshipped instead of Allah, had really been gods, they would not have entered the Hellfire.

... وَكُلٌّ فِيهَا خَالِدُونَ (٩٩)

and all of them will abide therein forever.

means, the worshippers and the objects of their worship will all abide therein forever.

لَهُمْ فِيهَا زَفِيرٌ ...

Therein they will be breathing out with deep sighs and roaring,

This is like the **Ayah**:

لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

they will have (in the Fire), **Zafir** and **Shahiq**. (11:106)

**Zafir** refers to their exhalation, and **Shahiq** refers to their inhalation.

... وَهُمْ فِيهَا لَا يَسْمَعُونَ (١٠٠)

and therein they will hear not.

## The State of the Blessed

Here Allah tells:

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَى ...

Verily, those for whom the good has preceded from Us,

Ikrimah said,

"Mercy.''

Others said it means being blessed.

... أُوْلَئِكَ عَنْهَا مُبْعَدُونَ (١٠١)

they will be removed far therefrom.

When Allah mentions the people of Hell and their punishment for their associating others in worship with Allah, He follows that with a description of the blessed who believed in Allah and His Messengers. These are the ones for whom the blessing has preceded from Allah, and they did righteous deeds in the world, as Allah says:

لِّلَّذِينَ أَحْسَنُوا۟ الْحُسْنَى وَزِيَادَةٌ

> For those who have done good is the best reward and even more. (10:26)

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ

> Is there any reward for good other than good. (55:60)

Just as they did good in this world, Allah will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

... أُوْلَئِكَ عَنْهَا مُبْعَدُونَ

لَا يَسْمَعُونَ حَسِيسَهَا ...

they will be removed far therefrom. They shall not hear the slightest sound of it,

> means, they will not feel its heat in their bodies.

... وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ (١٠٢)

while they abide in that which their own selves desire.

> means, they will be safe from that which they fear, and they will have all that they love and desire.

It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allah, and to exclude `Uzayr and the Messiah from their number.

Hajjaj bin Muhammad Al-A`war reported from Ibn Jurayj, and Uthman bin Ata' reported from Ibn Abbas:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) **Hasab** for Hell! (Surely) you will enter it).

Then He made an exception and said:

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَى ...

Verily, those for whom the good has preceded from Us.

It was said that this referred to the angels and `Isa, and others who are worshipped instead of Allah.

This was the view of Ikrimah, Al-Hasan and Ibn Jurayj.

Muhammad bin Ishaq bin Yasar said in his book of **Sirah**:

"According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the **Masjid**, and An-Nadr bin Al-Harith came and sat down with them. There were also other men of Quraysh in the **Masjid**.

The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument.

Then he recited to him and to them,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

Certainly you and that which you are worshipping now besides Allah, are (but) **Hasab** for Hell! (Surely) you will enter it. Until His Statement, **وَهُمْ فِيهَا لَا يَسْمَعُونَ** (and therein they will hear not).

Then the Messenger of Allah got up and went to sit with Abdullah bin Al-Zab`ari As-Sahmi.

Al-Walid bin Al-Mughirah said to Abdullah bin Al-Zab`ari, "By Allah, An-Nadr bin Al-Harith could not match the son of Abd Al-Muttalib in argument.

Muhammad claims that we and these gods that we worship are fuel for Hell.''

Abdullah bin Az-Zab`ari said: "By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship Al-Masih, `Isa bin Maryam.''

Al-Walid and those who were sitting with him were amazed at what Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point.

He said this to the Messenger of Allah, who said:

كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِه

> Everyone who likes to be worshipped instead of Allah will be with the ones who worshipped him, for indeed they are worshipping the **Shaytan** and whoever told them to worship him.

Then Allah revealed the words:

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَى أُوْلَئِكَ عَنْهَا مُبْعَدُونَ

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ

Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.

It was revealed about the mention of `Isa, `Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allah, but the misguided people who came after them took them as lords instead of Allah.

Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ

And they say: "The Most Gracious has begotten children.'' Glory to Him! They are but honored slaves. Until His saying,

وَمَن يَقُلْ مِنْهُمْ إِنِّى إِلَـهٌ مِّن دُونِهِ فَذلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِى الظَّـلِمِينَ

And if any of them should say: "Verily, I am a god besides Him,'' such a one We should recompense with Hell. Thus We recompense the wrongdoers. (21:26-29)

Concerning `Isa bin Maryam, the fact that he is worshipped alongside Allah, and the amazement of Al-Walid and the others who were present at the argument (of Abdullah bin Az-Zab'ari), the following words were revealed:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلاً إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

وَقَالُواْ ءَأَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلاَ بَلْ هُمْ قَوْمٌ خَصِمُونَ

إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَـهُ مَثَلاً لِّبَنِى إِسْرَءِيلَ

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـئِكَةً فِى الاٌّرْضِ يَخْلُفُونَ

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلاَ تَمْتَرُنَّ بِهَا

And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh

out at the example). And say: "Are our gods better or is he!'' They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it. (43:57-61)

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

فَلاَ تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

Therefore have no doubt concerning it. And follow Me (Allah)! This is the straight path. (43:63)''

What Ibn Az-Zab`ari said was a serious mistake, because the **Ayah** was addressed to the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allah said:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) **Hasab** for Hell!

How could this be applied to Al-Masih, `Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them.

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ ...

The greatest terror will not grieve them,

It was said that;

this means death, as was narrated by Abdur-Razzaq from Yahya bin Rabi`ah from Ata.'

Or it was said that;

> the greatest terror refers to the blast of the Trumpet, as Al-`Awfi said narrating from Ibn Abbas and Abu Sinan, Sa`id bin Sinan Ash-Shaybani.
>
> This was the view favored by Ibn Jarir in his **Tafsir**.

... وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ (١٠٣)

and the angels will meet them, (with the greeting:) "This is your Day which you were promised''.

> meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words: **هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ** ("This is your Day which you were promised''),
>
> meaning, hope for the best.

يَوْمَ نَطْوِى السَّمَآءَ كَطَىِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْداً عَلَيْنَآ إِنَّا كُنَّا فَـعِلِينَ

**21:104 And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.**

## The Heavens will be rolled up on the Day of Resurrection

Allah says: this will happen on the Day of Resurrection:

يَوْمَ نَطْوِي السَّمَاء كَطَيِّ السِّجِلِّ لِلْكُتُبِ ...

> And (remember) the Day when We shall roll up the heaven like a **Sijill** for books.

This is like the **Ayah**:

وَمَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ وَالاٌّرْضُ جَمِيعـاً قَبْضَـتُهُ يَوْمَ الْقِيَـمَةِ وَالسَّمَـوَتُ مَطْوِيَّـتٌ بِيَمِينِهِ سُبْحَـنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

> They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! (39:67)

Al-Bukhari recorded that Nafi` reported from Ibn Umar that the Messenger of Allah said:

إِنَّ اللهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرَضِينَ وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ

> On the Day of Resurrection, Allah will seize the earth and the heavens will be in His Right Hand.

> This was recorded by Al-Bukhari, may Allah have mercy on him.



like a **Sijill** rolled up for books.

> What is meant by **Sijill** is book.

As-Suddi said concerning this **Ayah**:

> "**As-Sijill** is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to **As-Sijill**, and he rolls it up and puts it away until the Day of Resurrection.''

But the correct view as narrated from Ibn Abbas is that;

> **As-Sijill** refers to the record (of deeds).

> This was also reported from him by Ali bin Abi Talhah and Al-`Awfi.

> This was also stated by Mujahid, Qatadah and others.

> This was the view favored by Ibn Jarir, because this usage is well-known in the (Arabic) language.

Based on the above, the meaning is:

> the Day when the heaven will be rolled up like a scroll. This is like the **Ayah**:
>
> فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ
>
> Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead. (37:103)

There are many more linguistic examples in this respect.

Allah knows best.

... كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ (١٠٤)

As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

> means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Because He says: **إِنَّا كُنَّا فَاعِلِينَ** (Truly, We shall do it).

Imam Ahmad recorded that Ibn Abbas said:

> "The Messenger of Allah stood among us exhorting us, and said:
>
> إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ عَزَّ وَجَلَّ حُفَاةً عُرَاةً غُرْلًا،
>
> كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ
>
> You will be gathered before Allah barefoot, naked and uncircumcised.
>
> As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

And he mentioned the entire **Hadith**.

It was also recorded in the Two **Sahihs**, and Al-Bukhari mentioned it in his **Tafsir** of this **Ayah**.

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِىَ الصَّـلِحُونَ

**21:105 And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.**

إِنَّ فِى هَـذَا لَبَلَـغاً لِّقَوْمٍ عَـبِدِينَ

**21:106 Verily, in this there is a plain Message for people who worship Allah.**

وَمَآ أَرْسَلْنَـكَ إِلاَّ رَحْمَةً لِّلْعَـلَمِينَ

**21:107 And We have sent you (O Muhammad) not but as a mercy for the `Alamin.**

## The Earth will be inherited by the Righteous

Allah tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter.

As Allah says:

إِنَّ الأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِ وَالْعَـقِبَةُ لِلْمُتَّقِينَ

Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have **Taqwa**. (7:128)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَـدُ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. (40:51)

وَعَدَ اللَّهُ الَّذِينَ ءامَنُواْ مِنْكُمْ وَعَمِلُواْ الصَّـلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى الاٌّرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضَى لَهُمْ

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. (24:55)

Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass.

Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ ...

And indeed We have written in **Az-Zabur** after **Adh-Dhikr**,

**Al-A`mash** said: "I asked Sa`id bin Jubayr about the **Ayah**: وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ (And indeed We have written in **Az-Zabur** after **Adh-Dhikr**, He said:

`**Az-Zabur** means the **Tawrah**, the **Injil** and the **Qur'an**.'"

Mujahid said,

"**Az-Zabur** means the Book.''

Ibn Abbas, Ash-Sha`bi, Al-Hasan, Qatadah and others said,

"**Az-Zabur** is that which was revealed to Dawud, and **Adh-Dhikr** is the **Tawrah**.''

Mujahid said:

"**Az-Zabur** means the Books which came after **Adh-Dhikr**, and **Adh-Dhikr** is the Mother of the Book (**Umm Al-Kitab**) which is with Allah.''

This was also the view of Zayd bin Aslam:

> "It is the First Book.''

Ath-Thawri said:

> "It is **Al-Lawh Al-Mahfuz**.''

... أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (١٠٥)

that My righteous servants shall inherit the land.

Mujahid said, narrating from Ibn Abbas,

> "This means, the land of Paradise.''
>
> This was also the view of Abu Aliyah, Mujahid, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi` bin Anas and Ath-Thawri (may Allah have mercy on them).

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ (١٠٦)

Verily, in this (the Qur'an) there is a plain Message for people who worship Allah.

> means, `in this Qur'an which We have revealed to Our servant Muhammad, there is a plain Message which is beneficial and is sufficient for a people who worship Allah.'
>
> This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the **Shaytan** or their own desires.

## Muhammad is a Mercy to the Worlds

Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

And We have sent you not but as a mercy for the **`Alamin**.

Here Allah tells us that He has made Muhammad a mercy to the **`Alamin**, i.e., He sent him as a mercy for all of them (peoples), so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in! (14:28-29)

And Allah says, describing the Qur'an:

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.'' (41:44)

Muslim reports in his Sahih: Ibn Abi `Umar told us, Marwan Al-Fazari told us, from Yazid bin Kisan, from Ibn Abi Hazim that Abu Hurayrah said that;

it was said, "O Messenger of Allah, pray against the idolators.''

He said:

إِنِّي لَمْ أُبْعَثْ لَعَّانًا، وَإِنَّمَا بُعِثْتُ رَحْمَة

I was not sent as a curse, rather I was sent as a mercy.

This was recorded by Muslim.

Imam Ahmad recorded that `Amr bin Abi Qurrah Al-Kindi said:

"Hudhayfah was in Al-Mada'in and he was mentioning things that the Messenger of Allah had said.

Hudhayfah came to Salman and Salman said: `O Hudhayfah, the Messenger of Allah (would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allah) addressed us and said:

أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ (سَبَّةً) فِي غَضَبِي أَوْ لَعَنْتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللهُ رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَة

Any man of my **Ummah** whom I have insulted or cursed when I was angry -- for I am a man from among the sons of Adam, and I get angry just as you do. But Allah has sent me as a Mercy to the Worlds, so I will make that (my anger) into blessings for him on the Day of Resurrection.''

This was also recorded by Abu Dawud from Ahmad bin Yunus from Za'idah.

It may be asked: what kind of mercy do those who disbelieve in him get?

The answer is what Abu Jafar bin Jarir recorded from Ibn Abbas concerning the **Ayah**: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (And We have sent you not but as a mercy for the **`Alamin**), He said,

- "Whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter;
- whoever does not believe in Allah and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning.''

قُلْ إِنَّمَآ يُوحَى إِلَىَّ أَنَّمَآ إِلَـهُكُمْ إِلَـهٌ وَحِدٌ فَهَلْ أَنتُمْ مُّسْلِمُونَ

**21:108 Say: "It is revealed to me that your God is only one God. Will you then be Muslims!''**

فَإِن تَوَلَّوْاْ فَقُلْ ءَاذَنتُكُمْ عَلَى سَوَآءٍ وَإِنْ أَدْرِى أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ

**21:109 But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far.''**

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

**21:110 "Verily, He knows that which is spoken aloud and He knows that which you conceal.''**

وَإِنْ أَدْرِى لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَى حِينٍ

**21:111 "And I know not, perhaps it may be a trial for you, and an enjoyment for a while.''**

قَالَ رَبِّ احْكُم بِالْحَقِّ

**21:112 He said: "My Lord! Judge You in truth!**

وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

**Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!''**

## The main Objective of Revelation is that Allah be worshipped

Allah commands His Messenger:

قُلْ ...

Say: i.e. say to the idolators:

... إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلَـهُكُمْ إِلَهٌ وَاحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ (١٠٨)

"It is revealed to me that your God is only one God. Will you then be Muslims!''

meaning, will you then follow that and submit to it!

فَإِن تَوَلَّوْاْ ...

But if they turn away,

means, if they ignore that to which you call them.

... فَقُلْ آذَنتُكُمْ عَلَى سَوَاء ...

say: "I give you a notice to be known to us all alike...''

meaning, `I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.'

This is like the **Ayah**:

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!'' (10:41)

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ

If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). (8:58)

which means: so that both you and they will know that the treaty is null and void.

Similarly, Allah says here:

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَى سَوَاء

But if they turn away say: "I give you a notice to be known to us all alike...''

meaning, `I have already informed you that I have nothing to do with you and you have nothing to do with me.'

## No one knows when the Hour will come

And He (Muhammad) says:

... وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ (١٠٩)

And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.

meaning: `it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ (١١٠)

Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.

Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَى حِينٍ (١١١)

And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

meaning, `I do not know, perhaps it is a trial for you, and an enjoyment for a while.'

Ibn Jarir said:

`perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.'

This was narrated by `Awn from Ibn Abbas.

And Allah knows best.

قَالَ رَبِّ احْكُم بِالْحَقِّ ...

He said: "My Lord! Judge You in truth!

> means, judge between us and our people who disbelieve in the truth.

Qatadah said:

> "The Prophets (peace be upon them) used to say:
>
> رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَـتِحِينَ
>
> "Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.'' (7:89),
>
> and the Messenger of Allah was commanded to say this too.''

It was reported from Malik from Zayd bin Aslam that;

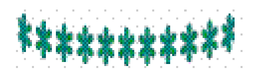
> when the Messenger of Allah witnessed any fighting, he would say: **رَبِّ احْكُم بِالْحَقِّ** "My Lord! Judge You in truth!''

... وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (١١٢)

Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!

> means, `against the various lies and fabrications that you utter, some of which are worse than others;
>
> Allah is the One Whose Help we seek against that.'

This is the end of the Tafsir of Surah **Al-Anbiya'**. To Allah be praise and blessings.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَىْءٌ عَظِيمٌ

**22:1 O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.**

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَـرَى وَمَا هُم بِسُكَـرَى وَلَـكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

**22:2 The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe.**

## The Hour

Allah commands:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (١)

O mankind! Have **Taqwa** of your Lord! Verily, the earthquake of the Hour is a terrible thing.

Allah commands His servants to have **Taqwa** of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا

وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا

When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. (99:1-2)

وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall. (69:14-15)

إِذَا رُجَّتِ الأَرْضُ رَجّاً

وَبُسَّتِ الْجِبَالُ بَسّاً

When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust. (56:4-5)

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarir recorded that Alqamah commented on Allah's saying, إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (Verily, the earthquake of the Hour (of Judgement) is a terrible thing).

"Before the Hour.''

Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves.

This was the view favored by Ibn Jarir, who took the following **Hadiths** as evidence:

Imam Ahmad recorded that Imran bin Husayn said that when the Messenger of Allah was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two **Ayat**:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

O mankind! Have **Taqwa** of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

أَتَدْرُونَ أَيَّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمُ يُنَادَى آدَمُ عَلَيْهِ السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ ابْعَثْ بَعْثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّة

Do you know what Day that is! That is the Day when Adam will be called. His Lord will call him and will say: "O Adam, send forth (those of your progeny) who are to be sent to the Fire.''

He will say, "O Lord, how many are to be sent to the Fire!''

He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.''

His Companions were filled with despair and stopped smiling. When he saw that, he said:

أَبْشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثَّرَتَاهُ يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيس

Be of good cheer and strive hard, for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, **Ya'juj** and **Ma'juj**, and those who have already died of the progeny of Adam and the progeny of Iblis.

Then they felt happier, and he said:

اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّة

Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.

This was also recorded by At-Tirmidhi and by An-Nasa'i in the Book of **Tafsir** in their **Sunans**.

At-Tirmidhi said, "It is **Hasan Sahih**.''

## Another Version of this Hadith

At-Tirmidhi recorded from Imran bin Husayn that when the words, يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ (O mankind! Have **Taqwa** of your Lord.) Until His saying, وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (but Allah's torment is severe), were revealed, the Prophet was on a journey, and he said:

أَتَدْرُونَ أيُّ يَوْمٍ ذَلِكَ؟

قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللهُ لِآدَمَ: ابْعَثْ بَعْثَ النَّارِ،

قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟

قَالَ: تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ

Do you know what Day that is?

They said, "Allah and His Messenger know best.''

He said: That is the Day on which Allah will say to Adam, "Send forth (those of your progeny) who are to be sent to the Fire.''

He will say, "O Lord, how many are to be sent to the Fire!''

He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.''

The Muslims started to weep, then the Messenger of Allah said:

قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ، وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ

Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.

Then he said,


إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ

I hope that you will be a quarter of the people of Paradise.

They said, "**Allahu Akbar**!''

Then he said,

إِنِّييلَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّة

I hope that you will be a third of the people of Paradise.

They said, "**Allahu Akbar**!''

Then he said,

إِنِّييلَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّة

I hope that you will be half of the people of Paradise.

They said, "**Allahu Akbar**!''

Then he (the narrator) said,

"I do not know if he said two-thirds or not.''

This was also recorded by Imam Ahmad.

Then At-Tirmidhi also said, "This is a **Hasan Sahih Hadith**.''

In his Tafsir, under this Ayah, Al-Bukhari recorded that Abu Sa`id said,

"The Prophet said:

يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ،

فَيَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادَى بِصَوْتٍ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ،

قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟

قَالَ: مِنْ كُلِّ أَلْفٍ أُرَاهُ قَالَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ،

فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ

On the Day of Resurrection, Allah will say: "O Adam.''

He will say, "At Your service, O Lord.''

Then a voice will call out: "Allah commands you to send forth from your progeny those who are destined for the Fire.''

He will say, "O Lord, who is destined for the Fire?''

He will say, "From every thousand'' -- I think he said -- "nine hundred and ninety-nine.''

At that time every pregnant female will drop her load and children will turn grey.

... وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

> and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.

That will be so difficult for mankind to bear that their faces will change.

The Prophet said:

مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ،

وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ،

فَكَبَّرْنَا.

ثُمَّ قَالَ: ثُلُثَ أَهْلِ الْجَنَّةِ ،

فَكَبَّرْنَا.

ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ،

فَكَبَّرْنَا

Nine hundred and ninety-nine from Ya'juj and Ma'juj, and one from you.

Among mankind you are like a black hair on the side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.

We said "**Allahu Akbar**!''

Then he said, A third of the people of Paradise.

We said, "**Allahu Akbar**!''

Then he said, One half of the people of Paradise.

We said, "**Allahu Akbar**!''

Al-Bukhari also recorded this elsewhere.

It was also recorded by Muslim, and An-Nasa'i in his **Tafsir**.

The **Hadiths** and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

And Allah says:

... إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ...

Verily, the earthquake of the Hour is a terrible thing.

means, a serious matter, a terrifying crisis, a horrendous event.

This earthquake is what will happen to people when they are filled with terror, as Allah says:

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيداً

There, the believers were tried and shaken with a mighty shaking. (33:11)

Then Allah says:

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ ...

The Day you shall see it, every nursing mother will forget her nursling,

> means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding,
>
> Allah says, كُلُّ مُرْضِعَةٍ (every nursing mother), and He did not say a mother who has an infant of breastfeeding age.
>
> عَمَّا أَرْضَعَتْ (her nursling) means, her nursing infant that has not yet been weaned.

... وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا ...

and every pregnant one will drop her load,

> means, before the pregnancy has reached full term, because of the intensity of the horror.

... وَتَرَى النَّاسَ سُكَارَى ...

and you shall see mankind as in a drunken state,

> means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

... وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (٢)

yet they will not be drunken, but Allah's torment is severe.

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَـنٍ مَّرِيدٍ

**22:3 And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.**

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلاَّهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

**22:4 For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.**

## Condemnation of the Followers of the Shaytan

Allah condemns those who deny the Resurrection and who deny that Allah is able to restore life to the dead, those who turn away from that which Allah has revealed to His Prophets and, in their views -- denial and disbelief -- follow every rebellious **Shaytan** among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions.

Allah says concerning them and their like,

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ ...

And among mankind is he who disputes about Allah, without knowledge,

meaning, without sound knowledge.

... وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ (٣)

كُتِبَ عَلَيْهِ ...

and follows every rebellious **Shaytan**. For him it is decreed,

Mujahid said,

"This refers to that **Shaytan**.''

meaning that is a matter written in the decree.

... أَنَّهُ مَن تَوَلَّاهُ ...

that whosoever follows him, (and imitates him),

... فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ (٤)

he will mislead him, and will drive him to the torment of the Fire.

> means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing.

As-Suddi reported that Abu Malik said,

> "This **Ayah** was revealed about An-Nadr bin Al-Harith."
>
> This was also the view of Ibn Jurayj.

يَأَيُّهَا النَّاسُ

**22:5 O mankind!**

إِن كُنتُمْ فِى رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَـكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

**If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh -- some formed and some unformed -- that We may make (it) clear to you.**

وَنُقِرُّ فِى الاٌّرْحَامِ مَا نَشَآءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ

**And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength.**

وَمِنكُمْ مَّن يُتَوَفَّى وَمِنكُمْ مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلاَ يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئاً

**And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known.**

وَتَرَى الاٌّرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

**And you see the earth Hamidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).**

ذلِكَ بِأَنَّ اللَّهَ

**22:6 That is because Allah:**

هُوَ الْحَقُّ وَأَنَّهُ يُحْىِ الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

**He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.**

وَأَنَّ السَّاعَةَ ءَاتِيَةٌ لاَّ رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِى الْقُبُورِ

**22:7 And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.**

## Evidence of the Resurrection in the creation of Man and of Plants

When Allah speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation.

Allah says:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ ...

O mankind!

If you are in doubt about the Resurrection,

which means the time when souls and bodies will be raised up on the Day of Resurrection,

... فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ...

then verily, We have created you from dust,

meaning, `you were originally created from dust', which is what Adam, peace be upon him, was created from.

... ثُمَّ مِن نُّطْفَةٍ ...

then from a **Nutfah**,

meaning,

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاء مَّهِينٍ

then He made his offspring from semen of despised water. (32:8)

## The Development of the Nutfah and Embryo in the Womb

Allah says:

... ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ ...

then from a clot then from a little lump of flesh,

if the **Nutfah** establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allah, and it remains like that for forty days.

Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a

head, arms, chest, stomach, thighs, legs, feet and all its members.

Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allah says:

... ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ ...

then from a little lump of flesh -- some formed and some unformed,

meaning, as you see.

... لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاء إِلَى أَجَلٍ مُّسَمًّى ...

that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,

meaning that sometimes the fetus remains in the womb and is not miscarried.

Mujahid said about the **ayah**, مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ (some formed and some unformed),

"This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allah sends an angel to it who breathes the soul into it and forms it as Allah wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched.''

It was recorded in the Two **Sahihs** that Ibn Mas`ud said,

"The Messenger of Allah, who is the true and truly inspired one, told us:

إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ الْمَلَكَ فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ وَعَمَلِهِ وَأَجَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوح

Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allah sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.''

## Man's Development from Infancy to Old Age

His saying;

... ثُمَّ نُخْرِجُكُمْ طِفْلًا ...

then We bring you out as infants,

means, weak in his body, hearing, sight, senses, stamina and mind.

Then Allah gives him strength, gradually and causes his parents to treat him with tender kindness night and day.

Allah says:

... ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ...

then (give you growth) that you may reach your age of full strength.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

... وَمِنكُم مَّن يُتَوَفَّى ...

And among you there is he who dies,

means, when he is young and strong.

... وَمِنكُم مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ ...

and among you there is he who is brought back to the miserable old age,

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp.

As Allah says:

... لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ...

so that he knows nothing after having known.

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful. (30:54)

## Another Parable of the Resurrection from Plants

Allah says:

... وَتَرَى الْأَرْضَ هَامِدَةً ...

And you see the earth **Hamidatan**,

This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows.

Qatadah said,

"This means, the eroded, dusty earth.''

As-Suddi said,

"Dead.''

... فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاء اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ (٥)

but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

When Allah sends the rain upon it, it is stirred to life, that is, vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits.

Allah says:

... وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

and puts forth every lovely kind (of growth).

meaning, beautiful in appearance and with delightful fragrances.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ...

That is because Allah: He is the Truth,

means, the Creator, the Controller, the One Who does as He wills.

... وَأَنَّهُ يُحْيِي الْمَوْتَى ...

and it is He Who gives life to the dead,

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

إِنَّ الَّذِى أَحْيَـهَا لَمُحْىِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things. (41:39)

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' -- and it is! (36:82)

... وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

and it is He Who is able to do all things.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا ...

And surely, the Hour is coming, there is no doubt about it;

meaning, it will inevitably come to pass.

... وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ (٧)

and certainly, Allah will resurrect those who are in the graves.

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الأَْخْضَرِ نَاراً فَإِذَآ أَنتُم مِّنْه تُوقِدُونَ

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust!''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

He Who produces for you fire out of the green tree, when behold you kindle there- with. (36:78-80)

And there are many similar **Ayat**.

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

**22:8 And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).**

ثَانِىَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ

**22:9 Bending his neck in pride, and leading (others) too (far) astray from the path of Allah.**

لَهُ فِى الدُّنْيَا خِزْىٌ وَنُذِيقُهُ يَوْمَ الْقِيَـمَةِ عَذَابَ الْحَرِيقِ

**For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.**

ذلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّـمٍ لِّلعَبِيدِ

**22:10 That is because of what your hands have sent forth, and verily, Allah is not unjust to servants.**

## Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allah has already told us about the ignorant imitators who are led astray:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

> And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious **Shaytan**. (22:3)

And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ (٨)

> And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).
>
> > meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims.

Allah's saying,

ثَانِيَ عِطْفِهِ ...

Bending his neck in pride,

Ibn Abbas and others said,

"Too proud to follow the truth when he is called to it.''

Mujahid, Qatadah and Malik said, narrating from Zayd bin Aslam: **ثَانِيَ عِطْفِهِ** (Bending his neck in pride),

means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance.

This is like the **Ayat**:

وَفِى مُوسَى إِذْ أَرْسَلْنَـهُ إِلَى فِرْعَوْنَ بِسُلْطَـنٍ مُّبِينٍ فَتَوَلَّى بِرُكْنِهِ

And in Musa, when We sent him to Fir`awn with a manifest authority. But (Fir`awn) turned away along with his hosts. (51:38-39)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَآ أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَـفِقِينَ يَصُدُّونَ عَنكَ صُدُوداً

And when it is said to them: "Come to what Allah has sent down and to the Messenger,'' you see the hypocrites turn away from you with aversion. (4:61)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ

And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you,'' they twist their heads, and you would see them turning away their faces in pride. (63:5)

And Luqman said to his son:

وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ

> And turn not your face away from men with pride. (31:18)
>
> meaning, do not turn away from them in an arrogant manner.

And Allah says:

وَإِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا وَلَّى مُسْتَكْبِراً

And when Our verses are recited to him, he turns away in pride. (31:7)

... لِيُضِلَّ عَن سَبِيلِ اللَّهِ ...

and leading (others) too (far) astray from the path of Allah.

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah.

Then Allah says:

... لَهُ فِي الدُّنْيَا خِزْيٌ ...

For him there is disgrace in this worldly life,

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

... وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ (٩)

ذَلِكَ بِمَا قَدَّمَتْ يَدَاكَ ...

and on the Day of Resurrection We shall make him taste the torment of burning. That is because of what your hands have sent forth,

means, this will be said to him by way of rebuke.

... وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ (١٠)

and verily, Allah is not unjust to the servants.

This is like the **Ayah**:

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

> (It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water.
>
> Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!'' (44:47-50)

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالاٌّخِرَةَ ذلِكَ هُوَ الْخُسْرَنُ الْمُبِينُ

**22:11 And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.**

يَدْعُو مِن دُونِ اللَّهِ مَا لاَ يَضُرُّهُ وَمَا لاَ يَنفَعُهُ ذلِكَ هُوَ الضَّلَـلُ الْبَعِيدُ

**22:12 He calls besides Allah unto that which can neither harm him nor profit him. That is a straying far away.**

يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ

**22:13 He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil `Ashir!**

## The meaning of worshipping Allah as it were upon the edge

Allah says:

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ...

> And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith;

Mujahid, Qatadah and others said: عَلَى حَرْفٍ (upon the edge),

> means, in doubt.

Others said that;

> it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave.

Al-Bukhari recorded that Ibn Abbas said: وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ (And among mankind is he who worships Allah as it were upon the edge).

> "People would come to Al-Madinah (to declare their Islam) and if their wives gave birth to sons and their mares gave birth to foals, they would say, `This is a good religion,' but if their wives and their mares did not give birth, they would say, `This is a bad religion.'''

Al-`Awfi reported that Ibn Abbas said,

"One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, `I have not experienced anything but good since I started to follow this religion.''

... وَإِنْ أَصَابَتْهُ فِتْنَةٌ ...

but if a **Fitnah** strikes him,

**Fitnah** here means affliction, i.e., if the disease of Al-Madinah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the **Shaytan** comes to him and says: "By Allah, since you started to follow this religion of yours, you have experienced nothing but bad things," and this is the **Fitnah**.

This was also mentioned by Qatadah, Ad-Dahhak, Ibn Jurayj and others among the **Salaf** when explaining this **Ayah**.

Mujahid said, concerning the **Ayah**:

... انقَلَبَ عَلَى وَجْهِهِ ...

he turns back on his face.

"(This means), he becomes an apostate and a disbeliever.''

... خَسِرَ الدُّنْيَا وَالْآخِرَةَ ...

He loses both this world and the Hereafter.

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allah the Almighty, so he will be utterly doomed and humiliated.

So Allah says:

... ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (١١)

That is the evident loss.

i.e., the greatest loss and the losing deal.

يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنفَعُهُ ...

He calls besides Allah unto that which can neither harm him nor profit him.

means, the idols, rivals, and false gods which he calls upon for help, support and provision -- they can neither benefit him nor harm him.

... ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (١٢)

That is a straying far away.

يَدْعُو لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ ...

He calls unto him whose harm is nearer than his profit;

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

... لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ (١٣)

certainly an evil **Mawla** and certainly an evil **`Ashir**!

Mujahid said,

"This means the idols.''

The meaning is:

"How evil a friend is this one upon whom he calls instead of Allah as a helper and supporter.''

... وَلَبِئْسَ الْعَشِيرُ

and certainly an evil **`Ashir**!

means the one with whom one mixes and spends one's time.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَـٰرُ

**22:14 Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow.**

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

**Verily, Allah does what He wills.**

## The Reward of the Righteous

Allah says:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow.

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed.

They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise.

So Allah tells us that He sends those astray and guides these, and says:

... إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (١٤)

Verily, Allah does what He wills.

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِى الدُّنْيَا وَالاٌّخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ

**22:15 Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!**

وَكَذَلِكَ أَنزَلْنَـهُ ءَايَـتٍ بَيِّنَـتٍ وَأَنَّ اللَّهَ يَهْدِى مَن يُرِيدُ

**22:16 Thus have We sent it down as clear Ayat, and surely, Allah guides whom He wills.**

## Allah will definitely help His Messenger

Allah says:

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاء ثُمَّ لِيَقْطَعْ ...

Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself.

Ibn Abbas said,

"Whoever thinks that Allah will not help Muhammad in this world and the Hereafter, let him stretch out a rope (إِلَى السَّمَاء to the ceiling), to the ceiling in his house, (ثُمَّ لِيَقْطَعْ and let him strangle himself), let him hang himself with it.''

This was also the view of Mujahid, Ikrimah, Ata', Abu Al-Jawza, Qatadah and others.

The meaning is:

whoever thinks that Allah will not support Muhammad and His Book and His Religion, let

him go and kill himself if it annoys him so much. For Allah will most certainly help and support him.

Allah says:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. (40:51)

Allah says here:

... فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ (١٥)

Then let him see whether his plan will remove that whereat he rages! As-

Suddi said,

"Meaning, in the case of Muhammad.''

Ata' Al-Khurasani said,

"Let him see whether that will cure the rage he feels in his heart.''

وَكَذَلِكَ أَنزَلْنَاهُ ...

Thus have We sent it down, (the Qur'an),

... آيَاتٍ بَيِّنَاتٍ ...

as clear **Ayat**,

clear in its wording and its meaning, evidence from Allah to mankind.

... وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ (١٦)

and surely, Allah guides whom He wills.

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

لاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَلُونَ

He cannot be questioned about what He does, while they will be questioned. (21:23)

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّـبِئِينَ وَالنَّصَـرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُواْ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيـمَةِ

**22:17 Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection.**

إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

**Verily, Allah is over all things a Witness.**

## Allah will judge between the Sects on the Day of Resurrection

Allah says:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (١٧)

Verily, those who believe, and those who are Jews, and the **Sabians**, and the Christians, and the **Majus**, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection.

Verily, Allah is over all things a Witness.

Allah tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and **Sabians**.

We have already seen a definition of them in Surah **Al-Baqarah** and have noted how people differ over who they are. There are also the Christians, **Majus** and others who worship others alongside Allah. Allah will (**يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ** judge between them on the Day of Resurrection) with justice;

He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيرٌ مِّنَ النَّاسِ

**22:18 See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allah.**

وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ

**But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him.**

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَآءُ

**Verily, Allah does what He wills.**

## Everything prostrates to Allah

Allah tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allah says:

أَوَ لَمْيَرَوْاْ إِلَىخَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ ظِلَـلُهُ عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّدًا لِلَّهِ وَهُمْ

Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly. (16:48)

And Allah says here:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ ...

See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him,

means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ

and there is not a thing but glorifies His praise. (17:44)

... وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ ...

and the sun, and the moon, and the stars,

These are mentioned by name, because they are worshipped instead of Allah, so Allah explains that they too prostrate to their Creator and that they are subjected to Him.

لاَ تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِى خَلَقَهُنَّ

Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them. (41:37)

In the Two **Sahihs** it was recorded that Abu Dharr said,

"The Messenger of Allah said to me,

أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ ؟

Do you know where this sun goes?

I said, `Allah and His Messenger know best.'

He said,

فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ

It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told,

"Go back the way whence you came.''"

... وَالْجِبَالُ وَالشَّجَرُ ...

and the mountains, and the trees,

Ibn Abbas said, "A man came and said,

`O Messenger of Allah, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying,

"O Allah, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dawud.'''

Ibn Abbas said,

"The Messenger of Allah recited an **Ayah** mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said.''

This was recorded by At-Tirmidhi, Ibn Majah, and Ibn Hibban in his **Sahih**.

... وَالدَّوَابُّ ...

**Ad-Dawabb**,

means all the animals.

It was reported in a **Hadith** recorded by Imam Ahmad that;

the Messenger of Allah forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allah more than the one who was riding.

... وَكَثِيرٌ مِّنَ النَّاسِ ...

and many of mankind,

means, they prostrate willingly, submitting themselves to Allah of their own free will.

... وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ...

But there are many (men) on whom the punishment is justified.

means, those who refuse prostration, are stubborn and arrogant.

... وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاء (١٨)

And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.

It was recorded that Abu Hurayrah said,

"The Messenger of Allah said:

إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ:

يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّار

When the son of Adam recites the **Ayat** containing the prostration, the **Shaytan** withdraws weeping and says,

"Ah! Woe (to me)! the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell.''

This was recorded by Muslim.

In his book Al-Marasil, Abu Dawud recorded that Khalid bin Ma`dan, may Allah have mercy upon him, reported that Allah's Messenger said,

فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْن

"Surah **Al-Hajj** has been favored over the rest of the Qur'an with two prostrations.''

Al-Hafiz Abu Bakr Al-Isma`ili recorded from Abu Al-Jahm that;

Umar did the two prostrations of (Surah) **Al-Hajj** when he was in Al-Jabiyah, and he said,

"This Surah has been favored with two prostrations.''

هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ فَالَّذِينَ كَفَرُواْ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارِ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

**22:19 These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.**

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

**22:20 With it will melt (or vanish away) what is within their bellies, as well as (their) skins.**

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ

**22:21 And for them are hooked rods of iron.**

كُلَّمَآ أَرَادُواْ أَن يَخْرُجُواْ مِنْهَا مِنْ غَمٍّ أُعِيدُواْ فِيهَا وَذُوقُواْ عَذَابَ الْحَرِيقِ

**22:22 Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!''**

## The Reason for Revelation

Allah tells:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ...

These two opponents dispute with each other about their Lord;

It was recorded in the Two **Sahihs** that Abu Dharr swore that this **Ayah** -- هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ (These two opponents dispute with each other about their Lord;)

> was revealed concerning Hamzah and his two companions, and Utbah and his two companions, on the day of **Badr** when they came forward to engage in single combat.

This is the wording of Al-Bukhari in his Tafsir of this **Ayah**.

Then Al-Bukhari recorded that Ali bin Abi Talib said,

> "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection.''

Qays (sub-narrator) said, "Concerning them the **Ayah** was revealed: هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ (These two opponents dispute with each other about their Lord),

He (Qays) said,

"They are the ones who came forward (for single combat) on the day of **Badr**:

Ali, Hamzah and Ubaydah

vs.,

Shaybah bin Rabi`ah, Utbah bin Rabi`ah and Al-Walid bin `Utbah.''

This was reported only by Al-Bukhari.

Ibn Abi Najih reported that Mujahid commented on this **Ayah**,

"Such as the disbeliever and the believer disputing about the Resurrection.''

According to one report Mujahid and Ata' commented on this **Ayah**,

"This refers to the believers and the disbelievers.''

The view of Mujahid and Ata' that this refers to the disbelievers and the believers, includes all opinions, the story of **Badr** as well as the others. For the believers want to support the religion of Allah, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail.

This was the view favored by Ibn Jarir, and it is good.

## The Punishment of the Disbelievers

Allah says:

... فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ ...

then as for those who disbelieved, garments of fire will be cut out for them,

meaning, pieces of fire will be prepared for them.

Sa`id bin Jubayr said:

"Of copper, for it is the hottest of things when it is heated.''

... يُصَبُّ مِن فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ (١٩)

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ (٢٠)

boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

meaning, when the boiling water --which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarir recorded from Abu Hurayrah that the Prophet said:

إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْجُمْجُمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصِّهْرُ، ثُمَّ يُعَادُ كَمَا كَان

The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.

It was also recorded by At-Tirmidhi, who said it is **Hasan Sahih**.

This was also recorded by Ibn Abi Hatim, who then recorded that Abdullah bin As-Sariy said,

"The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allah says in the **Ayah**:

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

With it will melt what is within their bellies, as well as (their) skins.''

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ (٢١)

And for them are hooked rods of iron.

Ibn Abbas said,

"They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion.''

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ...

Every time they seek to get away therefrom, from anguish, they will be driven back therein,

Al-A`mash reported from Abu Zibiyan that Salman said,

"The fire of Hell is black and dark; its flames and coals do not glow or shine.''

Then he recited:

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا

Every time they seek to get away therefrom, from anguish, they will be driven back therein,

... وَذُوقُوا عَذَابَ الْحَرِيقِ (٢٢)

"Taste the torment of burning!''

This is like the **Ayah**:

وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ

and it will be said to them: "Taste you the torment of the Fire which you used to deny.'' (32:20)

The meaning is that they will be humiliated by words and actions.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

**22:23 Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.**

وَهُدُواْ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُواْ إِلَى صِرَطِ الْحَمِيدِ

**22:24 And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.**

## The Reward of the Believers

When Allah tells us about the state of the people of Hell -- we seek refuge with Allah from that state of punishment, vengeance, burning and chains -- and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise -- we ask Allah by His grace and kindness to admit us therein.

He tells us:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

... يُحَلَّوْنَ فِيهَا ...

wherein they will be adorned (-- with jewelry --),

... مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ...

with bracelets of gold and pearls,

means, on their arms, as the Prophet said in the agreed-upon **Hadith**:

تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوء

The jewelry of the believer (in Paradise) will reach as far as his **Wudu'** reached.

... وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٢٣)

and their garments therein will be of silk.

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, **Sundus** and **Istabraq** fine green silk and gold embroidery, as Allah says:

عَـلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّواْ أَسَاوِرَ مِن فِضَّةٍ وَسَقَـهُمْ رَبُّهُمْ شَرَاباً طَهُوراً

إِنَّ هَـذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُوراً

Their garments will be of green **Sundus**, and **Istabraq**. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.'' (76:21-22)

In the **Sahih**, it says:

لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ فِي الدُّنْيَا، فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَة

Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.

Abdullah bin Az-Zubayr said,

> "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allah says: وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (and their garments therein will be of silk).''

And He tells us:

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ...

And they are guided unto goodly speech.

This is like the **Ayat**:

وَأُدْخِلَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَـمٌ

And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow -- to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "**Salam** (peace)!'' (14:23)

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّاتِهِمْ وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍ

سَلَـمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

And angels shall enter unto them from every gate (saying): "**Salamun `Alaykum** (peace be upon you!)'', for you persevered in patience! Excellent indeed is the final home!'' (13:23-24)

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً

إِلاَّ قِيلاً سَلَـماً سَلَـماً

No evil vain talk will they hear therein, nor any sinful speech. But only the saying of, "Peace! Peace! (**Salaman**! **Salaman**!).'' (56:25-26)

They will be guided to a place in which they will hear good speech.

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـماً

Therein they shall be met with greetings and the word of peace and respect. (25:75),

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told: ذُوقُواْ عَذَابَ الْحَرِيقِ Taste the torment of burning!). (22:23)

... وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ (٢٤)

and they are guided to the path of Him Who is Worthy of all praises.

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the **Sahih Hadith**:

إِنَّهُمْ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَس

They will be inspired with words of glorification and praise, just as they are inspired with breath.

Some scholars of **Tafsir** said that,

the **Ayah**, وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ (And they are guided unto goodly speech), refers to the Qur'an;

and it was said that it means **La ilaha illallah** or words of remembrance prescribed in Islam.

And the **Ayah**: وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ (and they are guided to the path of Him Who is Worthy of all praises),

means, the straight path in this world.

These interpretations do not contradict that mentioned above. And Allah knows best.

إِنَّ الَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِى جَعَلْنَـهُ لِلنَّاسِ سَوَآءً الْعَـكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

**22:25 Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.**

## A Warning to Those Who hinder Others from the Path of Allah and from Al-Masjid Al-Haram and Who seek to do Evil Actions therein

Allah rebukes the disbelievers for preventing the believers from coming to **Al-Masjid Al-Haram** and performing their rites and rituals there, claiming that they were its guardians,

وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ

> and they are not its guardians. None can be its guardians except those who have **Taqwa**. (8:34)
>
> In this **Ayah** there is proof that it was revealed in Al-Madinah, as Allah says in Surah **Al-Baqarah**:
>
> يَسْـَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ
>
> They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to **Al-Masjid Al-Haram**, and to drive out its inhabitants. (2:217)

And Allah says here:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ ...

Verily, those who disbelieved and hinder (men) from the path of Allah, and from **Al-Masjid Al-Haram**,

meaning, not only are they disbelievers, but they also hinder people from the path of Allah and from **Al-Masjid Al-Haram**. They prevent the believers who want to go there from reaching it, although the believers have more right than anyone else to go there.

The structure of this phrase is like that to be found in the **Ayah**:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believed, and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest. (13:28)

Not only are they believers, but their hearts also find rest in the remembrance of Allah.

## The Issue of renting Houses in Makkah

Allah says:

... الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ...

which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there.

meaning that they prevent people from reaching **Al-Masjid Al-Haram**, which Allah has made equally accessible to all in **Shariah**, with no differentiation between those who live there and those who live far away from it.

... سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ...

the dweller in it and the visitor from the country are equal there,

Part of this equality is that everyone has equal access to all parts of the city and can live there, as Ali bin Abi Talhah reported from Ibn Abbas concerning the **Ayah**: سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ (the dweller in it and the visitor from the country are equal there), he (Ibn Abbas) said:

"Both the people of Makkah and others can stay in **Al-Masjid Al-Haram**.''

... سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ ...

the dweller in it and the visitor from the country are equal there,

Mujahid said,

"The people of Makkah and others are equally allowed to stay there.''

This was also the view of Abu Salih, Abdur-Rahman bin Sabit and Abdur-Rahman bin Zayd bin Aslam.

Abdur-Razzaq narrated from Ma`mar, from Qatadah who said:

"Its own people and others are equal therein.''

This is the issue about which Ash-Shafi`i and Ishaq bin Rahwayh differed in the **Masjid** of Al-Khayf, when Ahmad bin Hanbal was also present. Ash-Shafi`i was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the **Hadith** of Usamah bin Zayd who said,

"I said, O Messenger of Allah, will you go and stay tomorrow in your house in Makkah?''

He said,

وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ ؟

Has Aqil left us any property?

Then he said,

لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرِ

> A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.

This **Hadith** was recorded in the Two **Sahihs**.

He also used as evidence the report that Umar bin Al-Khattab bought a house in Makkah from Safwan bin Umayyah for four thousand Dinars, and made it into a prison.

This was also the view of Tawus and `Amr bin Dinar.

Ishaq bin Rahwayh was of the opinion that they (houses in Makkah) could not be inherited or rented.

This was the view of a number of the **Salaf**, and Mujahid and Ata' said likewise.

Ishaq bin Rahwayh used as evidence the report recorded by Ibn Majah from Alqamah bin Nadlah who said,

"The Messenger of Allah, Abu Bakr and Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there.''

Abdur-Razzaq recorded that Abdullah bin `Amr said,

"It is not allowed to sell or rent the houses of Makkah.''

He also said, narrating from Ibn Jurayj:

"`Ata' would not allow people to charge rent in the **Haram**, and he told me that Umar bin Al-Khattab did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards.

The first person to put a gate on his house was Suhayl bin `Amr. Umar bin Al-Khattab sent for him about that and he said, `Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.'

He said, `Then you may do that.'''

Abdur-Razzaq recorded from Mujahid that Umar bin Al-Khattab said,

"O people of Makkah, do not put gates on your houses, and let the Bedouins stay wherever they want.''

He said: Ma`mar told us, narrating from someone who heard `Ata' say about the **Ayah**, سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ (the dweller in it and the visitor from the country are equal there),

"They may stay wherever they want.''

Ad-Daraqutni recorded a saying reported from Abdullah bin `Amr:

"Whoever charges rent for the houses of Makkah, consumes fire.''

Imam Ahmad took a middle path, according to what his son Salih narrated from him, and he said,

"They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs.''

And Allah knows best.

## A Warning to Those Who want to commit Evil Actions in the Haram

Allah says:

... وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ (٢٥)

and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

بِظُلْمٍ (or to do wrong),

means, he aims deliberately to do wrong, and it is not the matter of misunderstanding.

As Ibn Jurayj said narrating from Ibn Abbas,

"This means someone whose actions are intentional.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"The evil action of **Shirk**.''

Al-`Awfi reported that Ibn Abbas said:

"The evil action is allowing in the **Haram** what Allah has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment.''

بِظُلْمٍ (or to do wrong),

Mujahid said,

"To do some bad action therein. This is one of the unique features of **Al-Haram**, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action.''

Ibn Abi Hatim recorded in his **Tafsir** that Abdullah (i.e., Ibn Mas`ud) commented about the **Ayah**, وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong),

"If a man intends to do some evil action therein, Allah will make him taste a painful torment.''

This was also recorded by Ahmad.

I say, (its) chain is **Sahih** according to the conditions of Al-Bukhari, and it is more likely **Mawquf** than **Marfu`**. And Allah knows best.

Sa`id bin Jubayr said,

> "Insulting a servant and anything more than that is (counted as) wrongdoing.''

Habib bin Abi Thabit said: وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong),

> "Hoarding (goods) in Makkah.''
>
> This was also the view of others.

وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong), Ibn Abbas said,

> "This was revealed about Abdullah bin Unays. The Messenger of Allah sent him with two men, one of whom was a **Muhajir** and the other from among the Ansar. They began to boast about their lineages and Abdullah bin Unays got angry and killed the Ansari. Then he reverted from Islam (became an apostate) and fled to Makkah. Then these words were revealed concerning him: وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ (and whoever inclines to evil actions therein or to do wrong), meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islam.''

These reports indicate some meanings of the phrase "evil actions'', but the meaning is more general than that and includes things which are more serious. Hence when the owners of the Elephant planned to destroy the House (the **Ka`bah**), Allah sent against them birds in flocks,

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

> Striking them with stones of **Sijjil**. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle). (105:4-5)
>
> means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there.

Hence it was reported in a **Hadith** that the Messenger of Allah said:

يَغْزُو هَذَا الْبَيْتَ جَيْشٌ حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِم

This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.

وَإِذْ بَوَّأْنَا لِإِبْرَهِيمَ مَكَانَ الْبَيْتِ

**22:26 And (remember) when We showed Ibrahim the site of the House (saying):**

أَن لاَّ تُشْرِكْ بِى شَيْئاً وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَالْقَآئِمِينَ وَالرُّكَّعِ السُّجُودِ

**"Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);''**

وَأَذِّن فِى النَّاسِ بِالْحَجِّ

**22:27 And proclaim to mankind the Hajj (pilgrimage).**

يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَميِقٍ

**They will come to you on foot and on every lean camel, they will come from every Fajj `Amiq.**

## Building of the Ka`bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allah and joined partners with Him in the place which from the outset had been established on the basis of

**Tawhid** and the worship of Allah Alone, with no partner or associate.

Allah says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ ...

And (remember) when We showed Ibrahim the site of the House (saying):

Allah tells us that He showed Ibrahim the site of the **`Atiq** House, i.e., He guided him to it, entrusted it to him and granted him permission to build it.

Many scholars take this as evidence to support their view that Ibrahim was the first one to build the House and that it was not built before his time.

It was recorded in the Two **Sahihs** that Abu Dharr said,

"I said, `O Messenger of Allah, which **Masjid** was the first to be built?'

He said, الْمَسْجِدُ الْحَرَام (**Al-Masjid Al-Haram**) .

I said, `Then which?'

He said, بَيْتُ الْمَقْدِس (**Bayt Al-Maqdis**).

I said, `How long between them?'

He said, أَرْبَعُونَ سَنَة (Forty years).''

And Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً

Verily, the first House (of worship) appointed for mankind was that at **Bakkah** (Makkah), full of blessing, (3:96) until the end of following two **Ayat**.

Allah says:

وَعَهِدْنَآ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَالْعَـكِفِينَ وَالرُّكَّعِ السُّجُودِ

and We commanded Ibrahim and Ismail that they should purify My House for those who are circumambulating it, or staying (**I`tikaf**), or bowing or prostrating themselves. (2:125)

And Allah says here:

... أَن لَّا تُشْرِكْ بِي شَيْئًا ...

Associate not anything with Me,

meaning, `Build it in My Name Alone.'

... وَطَهِّرْ بَيْتِيَ ...

and sanctify My House,

Qatadah and Mujahid said,

"And purify it from **Shirk**.

... لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦)

for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer).

means, `and make it purely for those who worship Allah Alone, with no partner or associate.'

What is meant by "those who circumambulate it'' is obvious, since this is an act of worship that is done only at the **Ka`bah** and not at any other spot on earth.

وَالْقَائِمِينَ (and those who stand up), means, in prayer.

Allah says:

... وَالرُّكَّعِ السُّجُودِ

and those who bow, and make prostration.

**Tawaf** and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House.

**Tawaf** is done around the **Ka`bah** and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the **Qiblah**, during battle and when praying optional prayers while traveling.

And Allah knows best.



And proclaim to mankind the **Hajj**,

meaning, `announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.'

It was said that Ibrahim said: "O Lord, how can I convey this to people when my voice will not reach them''

It was said: "Call them and We will convey it.''

So Ibrahim stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it.''

It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call.

The response came from everyone in the cities, deserts and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection:

"At Your service, O Allah, at Your service.''

This is a summary of the narrations from Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr and others among the **Salaf**.

And Allah knows best.

This was recorded by Ibn Jarir and by Ibn Abi Hatim at length.

... يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ ...

They will come to you on foot and on every lean camel,

This **Ayah** was used as evidence by those scholars whose view is that **Hajj** performed on foot by those who are able, is better than **Hajj** performed riding, because the phrase "on foot'' is mentioned first, and because it is an indication of their keenness and resolve.

Waki` narrated from Abu Al-`Umays from Abu Halhalah from Muhammad bin Ka`b that Ibn Abbas said,

> "I do not regret anything except for the fact that I wish I had performed **Hajj** on foot, because Allah says, **يَأْتُوكَ رِجَالًا** (They will come to you on foot).''

But the majority are of the view that performing **Hajj** while riding is better, following the example of the Messenger of Allah, because he performed **Hajj** riding, although his physical ability was sound.

... يَأْتِينَ مِن كُلِّ فَجٍّ ...

they will come from every **Fajj**,

> means every route, as Allah says:
>
> وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً
>
> and We placed therein **Fijaj** for them to pass. (21:31)

... عَمِيقٍ (٢٧)

**`Amiq**,

> means distant.
>
> This was the view of Mujahid, Ata', As-Suddi, Qatadah, Muqatil bin Hayan, Ath-Thawri and others.
>
> This **Ayah** is like the **Ayah** in which Allah tells us how Ibrahim prayed for his family,
>
> فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِى إِلَيْهِمْ

So fill some hearts among men with love towards them. (14:37)

There is no one among the Muslims who does not long to see the **Ka`bah** and perform **Tawaf**, people come to this spot from every corner of the world.

لِّيَشْهَدُواْ مَنَـفِعَ لَهُمْ وَيَذْكُرُواْ اسْمَ اللَّهِ فِى أَيَّامٍ مَّعْلُومَـتٍ عَلَى مَا رَزَقَهُمْ مِّن بَهِيمَةِ الاٌّنْعَامِ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ الْبَآئِسَ الْفَقِيرَ

**22:28 That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.**

ثُمَّ لْيَقْضُواْ تَفَثَهُمْ وَلْيُوفُواْ نُذُورَهُمْ وَلْيَطَّوَّفُواْ بِالْبَيْتِ الْعَتِيقِ

**22:29 Then let them complete their prescribed duties and perform their vows, and circumambulate the `Atiq House.**

## Hajj Brings benefits in this World and in the Hereafter

Allah says:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ ...

That they may witness things that are of benefit to them,

Ibn Abbas said,

"Benefits in this world and in the Hereafter.''

Benefits of the Hereafter includes Allah's pleasure. Material benefits in this world include sacrificial animals and trade.

This was also the view of Mujahid and others, that the benefits come in this world and in the Hereafter.

This is like the **Ayah**:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ

There is no sin on you if you seek the bounty of your Lord. (2:198)

... وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ...

and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice).

Shu`bah and Hushaym narrated from Abu Bishr from Sa`id from Ibn Abbas,

"The appointed days are the ten days (of **Dhul-Hijjah**).

Al-Bukhari narrated this with a disconnected chain in a manner denoting his approval of it.

Something similar was narrated from Abu Musa Al-Ash`ari, Mujahid, Qatadah, Ata', Sa`id bin Jubayr, Al-Hasan, Ad-Dahhak, Ata' Al-Khurasani and Ibrahim An-Nakhai.

Al-Bukhari recorded from Ibn Abbas that the Prophet said:

مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِه

No deeds are more virtuous than deeds done on these days.

They said, "Not even **Jihad** for the sake of Allah!''

He said,

وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ إِلَّا رَجُلٌ يَخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ

Not even **Jihad** for the sake of Allah, unless a man goes out risking himself and his wealth for the sake of Allah, and does not come back with anything.

Imam Ahmad recorded that Ibn Umar said,

"The Messenger of Allah said:

مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيد

There are no days that are greater before Allah or in which deeds are more beloved to Him than these ten days, so increase your **Tahlil**, **Takbir**, and **Tahmid** during these days.

Al-Bukhari said,

"Ibn Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say **Takbir**, and the people would say **Takbir** when they said **Takbir**.''

These ten days include the day of **`Arafah**.

It was recorded in Sahih Muslim that Abu Qatadah said,

"The Messenger of Allah was asked about fasting on the day of **`Arafah**, and he said,

أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ وَالْآتِيَة

I hope by Allah that it will be an expiation for the previous year and the coming year.

These ten days include the day of **An-Nahr** (Sacrifice), which is the greatest day of **Hajj**, and it was recorded in a **Hadith** that it is the most virtuous day to Allah.

...عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ...

over the beast of cattle that He has provided for them.

means, camels, cattle and sheep, as Allah explained in Surah **Al-An`am**: ثَمَـنِيَةَ أَزْوَجٍ (eight pairs). (6:143)

... فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ (٢٨)

Then eat thereof and feed therewith the poor having a hard time.

It was recorded that when the Messenger of Allah offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.

**فَكُلُوا مِنْهَا** (Then eat thereof),

Hushaym narrated from Husayn, from Mujahid,

> "This is like the **Ayat**:
>
> وَإِذَا حَلَلْتُمْ فَاصْطَـدُواْ
>
> But when you finish the Ihram, you may hunt. (5:2)
>
> فَإِذَا قُضِيَتِ الصَّلَوةُ فَانتَشِرُواْ فِى الاٌّرْضِ
>
> Then when the (**Jumu`ah**) **Salah** (prayer) is ended, you may disperse through the land." (62:10)
>
> This was the view favored by Ibn Jarir in his **Tafsir**.

**الْبَائِسَ الْفَقِيرَ** (the poor having a hard time).

Ikrimah said,

> "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help.''

Mujahid said,

> "The one who does not stretch forth his hand (to ask for help).''

ثُمَّ لْيَقْضُوا تَفَثَهُمْ ...

Then let them complete their prescribed duties,

Ali bin Abi Talhah reported that Ibn Abbas said,

> "This means ending **Ihram** by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on.''
>
> This was also reported from him by Ata' and Mujahid.
>
> This was also the view of Ikrimah and Muhammad bin Ka`b Al-Qurazi.

... وَلْيُوفُوا نُذُورَهُمْ ...

and perform their vows,

Ali bin Abi Talhah reported that Ibn Abbas said,

> this means any vows made about sacrificing a camel.

... وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩)

and circumambulate the **`Atiq** House.

Mujahid said,

> "This means the **Tawaf** which is obligatory on the day of Sacrifice.''

Ibn Abi Hatim recorded that Abu Hamzah said,

> "Ibn Abbas said to me: `Have you read in Surah **Al-Hajj** where Allah says: وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (and circumambulate the **`Atiq** House). The end of rituals is the **Tawaf** around the **`Atiq** House.'''
>
> I say, this is what the Messenger of Allah did. When he came back from Mina on the day of Sacrifice, he began with stoning the **Jamrah**, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House.''

In the Two **Sahihs** it was recorded that Ibn Abbas said,

"The people were commanded to end their visit to the **Ka`bah** by circumambulating the House, but menstruating women are exempt from this.

بِالْبَيْتِ الْعَتِيقِ (the **`Atiq** House) the area from behind **Al-Hijr**, because this was originally part of the **Ka`bah** built by Ibrahim, but the Quraysh excluded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allah included it in his **Tawaf** and said that it is part of the House. He did not acknowledge the two **Shami** corners, because they were not built precisely upon the original foundations of Ibrahim.

Qatadah narrated that Al-Hasan Al-Basri commented on the **Ayah**, وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (and circumambulate the **`Atiq** House),

"Because it is the first House established for mankind.''

This was also the view of Abdur-Rahman bin Zayd bin Aslam.

It was recorded that Ikrimah said,

"It was called **Al-Bayt Al-`Atiq** because it survived (**U`tiqa**) from the flood at the time of Nuh.''

Khusayf said,

"It was called **Al-Bayt Al-`Atiq** because it was never conquered by any tyrant.''

ذٰلِكَ وَمَن يُعَظِّمْ حُرُمَـتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ

**22:30 That and whoever honors the sacred things of Allah, then that is better for him with his Lord.**

وَأُحِلَّتْ لَكُمُ الاٌّنْعَـمُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ

**The cattle are lawful to you, except those (that will be) mentioned to you.**

فَاجْتَنِبُواْ الرِّجْسَ مِنَ الاٌّوْثَـنِ وَاجْتَنِبُواْ قَوْلَ الزُّورِ

**So shun the Rijs of the idols, and shun false speech.**

حُنَفَآءَ للَّهِ غَيْرَ مُشْرِكِينَ بِهِ

**22:31 Hunafa' Lillah, not associating partners unto Him;**

وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِى بِهِ الرِّيحُ فِى مَكَانٍ سَحِيقٍ

**and whoever assigns partners to Allah, it is as if he had fallen from the sky, the birds caught him in midair, or the wind had thrown him to a far off place.**

## The Reward for avoiding Sin

Allah says:

ذَلِكَ ...

Such (is the Pilgrimage):

`This is what We have commanded you to do in the rituals (of **Hajj**), and this is the great reward that the person who does that will gain.'

... وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ ...

and whoever honors the sacred things of Allah,

means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

... فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ ...

then that is better for him with his Lord.

> means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

## Cattle are Lawful

Allah says:

... وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ ...

The cattle are lawful to you, except those (that will be) mentioned to you.

> means, `We have made permissible for you all the **An`am** (cattle etc.),' and Allah has not instituted things like **Bahirah** or a **Sa'ibah** or a **Wasilah** or a **Ham**.

... إِلَّا مَا يُتْلَى عَلَيْكُمْ ...

except those mentioned to you.

the prohibition of;

- **Al-Maytah**,
- blood,
- the flesh of swine,
- and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols)
- and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns --
- and that which has been (partly) eaten by a wild animal -- unless you are able to slaughter it (before its death) -
- and that which is sacrificed (slaughtered) on **An-Nusub**.

This was the view of Ibn Jarir, who recorded it from Qatadah.

## The Command to shun Shirk and Lying

Allah says:

... فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

So shun the **Rijis** of the idols, and shun false speech.

From this it is clear what **Ar-Rijs** means, i.e., avoid the abomination, which means idols. **Shirk** is mentioned in conjunction with false speech, as in the **Ayah**:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say: "(But) the things that my Lord has indeed forbidden are;

- **Al-Fawahish** (immoral sins) whether committed openly or secretly,
- sins (of all kinds),
- unrighteous oppression,
- joining partners with Allah for which He has given no authority, and
- saying things about Allah of which you have no knowledge''. (7:33)

This includes bearing false witness.

In the Two **Sahihs** it was reported from Abu Bakrah that the Messenger of Allah said:

أَلَا أُنَبِّــئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟

Shall I not tell you about the worst of major sins?

We said, "Yes, O Messenger of Allah.''

He said:

الْإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ

Associating others with Allah, disobeying one's parents.

He was reclining, then he sat up and said:

أَلَا وَقَوْلُ الزُّورِ،أَلَا وَشَهَادَةُ الزُّورِ

and indeed giving false statements, and indeed bearing false witness...

and he kept on repeating it until we wished that he would stop.''

Imam Ahmad recorded that Khuraym bin Fatik Al-Asadi said,

"The Messenger of Allah prayed **As-Subh** (**Al-Fajr**), and when he had finished, he stood up and said:

عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاكَ بِاللهِ عَزَّ وَجَلَ

Bearing false witness is on a par with the association of others with Allah.

Then he recited this **Ayah**:

... فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

حُنَفَاء لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ...

So shun the **Rijs** of the idols, and shun lying speech. **Hunafa' Lillah**, not associating partners unto Him;

Allah says:

حُنَفَاء لِلَّهِ ...

**Hunafa' Lillah**,

means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth.

Allah says:

... غَيْرَ مُشْرِكِينَ بِهِ ...

not associating partners unto Him;

Then Allah gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

... وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاء ...

and whoever assigns partners to Allah, it is as if he had fallen from the sky,

meaning,

... فَتَخْطَفُهُ الطَّيْرُ ...

the birds caught him in midair,

... أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ (٣١)

or the wind had thrown him to a far off place.

> means, remote and desolate, dangerous for anyone who lands there.

Hence it says in the **Hadith** of Al-Bara':

> إِنَّ الْكَافِرَ إِذَا تَوَفَّتْهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاك
>
> When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.
>
> Then he recited this **Ayah**.
>
> The **Hadith** has already been quoted in our explanation of Surah Ibrahim.

Allah gives another parable of the idolators in Surah **Al-An`am**, where He says:

قُلْ أَنَدْعُواْ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَـبِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيَـطِينُ فِى الاٌّرْضِ حَيْرَانَ لَهُ أَصْحَـبٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Say:

"Shall we invoke others besides Allah, that can do us neither good nor can harm us, and shall we turn back on our heels after Allah has guided us -- like one whom the **Shayatin** have made to go astray in the land in confusion, his companions calling him to guidance (saying): `Come to us.'''

Say: "Verily, Allah's guidance is the only guidance.'' (6:71)

ذلِكَ وَمَن يُعَظِّمْ شَعَـئِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

**22:32 Thus it is, and whosoever honors the Sha`a'ir of Allah, then it is truly from the Taqwa of the hearts.**

لَكُمْ فِيهَا مَنَـفِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى الْبَيْتِ الْعَتِيقِ

**22:33 In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the `Atiq House.**

## Explanation of the Udhiyyah and the Sha`a'ir of Allah

Allah says:

ذَلِكَ ...

Thus it is,

... وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ ...

and whosoever honors the **Sha`a'ir** of Allah,

means, His commands.

... فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ (٣٢)

then it is truly from the **Taqwa** of the hearts.

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Hakam said narrating from Miqsam, from Ibn Abbas:

"Honoring them means choosing fat, healthy animals (for sacrifice).''

Abu Umamah bin Sahl said:

"We used to fatten the **Udhiyyah** in Al-Madinah, and the Muslims used to fatten them.''

This was recorded by Al-Bukhari.

In **Sunan** Ibn Majah, it was recorded from Abu Rafi` that the Messenger of Allah sacrificed two castrated, fat, horned rams.

Abu Dawud and Ibn Majah recorded from Jabir:

"The Messenger of Allah sacrificed two castrated, fat, horned rams.''

It was said,

"The Messenger of Allah commanded us to examine their eyes and ears, and not to sacrifice the **Muqabilah**, the **Mudabirah**, the **Sharqa**, nor the **Kharqa**'.''

This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it **Sahih**.

As for the **Muqabilah**, it is the one whose ear is cut at the front,

**Mudabirah** is the one whose ear is cut at the back,

the **Shurqa** is the one whose ear is split, as Ash-Shafi`i said.

The **Kharqa'** is the one whose ear is pierced with a hole.

And Allah knows best.

It was recorded that Al-Bara' said,

"The Messenger of Allah said:

أَرْبَعٌ لَاتَجُوزُ فِي الْأَضَاحِي:

- الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا،
- وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا،
- وَالْعَرْجَاءُ الْبَيِّنُ ظَلَعُهَا،
- وَالْكَسِيرَةُ الَّتِي لَاتُنْقِي

Four are not permitted for sacrifice:

- those that are obviously one-eyed,
- those that are obviously sick,
- those that are obviously lame and
- those that have broken bones, which no one would choose.

This was recorded by Ahmad and the **Sunan** compilers, and At-Tirmidhi graded it **Sahih**.

## The Benefits of the Sacrificial Camels

Allah says:

لَكُمْ فِيهَا مَنَافِعُ ...

In them are benefits for you,

meaning, in the **Budn** (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ...

In them are benefits for you for an appointed term,

Miqsam reported that Ibn Abbas said:

"Until you decide to offer them as a sacrifice.''

It was recorded in the Two **Sahihs** from Anas that;

> the Messenger of Allah saw a man driving his sacrificial camel and said, ارْكَبْهَ (Ride it).
>
> The man said, "It is a sacrificial camel.''
>
> He said,
>
> ارْكَبْهَا وَيْحَك
>
> Ride it, woe to you! (the second or third time).
>
> According to a report recorded by Muslim from Jabir, the Messenger of Allah said:
>
> ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا
>
> Ride it gently according to your needs.

... ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣)

and afterwards they are brought for sacrifice to the **`Atiq** House.

> meaning, they are eventually brought to the **`Atiq** House -- which is the **Ka`bah** -- as Allah says:
>
> هَدْياً بَـلِغَ الْكَعْبَةِ
>
> an offering, brought to the **Ka`bah**. (5:95)
>
> وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ
>
> and detained the **Hady**, from reaching their place of sacrifice. (48:25)

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّن بَهِيمَةِ الأَنْعَـمِ

**22:34 And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food.**

فَإِلَـهُكُمْ إِلَـهٌ وَحِدٌ فَلَهُ أَسْلِمُواْ

**And your God is One God, so you must submit to Him Alone.**

وَبَشِّرِ الْمُخْبِتِينَ

**And give glad tidings to the Mukhbitin.**

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّـبِرِينَ عَلَى مَآ أَصَابَهُمْ وَالْمُقِيمِى الصَّلَوةِ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

**22:35 Whose hearts are filled with fear when Allah is mentioned, and the patient who bear whatever may befall them, and who perform the Salah, and who spend out of what We have provided for them.**

## Rites of Sacrifice have been prescribed for every Nation in the World

Allah tells:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا ...

And for every nation We have appointed religious ceremonies,

Allah tells us that sacrifice and shedding blood in the Name of Allah has been prescribed for all nations.

Ali bin Abi Talhah reported that Ibn Abbas said, **وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا** (And for every nation We have appointed religious ceremonies),

"Festivals.''

Ikrimah said,

"Sacrifices.''

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا ...

And for every nation We have appointed religious ceremonies,

Zayd bin Aslam said,

> "This means Makkah; Allah did not appoint religious ceremonies anywhere else for any nation.''

... لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ...

that they may mention the Name of Allah over the beast of cattle that He has given them for food.

It was recorded in the Two **Sahihs** that Anas said,

> "The Messenger of Allah brought two fat, horned rams; he said **Bismillah** and **Allahu Akbar**, then he put his foot on their necks."

... فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ...

And your God is One God, so you must submit to Him Alone.

> Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allah Alone with no partner or associate.
>
> وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ
>
> And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me. (21:25)

Allah says: فَلَهُ أَسْلِمُوا (so you must submit to Him Alone),

> meaning, submit to His commands and obey Him in all sincerity.

... وَبَشِّرِ الْمُخْبِتِينَ (٣٤)

And give glad tidings to the **Mukhbitin**.

Mujahid said about **Mukhbitin**,

> "Those who find contentment in their faith.''

Ath-Thawri said,

> "Those who find contentment in their faith and who accept the decree of Allah and submit to Him.''

It is better to interpret it by what comes next, which is:

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ ...

Whose hearts are filled with fear when Allah is mentioned,

> meaning, their hearts fear Him.

... وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ ...

and the patient who bear whatever may befall them,

> meaning, of afflictions.

... وَالْمُقِيمِي الصَّلَاةِ ...

and who perform the **Salah**,

> they fulfill the duties which Allah has enjoined upon them, the duty of performing the obligatory prayers.

... وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣٥)

and who spend out of what We have provided for them.

> the good provision which Allah has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allah.

This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the Tafsir of Surah **Bara'ah**;

to Allah be praise and blessings.

وَالْبُدْنَ جَعَلْنَـهَا لَكُمْ مِّن شَعَـئِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ

**22:36 And the Budn, We have made them for you as among the symbols of Allah, wherein you have much good.**

فَاذْكُرُواْ اسْمَ اللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُواْ مِنْهَا وَأَطْعِمُواْ الْقَـنِعَ وَالْمُعْتَرَّ

**So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qani` and the Mu`tarr.**

كَذلِكَ سَخَّرْنَـهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

**Thus have We made them subject to you that you may be grateful.**

## The Command to slaughter the Budn (Sacrificial Camel)

Allah tells:

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ ...

And the **Budn**, We have made them for you as among the symbols of Allah, wherein you have much good.

Here Allah reminds His servants of the blessing which He has bestowed on His servants, by creating the **Budn** for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allah, as He says:

لاَ تُحِلُّواْ شَعَآئِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْىَ وَلاَ الْقَلَـئِدَ وَلا ءَامِّينَ الْبَيْتَ الْحَرَامَ

> Violate not the sanctity of the **Sha`a'ir** of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded animals, and others, nor the people coming to the Sacred House. (5:2)

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ (And the **Budn**, We have made them for you as among the symbols of Allah),

Ibn Jurayj said:

> "Ata' commented on this **Ayah**, `Cattle and camels.'''
>
> A similar view was also reported from Ibn Umar, Sa`id bin Al-Musayyib and Al-Hasan Al-Basri.

Mujahid said:

> "**Al-Budn** means camels.''

According to Muslim, Jabir bin Abdullah and others said,

> "The Messenger of Allah commanded us to share in offering the sacrifice, a **Budn** (camel) for seven people, and one cow for seven people.''

... لَكُمْ فِيهَا خَيْرٌ ...

wherein you have much good.

> means, reward in the Hereafter.

... فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ...

So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).

It was reported from Al-Muttalib bin Abdullah bin Hantab that Jabir bin Abdullah said,

> "I prayed with the Messenger of Allah on **`Id Al-Adha**. When he finished, he brought a ram and slaughtered it, saying,

بِاسْمِ اللهِ وَاللهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

**Bismillah**, and **Allahu Akbar**. O Allah, this is on behalf of me and anyone of my **Ummah** who has not offered a sacrifice.

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi.

Muhammad bin Ishaq recorded from Yazid bin Abi Habib from Ibn Abbas that Jabir said,

"The Messenger of Allah sacrificed two rams on the day of `Id, and when he lay them down to sacrifice them, he said:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّموَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ

**I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allah, from You and to You, on behalf of Muhammad and his Ummah.**

Then he said, `**Bismillah**' and `**Allahu Akbar**' and slaughtered them.''

It was reported from Ali bin Al-Husayn from Abu Rafi` that when the Messenger of Allah wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

اللَّهُمَّ هَذَا عَنْ أُمَّتِي جَمِيعِهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغ

> O Allah, this is on behalf of all of my **Ummah**, whoever bears witness of **Tawhid** of You and bears witness that I have conveyed.

Then he would bring the other ram and sacrifice it himself, and say,

هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّد

> This is on behalf of Muhammad and the family of Muhammad.
>
> He would give them to the poor and he and his family would eat from it as well.
>
> This was recorded by Ahmad and Ibn Majah.

Al-A`mash narrated from Abu Zabiyan from Ibn Abbas, فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ (So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).

> "When they are standing on three legs, with the left foreleg tied up. He says **Bismillah** and **Allahu Akbar**, **La ilaha illallah**, **Allahumma Minka wa Laka** (In the Name of Allah and Allah is Most Great; there is no God but Allah. O Allah, from You and to You).''

In the Two **Sahihs** it was recorded that Ibn Umar came to a man who had made his camel kneel down in order to sacrifice it. He said,

> "Make it stand up fettered, (this is) the **Sunnah** of Abu Al-Qasim (i.e. the Prophet Muhammad ).''



Then, when they are down on their sides,

Ibn Abi Najih reported that Mujahid said,

> "This means, when it has fallen to the ground.''
>
> This was narrated from Ibn Abbas, and a similar view was narrated from Muqatil bin Hayyan.

Abdur-Rahman bin Zayd bin Aslam said, فَإِذَا وَجَبَتْ جُنُوبُهَا (Then, when they are down on their sides),

> "Meaning, when they have died.''

This is what was meant by the comment of Ibn Abbas and Mujahid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased.

It was reported in a **Marfu` Hadith**:

> لَا تُعَجِّلُوا النُّفُوسَ أَنْ تَزْهَقَ
>
> Do not rush until you are sure that the animal is dead.

Ath-Thawri narrated in his Jami that Umar bin Al-Khattab said that, and he supported it with the **Hadith** of Shaddad bin `Aws in Sahih Muslim:

> إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَه
>
> Allah has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was recorded that Abu Waqid Al-Laythi said,

> "The Messenger of Allah said:

مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ

Whatever is cut from an animal while it is still alive is **Maytah** (dead flesh).

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi, who graded it **Sahih**.

... فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ...

eat thereof, and feed **Qani`** and the **Mu`tarr**...

This is a command which implies that this is permissible.

Al-`Awfi reported that Ibn Abbas said,

"**Qani`** is the one who is content with what he is given and he stays in his house, and the **Mu`tarr** is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it.''

This was also the view of Mujahid and Muhammad bin Ka`b Al-Qurazi.

Ali bin Abi Talhah reported that Ibn Abbas said,

"**Qani`** is the one who is too proud to ask, and **Mu`tarr** is the one who does ask.''

This was also the view of Qatadah, Ibrahim An-Nakha`i and Mujahid, according to one report narrated from him.

And the opposite was also suggested. This **Ayah** has been quoted as evidence by those scholars who said that the sacrifice should be divided into three:

- a third for the one who offers the sacrifice to eat from,
- a third to be given as gifts to his friends, and
- a third to be given in charity to the poor,

because Allah says:

فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

eat thereof, and feed the poor who does not ask, and the beggar who asks.

But there is no evidence in this **Ayah** for this view.

According to a **Sahih Hadith**, the Messenger of Allah said to the people:

إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثٍ، فَكُلُوا وَادَّخِرُوا مَا بَدَا لَكُم

I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.

According to another report:

فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا

Eat some, keep some and give some in charity.

According to another report:

فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا

Eat some, feed others, and give some in charity.

As for the animal skins, it was recorded in **Musnad** Ahmad from Qatadah bin An-Nu`man in the **Hadith** about the sacrifice:

فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا

Eat and give in charity, and make use of the skins, but do not sell them.

**Note:**

It was recorded that Al-Bara' bin `Azib said,

"The Messenger of Allah said:

إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ

The first thing that we should do on this day of ours (**`Id**) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our **Sunnah**. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.

This was recorded by Al-Bukhari and Muslim.

And in Sahih Muslim, it is mentioned that one is not to offer the sacrifice until the **Imam** (leader) has offered his.

It is prescribed to offer the sacrifice on the day of **Nahr** and the following three days of **Tashriq**, because of the **Hadith** of Jubayr bin Mut`im who said that the Messenger of Allah said:

أَيَّامُ التَّشْرِيق كُلُّهَا ذَبْح

The days of **Tashriq** are all (for) sacrifice.

This was recorded by Ahmad and Ibn Hibban.

... كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٣٦)

Thus have We made them subject to you that you may be grateful.

means, for this reason.

سَخَّرْنَاهَا لَكُمْ (Thus have We made them subject to you),

means, `We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allah says:

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

Do they not see that We have created for them of what Our Hands have created, the cattle, so that

they are their owners. (36:71) until He said: أَفَلَا يَشْكُرُونَ (Will they not then be grateful). (36:73)

And Allah says in this **Ayah**:

... كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Thus have We made them subject to you that you may be grateful.

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَآؤُهَا وَلَـكِن يَنَالُهُ التَّقْوَى مِنكُمْ

**22:37 It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.**

كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُواْ اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

**Thus have We made them subject to you that you may proclaim Allah's greatness for His guidance to you. And give glad tidings to the doers of good.**

## The Goal of the Udhiyyah (Sacrifice) according to Allah is the Sincerity and Taqwa of His Servant

Allah says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself. During the time of **Jahiliyyah**, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allah says:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا ...

It is neither their meat nor their blood that reaches Allah,

Ibn Abi Hatim recorded that Ibn Jurayj said,

"The people of the **Jahiliyyah** used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allah said, "We have more right to do that.''

Then Allah revealed the words:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِن يَنَالُهُ التَّقْوَى مِنكُمْ ...

It is neither their meat nor their blood that reaches Allah, but it is **Taqwa** from you that reaches Him.

That is what He will accept and reward for, as mentioned in the **Sahih**,

> إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُم
>
> Allah does not look to your appearance or your colors, but He looks to your hearts and deeds.

And in the **Hadith**;

> Indeed charity falls in the Hand of **Ar-Rahman** before it falls in the hand of the one asking.

... كَذَلِكَ سَخَّرَهَا لَكُمْ ...

Thus have We made them subject to you,

> meaning, `for this purpose We have subjugated the **Budn** for you,'

... لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ ...

that you may proclaim Allah's greatness for His guidance to you.

> means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

... وَبَشِّرِ الْمُحْسِنِينَ (٣٧)

And give glad tidings to the doers of good.

means, `give good news, O Muhammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allah, who follow that which has been prescribed for them, who believe in the Messenger and follow that which he has conveyed from his Lord.

**Note:**

The **Udhiyyah** is **Sunnah**, **Mustahabbah** One animal is sufficient on behalf of all the members of one household.

Ibn Umar said,

> "The Messenger of Allah continued to offer sacrifice for ten years.''
>
> This was recorded by At-Tirmidhi.

Abu Ayub said:

> "At the time of the Messenger of Allah, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started boasting (by sacrificing more than one) and things reached the stage that you see now.''
>
> This was recorded by At-Tirmidhi, who graded it **Sahih**, and by Ibn Majah.

Abdullah bin Hisham used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhari.

Concerning how old the sacrificial animal should be, Muslim recorded from Jabir that the Messenger of Allah said:

> لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْن
>
> Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوٓاْ

**22:38 Truly, Allah defends those who believe.**

إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

**Verily, Allah likes not any treacherous ingrate.**

## Good News of Allah's Defence for the Believers

Allah tells:

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ...

Truly, Allah defends those who believe.

Here Allah tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant! (39:36)

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَـلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْراً

And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. (65:3)

... إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (٣٨)

Verily, Allah likes not any treacherous ingrate.

means, He does not like any of His servants who bear these characteristics, i.e., treachery in

covenants and promises whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

أُذِنَ لِلَّذِينَ يُقَـتَلُونَ بِأَنَّهُمْ ظُلِمُواْ وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

**22:39 Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.**

الَّذِينَ أُخْرِجُواْ مِن دِيَـرِهِم بِغَيْرِ حَقٍّ إِلاَّ أَن يَقُولُواْ رَبُّنَا اللَّهُ

**22:40 Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah."**

وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَمِعُ وَبِيَعٌ وَصَلَوَتٌ وَمَسَـجِدُ يُذْكَرُ فِيهَا اسمُ اللَّهِ كَثِيراً

**For had it not been that Allah checks one set of people by means of another, Sawami`, Biya`, Salawat, and Masjids, wherein the Name of Allah is mentioned much, would surely have been pulled down.**

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

**Verily, Allah will help those who help His (cause).**

إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ

**Truly, Allah is All-Strong, All-Mighty.**

## Permission to fight; this is the first Ayah of Jihad

Allah said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ (٣٩)

Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.

Al-`Awfi reported that Ibn Abbas said,

"This was revealed about Muhammad and his Companions, when they were expelled from Makkah.''

Mujahid, Ad-Dahhak and others among the **Salaf**, such as Ibn Abbas, Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said,

"This is the first **Ayah** which was revealed about **Jihad**.''

Ibn Jarir recorded that Ibn Abbas said,

"When the Prophet was driven out of Makkah, Abu Bakr said,

`They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed.'''

Ibn Abbas said, "Then Allah revealed the words:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allah is able to give them victory.''

Abu Bakr, may Allah be pleased with him, said, "Then I knew that there would be fighting.''

Imam Ahmad added:

"Ibn Abbas said, `This was the first **Ayah** to be revealed concerning fighting.'''

This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of **Tafsir** of their **Sunans**.

At-Tirmidhi said: "It is a **Hasan Hadith**.''

.. وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

and surely, Allah is able to give them victory.

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرْبَ الرِّقَابِ حَتَّى إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّواْ الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others.

But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. (47:4-6)

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (9:14-15)

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts. (47:31).

And there are many similar **Ayat**.

Ibn Abbas commented on the **Ayah**, **وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ** (and surely, Allah is able to give them (believers) victory),

"And this is what He did.''

Allah prescribed **Jihad** at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous. When the idolators went to extremes to persecute Muslims, to expel the Prophet and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madinah; when they settled in Al-Madinah and the Messenger of Allah joined them there, and they gathered around him and lent him their support, and they had a place where Islam prevailed, and a stronghold to which they could retreat; then Allah prescribed **Jihad** against the enemy, and this was the first **Ayah** to be revealed for it.

Allah said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ ...

Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly,

Al-`Awfi reported that Ibn Abbas said;

> "They were driven out of Makkah to Al-Madinah unjustly, i.e., Muhammad and his Companions.''

... إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ...

only because they said: "Our Lord is Allah.''

> means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allah and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allah says:
>
> يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ
>
> and have driven out the Messenger and yourselves because you believe in Allah, your Lord! (60:1)

Then Allah says:

... وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ ...

For had it not been that Allah checks one set of people by means of another,

> meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

... لَّهُدِّمَتْ صَوَامِعُ ...

**Sawami`** surely have been pulled down,

> means the small temples used by monks.

This was the view of Ibn Abbas, Mujahid, Abu Al-Aliyah, `krimah, Ad-Dahhak and others.

Qatadah said,

"This refers to the places of worship of the Sabians;''

according to another report, he said,

"The **Sawami`** of the Zoroastrians.''

Muqatil bin Hayyan said,

"These are houses along the roads.''



**Biya`**,

These are larger than the **Sawami`** and accommodate more worshippers; the Christians also have these.

This was the view of Abu Al-`Aliyah, Qatadah, Ad-Dahhak, Ibn Sakhr, Muqatil bin Hayyan, Khusayf and others.

Ibn Jubayr reported from Mujahid and others that;

this referred to the synagogues of the Jews which are known to them as **Salut**.

And Allah knows best.



**Salawat**,

Al-`Awfi reported that Ibn Abbas said,

"**Salawat** means churches.''

Ikrimah, Ad-Dahhak and Qatadah said that it referred to the synagogues of the Jews.

Abu Al-Aliyah and others said,

"**Salawat** refers to the places of worship of the **Sabians**.''

Ibn Abi Najih reported that Mujahid said,

> "**Salawat** refers to places of worship of the People of the Book and of the people of Islam along the roads.''

... وَمَسَاجِدُ ...

and **Masjids**

> **Masjids** belong to the Muslims.

... يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ...

wherein the Name of Allah is mentioned much,

> It was said that the pronoun refers to **Masjids**, because this is the closest of the words mentioned.

Ad-Dahhak said,

> "In all of them the Name of Allah is often mentioned.''

Ibn Jarir said,

> "The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the **Masjids** of the Muslims, in which the Name of Allah is mentioned much, would have been destroyed -- because this is the usual usage in Arabic.''

Some of the scholars said,

> "This is a sequence listing the smallest to the greatest, because the **Masjids** are more frequented by more worshippers who have the correct intention and way.''



Verily, Allah will help those who help His (cause).

This is like the **Ayah**:

يأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

وَالَّذِينَ كَفَرُوا فَتَعْساً لَّهُمْ وَأَضَلَّ أَعْمَـلَهُمْ

O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allah) will make their deeds vain. (47:7-8)

... إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠)

Truly, Allah is All-Strong, All-Mighty.

Allah describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered.

Allah says:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

وَإِنَّ جُندَنَا لَهُمُ الْغَـلِبُونَ

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors. (37:171-173)

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, All-Mighty. (58:21)

الَّذِينَ إِنْ مَّكَّنَّـهُمْ فِى الاٌّرْضِ أَقَامُواْ الصَّلَوةَ وَآتَوُاْ الزَّكَـوةَ وَأَمَرُواْ بِالْمَعْرُوفِ وَنَهَوْاْ عَنِ الْمُنْكَرِ

**22:41 Those who, if We give them power in the land, establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.**

وَلِلَّهِ عَـقِبَةُ الاٍّمُورِ

**And with Allah rests the end of (all) matters.**

## The Duties of the Muslims when They attain Power

Allah says:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ...

Those who, if We give them power in the land, (they) establish the **Salah**, enforce the **Zakah**, and they enjoin the good and forbid the evil.

Ibn Abi Hatim recorded that Uthman bin Affan said,

"The **Ayah** was revealed concerning us, for we had been expelled from our homes unjustly only because we said: `Our Lord is Allah.' Then we were given power in the land, so we established regular prayer, paid the **Zakah**, enjoined what is good and forbade what is evil, and with Allah rests the end of (all) matters. This is about my companions and I.''

Abu Al-Aliyah said,

"They were the Companions of Muhammad.''

As-Sabah bin Suwadah Al-Kindi said,

"I heard Umar bin Abdul-Aziz give a speech and say: الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ (Those who, if We give them power in the land....), Then he said,

"This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him!

- Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible.

- Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly.''

Atiyah Al-Awfi said, This **Ayah** is like the **Ayah**:

وَعَدَ اللَّهُ الَّذِينَ ءامَنُواْ مِنْكُمْ وَعَمِلُواْ الصَّـلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى الاٌّرْضِ

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land. (24:55)

... وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (٤١)

And with Allah rests the end of (all) matters.

This is like the **Ayah**:

وَالْعَـقِبَةُ لِلْمُتَّقِينَ

And the good end is for those who have **Taqwa**. (28:83)

Zayd bin Aslam said: وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (And with Allah rests the end of (all) matters).

"And with Allah will be the reward for what they did.''

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ

**22:42 And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.**

وَقَوْمُ إِبْرَهِيمَ وَقَوْمُ لُوطٍ

**22:43 And the people of Ibrahim and the people of Lut,**

وَأَصْحَـبُ مَدْيَنَ وَكُذِّبَ مُوسَى

**22:44 And the dwellers of Madyan; and denied was Musa.**

فَأمْلَيْتُ لِلْكَـفِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

**But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!**

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ

**22:45 And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!**

أَفَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا

**22:46 Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear!**

فَإِنَّهَا لاَ تَعْمَى الاٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

**Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.**

## The Consequences for the Disbelievers

Here Allah consoles His Prophet Muhammad for the disbelief of those among his people who opposed him.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ (٤٢)

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ (٤٣)

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى ...

And if they deny you, so did deny before them the people of Nuh, **`Ad** and **Thamud**. And the people of Ibrahim and the people of Lut, And the dwellers of **Madyan**; and denied was Musa.

means, despite all the clear signs and evidence that they brought.

... فَأَمْلَيْتُ لِلْكَافِرِينَ ...

But I granted respite to the disbelievers for a while,

means, `I delayed and postponed.'

... ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (٤٤)

then I seized them, and how (terrible) was My punishment!

means, `how great was My vengeance against them and My punishment of them!'

In the Two **Sahihs** it is reported from Abu Musa that the Prophet said:

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Allah lets the wrongdoer carry on until, when He seizes him, He will never let him go.

Then he recited:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

> Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe. (11:102)

Then Allah says:

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا ...

And many a township did We destroy,

... وَهِيَ ظَالِمَةٌ ...

while they were given wrongdoing,

> meaning, they were rejecting their Messengers.

... فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ...

so that it lie in ruins,

Ad-Dahhak said,

> "(Leveled to) their roofs,'' i.e., their houses and cities were destroyed.

... وَبِئْرٍ مُّعَطَّلَةٍ ...

and (many) a deserted well,

> means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

... وَقَصْرٍ مَّشِيدٍ (٤٥)

and a castle **Mashid**!

Ikrimah said,

> "This means whitened with plaster.''
>
> Something similar was narrated from Ali bin Abi Talib, Mujahid, Ata', Sa`id bin Jubayr, Abu Al-Mulayh and Ad-Dahhak.

Others said that it means high and impenetrable fortresses.

All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allah came upon them, as He says:

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

"Wheresoever you may be, death will overtake you even if you are in **Buruj Mushayyadah**!'' (4:78)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ ...

Have they not traveled through the land,

means, have they not traveled in the physical sense and also used their minds to ponder!

That is sufficient, as Ibn Abi Ad-Dunya said in his book At-Tafakkur wal-I`tibar,

"Some of the wise people said,

- `Give life to your heart with lessons,
- illuminate it with thought,
- kill it with asceticism,
- strengthen it with certain faith,
- remind it of its mortality,
- make it aware of the calamities of this world,
- warn it of the disasters that life may bring,
- show it how things may suddenly change with the passing of days,
- tell it the stories of the people of the past, and
- remind it what happened to those who came before.'''

Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

... فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ...

and have they hearts wherewith to understand and ears wherewith to hear,

meaning, let them learn a lesson from that.

... فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (٤٦)

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ

**22:47 And they ask you to hasten on the torment! And Allah fails not His promise.**

وَإِنَّ يَوْماً عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

**And verily a day with your Lord is as a thousand years of what you reckon.**

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

**22:48 And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).**

## The Disbelievers Demand for the Punishment

Allah tells His Prophet:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ...

And they ask you to hasten on the torment!

meaning, these disbelievers who disbelieve in Allah and His Book and His Messenger and the Last Day.

This is like the **Ayat**:

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ

They say: "Our Lord! Hasten to us **Qittana** (our punishment) before the Day of Reckoning!'' (38:16)

... وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ ...

And Allah fails not His promise.

means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

... وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (٤٧)

And verily a day with your Lord is as a thousand years of what you reckon.

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to

exact revenge and that He will not miss a thing, even if He delays and waits and postpones.

Hence He then says:

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ (٤٨)

And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).

Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said:

يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ

The poor among the Muslims will enter Paradise half a day before the rich -- five hundred years.

This was recorded by At-Tirmidhi and An-Nasa'i from the **Hadith** of Ath-Thawri from Muhammad bin `Amr.

At-Tirmidhi said, "**Hasan Sahih**.''

Abu Dawud recorded at the end of Book of Al-Malahim in his **Sunan** from Sa`d bin Abi Waqqas that the Prophet said:

إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْمٍ

I hope that it will not be too much for my **Ummah** if Allah delays them for half a day.

It was said to Sa`d, "What does half a day mean?''

He said, "Five hundred years.''

قُلْ يأَيُّهَا النَّاسُ إِنَّمَآ أَنَاْ لَكُمْ نَذِيرٌ مُّبِينٌ

**22:49 Say: "O mankind! I am (sent) to you only as a plain warner.''**

فَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

**22:50 So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karim.**

وَالَّذِينَ سَعَوْاْ فِى ءَايَـتِنَا مُعَـجِزِينَ أُوْلَـئِكَ أَصْحَـبُ الْجَحِيمِ

**22:51 But those who strive against Our Ayat to frustrate them, they will be dwellers of the Hellfire.**

## The Recompense of the Righteous and the Unrighteous

Allah said to His Prophet, when the disbelievers asked him to hasten on the punishment for them:

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ (٤٩)

Say: "O mankind!

I am (sent) to you only as a plain warner.''

meaning, `Allah has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allah:

if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

لاَ مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

There is none to put back His judgement and He is swift at reckoning. (13:41)

... إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,

> means, whose hearts believe and whose actions confirm their faith.

... لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٥٠)

for them is forgiveness and **Rizq Karim**.

> means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds.

Muhammad bin Ka`b Al-Qurazi said,

> "When you hear Allah's saying: وَرِزْقٌ كَرِيمٌ (**Rizq Karim**) this means Paradise.''

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ ...

But those who strive against Our **Ayat** to frustrate them,

Mujahid said,

> "To discourage people from following the Prophet.''
>
> This was also the view of Abdullah bin Az-Zubayr, "to discourage.''

Ibn Abbas said,

> "To frustrate them means to resist the believers stubbornly.''

... أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ (٥١)

they will be dwellers of the Hellfire.

> This refers to the agonizingly hot Fire with its severe punishment, may Allah save us from it.

Allah says:

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ

Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption. (16:88)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِىٍّ إِلاَّ إِذَا تَمَنَّى أَلْقَى الشَّيْطَـنُ فِى أُمْنِيَّتِهِ

**22:52 Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation).**

فَيَنسَخُ اللَّهُ مَا يُلْقِى الشَّيْطَـنُ ثُمَّ يُحْكِمُ اللَّهُ ءايَـتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**But Yansakh Allah that which Shaytan throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:**

لِّيَجْعَلَ مَا يُلْقِى الشَّيْطَـنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

**22:53 That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened.**

وَإِنَّ الظَّـلِمِينَ لَفِى شِقَاقٍ بَعِيدٍ

**And certainly, the wrongdoers are in an opposition far-off (from the truth).**

وَلِيَعْلَمَ الَّذِينَ أُوتُوا۟ الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ

**22:54 And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility.**

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءامَنُوا۟ إِلَى صِرطٍ مُّسْتَقِيمٍ

**And verily, Allah is the Guide of those who believe, to the straight path.**

## How the Shaytan threw some Falsehood into the Words of the Messengers, and how Allah abolished that

Allah says:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢)

Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), **Shaytan** threw (some falsehood) in his recitation (of the revelation).

But **Yansakh** Allah that which **Shaytan** throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:

At this point many of the scholars of **Tafsir** mentioned the story of the **Gharaniq** and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through **Mursal** chains of narration and I do not think that any of them may be regarded as **Sahih**. And Allah knows best.

Al-Bukhari narrated that Ibn Abbas said, فِي أَمْنِيَّتِهِ (in his recitation (of the revelation),

> "When he spoke, the **Shaytan** threw (some falsehood) into his speech, but Allah abolished that which the **Shaytan** threw in.''

... ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ...

Then Allah establishes His revelations.

Ali bin Abi Talhah reported that Ibn Abbas said, إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (when he did recite (the revelation), **Shaytan** threw (some falsehood) in it).

> "When he spoke, the **Shaytan** threw (some falsehood) into his speech.''

Mujahid said: إِذَا تَمَنَّى (when he did recite),

"When he spoke.''

> It was said that it refers to his recitation, whereas, إِلاَّ أَمَانِىَّ (but they trust upon **Amani**),
>
> means they speak but they do not write.

Al-Baghawi and the majority of the scholars of **Tafsir** said: تَمَنَّى (he did recite),

> "Reciting the Book of Allah.''

أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (**Shaytan** threw (some falsehood) in it),

> "In his recitation.''

Ad-Dahhak said: إِذَا تَمَنَّى (when he did recite),

> "When he recited.''

Ibn Jarir said,

> "This comment is more akin to interpretation.''

... فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ...

But **Yansakh** Allah that which **Shaytan** throws in.

The meaning of the word **Naskh** in Arabic is to remove or lift away.

Ali bin Abi Talhah reported that Ibn Abbas said,

"This means, Allah cancels out that which the **Shaytan** throws in.''

... وَاللَّهُ عَلِيمٌ ...

And Allah is All-Knower,

means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

... حَكِيمٌ (٥٢)

All-Wise.

means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

That He (Allah) may make what is thrown in by **Shaytan** a trial for those in whose hearts is a disease,

meaning, doubt, **Shirk**, disbelief and hypocrisy.

Ibn Jurayj said:

... لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

those in whose hearts is a disease,

"The hypocrites, and

... وَالْقَاسِيَةِ قُلُوبُهُمْ ...

and whose hearts are hardened.

means the idolators.''

... وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣)

And certainly, the wrongdoers are in an opposition far-off.

> means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ ...

And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,

> means, `so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allah and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,
>
> > لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ
> >
> > Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah). (41:42)
>
> **فَيُؤْمِنُوا بِهِ** (so that they may believe therein),
>
> > means, that they may believe that it is true and act upon it.

... فَتُخْبِتَ لَهُ قُلُوبُهُمْ ...

and their hearts may submit to it with humility.

> means, that their hearts may humble themselves and accept it.

... وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٤)

And verily, Allah is the Guide of those who believe, to the straight path.

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

وَلاَ يَزَالُ الَّذِينَ كَفَرُواْ فِى مِرْيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ

**22:55 And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm `Aqim.**

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ

**22:56 The sovereignty on that Day will be that of Allah. He will judge between them.**

فَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فِى جَنَّـتِ النَّعِيمِ

**So those who believed and did righteous good deeds will be in Gardens of Delight.**

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايـتِنَا فَأُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

**22:57 And those who disbelieved and denied Our Ayat, for them will be a humiliating torment (in Hell).**

## The Disbelievers will remain in Doubt and Confusion

Allah tells:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ ...

And those who disbelieved, will not cease to be in doubt about it,

Allah tells us that the disbelievers will remain in doubt concerning this Qur'an.

This was the view of Ibn Jurayj and was the view favored by Ibn Jarir.

... حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً ...

until the Hour comes suddenly upon them,

Mujahid said:

"By surprise.''

Qatadah said: بَغْتَةً (suddenly),

means, the command of Allah will catch the people unaware. Allah never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allah does not punish anyone except the evildoers.

... أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ (٥٥)

or there comes to them the torment of **Yawm `Aqim**.

Mujahid said,

"Ubay bin Ka`b said: `**Yawm `Aqim** means the day of Badr.'''

Ikrimah and Mujahid said:

"**Yawm `Aqim** means the Day of Resurrection, following which there will be no night.''

This was also the view of Ad-Dahhak and Al-Hasan Al-Basri.

Allah says:

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ...

The sovereignty on that Day will be that of Allah. He will judge between them.

This is like the **Ayat**:

مَـلِكِ يَوْمِ الدِّينِ

The Only Owner of the Day of Recompense. (1:4)

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـنِ وَكَانَ يَوْماً عَلَى الْكَـفِرِينَ عَسِيراً

The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers. (25:26)

... فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

So those who believed and did righteous good deeds,

means, their hearts believed in Allah and His Messenger, and they acted in accordance with what they knew; their words and deeds were in harmony.

... فِي جَنَّاتِ النَّعِيمِ (٥٦)

in Gardens of Delight.

means, they will enjoy eternal bliss which will never end or fade away.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ...

And those who disbelieved and denied Our **Ayat**,

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

... فَأُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٥٧)

for them will be a humiliating torment.

means, in recompense for arrogantly turning away from the truth.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship they will surely enter Hell in humiliation! (40:60)

وَالَّذِينَ هَاجَرُواْ فِى سَبِيلِ اللَّهِ ثُمَّ قُتِلُواْ أَوْ مَاتُواْ لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقاً حَسَناً

**22:58 Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.**

وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَزِقِينَ

**And verily, it is Allah Who indeed is the Best of those who make provision.**

لَيُدْخِلَنَّهُمْ مُّدْخَلاً يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

**22:59 Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.**

ذلِكَ

**22:60 That is so.**

وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ

**And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him.**

إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

**Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.**

## The Great Reward for Those Who migrate in the Cause of Allah

Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا ...

Those who emigrated in the cause of Allah and after that were killed or died,

Allah tells us that those who migrate for the sake of Allah, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allah and His Messenger to support His religion, then they are killed, i.e., in **Jihad**, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward.

As Allah says:

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَـجِراً إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. (4:100)

... لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ...

surely, Allah will provide a good provision for them.

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

... وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (٥٨)

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ...

And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased,

This means Paradise, as Allah says elsewhere:

فَأَمَّآ إِن كَانَ مِنَ الْمُقَرَّبِينَ

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّـتُ نَعِيمٍ

Then, if he be of those brought near (to Allah), rest and provision, and a Garden of Delights. (56:88-89)

Allah tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here: لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا (surely, Allah will provide a good provision for them).

Then He says:

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ ...

Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing,

meaning, He is All-Knowing about those who migrate and strive in **Jihad** for His sake and who deserve that (reward).

... حَلِيمٌ (٥٩)

Most Forbearing,

means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (**Hijrah**) and their putting their trust in Him. Concerning those who are killed for the sake of Allah, whether they are **Muhajirs** (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allah says:

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ أَمْوَتاً بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision. (3:169)

There are many **Hadiths** on this topic, as stated previously. With regard to those who die for the sake of Allah, whether they are emigrants or not.

This **Ayah** and the **Sahih Hadiths** guarantee that they will be well provided for and that Allah will show them kindness.

Ibn Abi Hatim recorded that Shurahbil bin As-Simt said:

> "We spent a long time besieging a stronghold in the land of the Romans. Salman Al-Farisi, may Allah be pleased with him, passed by me and said, `I heard the Messenger of Allah say:
>
> مَنْ مَاتَ مُرَابِطًا أَجْرَى اللهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجْرَى عَلَيْهِ الرِّزْقَ، وَأَمِنَ مِنَ الْفَتَّانِينَ، وَاقْرَؤُوا إِنْ شِئْتُمْ:
>
> Whoever dies guarding the borders of Islam, Allah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials.
>
> Recite, if you wish:
>
> وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ
>
> لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ
>
> Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.
>
> Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.''

He also recorded that;

> Abdur-Rahman bin Jahdam Al-Khawlani was with Fadalah bin Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had

passed away. Fadalah bin Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave!''

He said, "I would not mind which of these two graves Allah would resurrect me from, for Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ...

Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.''

And he recited these two **Ayat**, then said,

"What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions By Allah, I would not mind which of these two graves Allah would resurrect me from.''

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ...

That is so.

And whoever has retaliated with the like of that which he was made to suffer....

Muqatil bin Hayan and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allah granted them victory.

... ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ ...

and then has again been wronged, Allah will surely help him.

... إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ (٦٠)

Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.

ذلِكَ بِأَنَّ اللَّهَ يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

**22:61 That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.**

ذلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَـطِلُ

**22:62 That is because Allah -- He is the Truth, and what they invoke besides Him, it is false.**

وَأَنَّ اللَّهَ هُوَ الْعَلِىُّ الْكَبِيرُ

**And verily, Allah -- He is the Most High, the Most Great.**

## The Creator and Controller of this World is Allah

Allah tells:

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

That is because Allah merges the night into the day, and He merges the day into the night.

Allah tells us that He is the Creator Who directs the affairs of His creation as He wills.

He tells us:

قُلِ اللَّهُمَّ مَـلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَن تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

تُولِجُ اللَّيْلَ فِى النَّهَارِ وَتُولِجُ النَّهَارَ فِى اللَّيْلِ وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.

You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit. (3:26-27)

The meaning of "merging'' the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

... وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٦١)

And verily, Allah is All-Hearer, All-Seer.

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever.

When Allah tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ...

That is because Allah -- He is the Truth,

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

... وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ ...

and what they invoke besides Him, it is false.

> meaning, the idols and false gods. Everything that is worshipped instead of Him -- may He be exalted -- is false, because it can neither bring benefit nor cause harm.

... وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٦٢)

And verily, Allah -- He is the Most High, the Most Great.

This is like the **Ayat**:

> وَهُوَ الْعَلِىُّ الْعَظِيمُ
>
> and He is the Most High, the Most Great. (42:4)
>
> الْكَبِيرُ الْمُتَعَالِ
>
> the Most Great, the Most High. (13:9)
>
> Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الأٌّرْضُ مُخْضَرَّةً

**22:63 See you not that Allah sends down water from the sky, and then the earth becomes green!**

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

**Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.**

لَّهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

**22:64 To Him belongs all that is in the heavens and all that is on the earth.**

وَإِنَّ اللَّهَ لَهُوَ الْغَنِىُّ الْحَمِيدُ

**And verily, Allah -- He is Rich, Worthy of all praise.**

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِى الاٌّرْضِ وَالْفُلْكَ تَجْرِى فِى الْبَحْرِ بِأَمْرِهِ

**22:65 See you not that Allah has subjected to you all that is on the earth, and the ships that sail through the sea by His command!**

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الاٌّرْضِ إِلاَّ بِإِذْنِهِ

**He withholds the heaven from falling on the earth except by His leave.**

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

**Verily, Allah is for mankind, full of kindness, Most Merciful.**

وَهُوَ الَّذِى أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

**22:66 It is He, Who gave you life, and then will cause you to die, and will again give you life.**

إِنَّ الإِنْسَـنَ لَكَفُورٌ

**Verily, man is indeed Kafurun.**

## Signs of the Power of Allah

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاء مَاء ...

See you not that Allah sends down water from the sky,

> This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.
>
> فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ
>
> but when We send down water on it, it is stirred (to life), and it swells. (22:5)

... فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ...

and then the earth becomes green,

> This indicates the sequence of events and how everything follows on according to its nature.
>
> This is like the **Ayah**:
>
> ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
>
> Then We made the **Nutfah** into a clot, then We made the clot into a little lump of flesh. (23:14)
>
> It was recorded in the Two **Sahihs** that between each stage there are forty days.

Allah's saying, فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً (and then the earth becomes green),

> means, it becomes green after being dry and lifeless.
>
> It was reported from some of the people of Al-Hijaz that the land turns green after rainfall.
>
> And Allah knows best.

... إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (٦٣)

Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

> He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of

those seeds receives its share of water and begins to grow, as Luqman said:

يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son!

If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware. (31:16)

And Allah says:

أَلاَّ يَسْجُدُواْ للَّهِ الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَـوَتِ وَالاٌّرْضِ

...so they do not worship Allah, Who brings to light what is hidden in the heavens and the earth. (27:25)

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأٌرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلاَ أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record. (10:61)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

To Him belongs all that is in the heavens and all that is on the earth.

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

... وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ (٦٤)

And verily, Allah -- He is Rich, Worthy of all praise.

And Allah says:

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ ...

See you not that Allah has subjected to you all that is on the earth,

animals, inanimate things, crops and fruits.

This is like the **Ayah**:

وَسَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ جَمِيعاً مِّنْهُ

And has subjected to you all that is in the heavens and all that is in the earth. (45:13)

meaning that all of this is a blessing and out of His kindness.

... وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ...

and the ships that sail through the sea by His command,

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

... وَيُمْسِكُ السَّمَاء أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ...

He withholds the heaven from falling on the earth except by His leave.

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He

withholds the heaven from falling on the earth, except by His leave. He says:

... إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ (٦٥)

Verily, Allah is for mankind, full of kindness, Most Merciful.

meaning, even though they do wrong.

As Allah says elsewhere:

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment. (13:6)

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ (٦٦)

It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed **Kafurun**.

This is like the **Ayat**:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return. (2:28)

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ

Say: "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.'' (45:26)

قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ

They will say: "Our Lord! You have made us to die twice, and You have given us life twice!'' (40:11)

So how can you set up rivals to Allah and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence!

وَهُوَ الَّذِي أَحْيَاكُمْ ...

It is He, Who gave you life,

means, He gave you life after you were nothing, and brought you into existence.

... ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ...

and then will cause you to die, and will again give you life.

means, on the Day of Resurrection.

... إِنَّ الْإِنسَانَ لَكَفُورٌ (٦٦)

Verily, man is indeed **Kafurun**.

meaning, denying.

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكاً هُمْ نَاسِكُوهُ فَلاَ يُنَـزِعُنَّكَ فِى الأٌّمْرِ وَادْعُ إِلَى رَبِّكَ

**22:67 For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord.**

إِنَّكَ لَعَلَى هُدًى مُّسْتَقِيمٍ

**Verily, you indeed are on the straight guidance.**

وَإِن جَـدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

**22:68 And if they argue with you, say: "Allah knows best of what you do.''**

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

**22:69 "Allah will judge between you on the Day of Resurrection about that wherein you used to differ.''**

## Every Nation has its Religious Ceremonies

Allah tells:

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ ...

For every nation We have made **Mansak** which they must follow; so let them not dispute with you on the matter,

Allah tells us that He has made **Mansak** for every nation.

Ibn Jarir said,

"This means that there are **Mansak** for every Prophet's nation.''

He said,

"The origin of the word **Mansik** in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the **Manasik** (rites) of **Hajj** are so called because the people return to them and adhere to them.''

- If the phrase "For every nation We have ordained religious ceremonies'' means that every Prophet's nation has its religious ceremonies as ordained by Allah, then the phrase "So let them (the pagans) not dispute with you on the matter'' refers to the idolators.

- If the phrase "For every nation We have ordained religious ceremonies'' means that it is the matter of **Qadar** (divine decree), as in the **Ayah**, **وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا** (For each nation there is a direction to which they face). (2:148)

Allah says here: **هُمْ نَاسِكُوهُ** (which they **Nasikuh**) meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allah, so do not let their dispute with you over that divert you from following the truth.

Allah says:

... وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُّسْتَقِيمٍ (٦٧)

but invite them to your Lord. Verily, you indeed are on the straight guidance.

i.e., a clear and straight path which will lead you to the desired end.

This is like the **Ayah**:

وَلاَ يَصُدُّنَّكَ عَنْ ءَايَـتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ

And let them not turn you away from the **Ayat** of Allah after they have been sent down to you: and invite to your Lord. (28:87)

وَإِن جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (٦٨)

And if they argue with you, say: "Allah knows best what you do.''

This is like the **Ayah**:

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of

what I do, and I am innocent of what you do!'' (10:41)

... اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

Allah knows best of what you do.

This is a stern warning and definite threat, as in the **Ayah**:

هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِى وَبَيْنَكُمْ

He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you! (46: 8)

Allah says here:

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٦٩)

Allah will judge between you on the Day of Resurrection about that wherein you used to differ.

This is like the **Ayah**:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَآ أُمِرْتَ وَلاَ تَتَّبِعْ أَهْوَآءَهُمْ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ اللَّهُ مِن كِتَـبٍ

So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book.'' (42:15)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالاٌّرْضِ إِنَّ ذلِكَ فِى كِتَـبٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

**22:70 Know you not that Allah knows all that is in the heaven and on the earth! Verily, it is (all) in the Book. Verily, that is easy for Allah.**

## Allah tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth

Allah says:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاء وَالْأَرْضِ ...

Know you not that Allah knows all that is in the heaven and on the earth!

Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, **Al-Lawh Al-Mahfuz**, as was reported in **Sahih** Muslim from Abdullah bin `Amr, who said,

"The Messenger of Allah said:

إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّموَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وكَانَ عَرْشُهُ عَلَى الْمَاء

Allah issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.

In the **Sunan**, it was reported from a group of the Companions that the Messenger of Allah said:

أَوَّلُ مَا خَلَقَ اللهُ الْقَلَمُ، قَالَ لَهُ: اكْتُبْ،

قَالَ: وَ مَا أَكْتُبُ؟

قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ،

فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَة

The first thing that Allah created was the Pen. He said to it, "Write!''

It said, "What should I write?''

He said, "Write what will happen,''

so the Pen wrote everything that will happen until the Day of Resurrection.

Allah says:

... إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧٠)

Verily, it is (all) in the Book. Verily, that is easy for Allah.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ

**22:71 And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge;**

وَمَا لِلظَّـلِمِينَ مِن نَّصِيرٍ

**and for the wrongdoers there is no helper.**

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَـتٍ تَعْرِفُ فِى وُجُوهِ الَّذِينَ كَفَرُواْ الْمُنْكَرَ يَكَـدُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَـتُنَا

**22:72 And when Our clear Ayat are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Ayat to them.**

قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُواْ وَبِئْسَ الْمَصِيرُ

**Say: "Shall I tell you of something worse than that! The Fire which Allah has promised to those who disbelieved, and worst indeed is that destination!''**

## The Idolators' worship of others besides Allah and Their vehement rejection of the Ayat of Allah

Allah says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا...

And they worship besides Allah others for which He has sent down no authority,

Allah tells us that the idolators, in their ignorance and disbelief, worship besides Allah others which He has sent down no authority for, i.e., no proof or evidence for such behavior.

This is like the **Ayah**:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَـفِرُونَ

And whoever calls upon, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful. (23:117)

So Allah says here:

... مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ ...

for which He has sent down no authority, and of which they have no knowledge;

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the **Shaytan** beautified for them and made attractive to them.

Allah warned them:

... وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ (٧١)

and for the wrongdoers there is no helper.

meaning, no one to help them against Allah when He sends His punishment and torment upon them.

Then Allah says:

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ...

And when Our clear **Ayat** are recited to them,

means, when the **Ayat** of the Qur'an and clear evidence and proof for **Tawhid** of Allah are mentioned to them, and they are told that there is no god besides Allah and that the Messengers spoke the truth,

... تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ ...

you will notice a denial on the faces of the disbelievers!

... يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ...

They are nearly ready to attack with violence those who recite Our **Ayat** to them.

then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

... قُلْ ...

Say, (O Muhammad to these people),

... أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ...

Shall I tell you of something worse than that! The Fire! which Allah has promised to those who disbelieved,

The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

... وَبِئْسَ الْمَصِيرُ (٧٢)

and worst indeed is that destination!

how terrible is the Fire as a final destination and abode!

إِنَّـهَا سَآءَتْ مُسْتَقَرّاً وَمُقَاماً

Evil indeed it is as an abode and as a place to rest in. (25:66)

يأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُواْ لَهُ

**22:73 O mankind! A parable has been made, so listen to it:**

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُبَاباً وَلَوِ اجْتَمَعُواْ لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ

**Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly.**

ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

**So weak are the seeker and the sought.**

مَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ

**22:74 They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.**

## The insignificance of the Idols and the foolishness of their Worshippers

Here Allah points out the insignificance of the idols and the foolishness of those who worship them.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ ...

O mankind! A parable has been made,

meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

... فَاسْتَمِعُوا لَهُ ...

so listen to it,

pay attention and understand.

... إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ...

Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that.

Imam Ahmad recorded that Abu Hurayrah recorded the **Marfu`** report:

وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّة

"Who does more wrong than one who tries to create something like My creation! Let them create an ant or a fly or a seed like My creation!''

This was also recorded by the authors of the Two **Sahihs** via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said:

قَالَ اللهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةَ

> Allah says: "Who does more wrong than one who tries to create (something) like My creation! Let them create an ant, let them create a grain of barley.''

Then Allah says:

... وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ...

And if the fly snatches away a thing from them, they will have no power to release it from the fly.

> They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures.

Allah says:

... ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (٧٣)

So weak are the seeker and the sought.

Ibn Abbas said,

> "The seeker is the idol and the sought is the fly.''
>
> This was the view favored by Ibn Jarir, and it is what is apparent from the context.

As-Suddi and others said,

> "The seeker is the worshipper, and the sought is the idol.''

Then Allah says:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ...

They have not regarded Allah with His rightful esteem.

meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

... إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٧٤)

Verily, Allah is All-Strong, All-Mighty.

means, He is the All-Strong Who, by His might and power, created all things.

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ

Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. (85:12-13)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the Provider, Owner of power, the Most Strong. (51:58)

عَزِيزٌ (All-Mighty),

means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

اللَّهُ يَصْطَفِى مِنَ الْمَلَـئِكَةِ رُسُلاً وَمِنَ النَّاسِ

**22:75 Allah chooses Messengers from angels and from men.**

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

**Verily, Allah is All-Hearer, All-Seer.**

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ

**22:76 He knows what is before them, and what is behind them. And to Allah return all matters.**

## Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ...

Allah chooses Messengers from angels and from men.

Allah tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

... إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٧٥)

Verily, Allah is All-Hearer, All-Seer.

means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah knows best with whom to place His Message. (6:124)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ (٧٦)

He knows what is before them, and what is behind them. And to Allah return all matters.

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him.

He says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things. (72:26-28)

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

يأَيُّهَا الَّذِينَ ءَامَنُواْ ارْكَعُواْ وَاسْجُدُواْ وَاعْبُدُواْ رَبَّكُمْ وَافْعَلُواْ الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

**22:77 O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.**

وَجَـهِدُوا فِى اللَّهِ حَقَّ جِهَـدِهِ هُوَ اجْتَبَـكُمْ

**22:78 And strive hard in Allah's cause as you ought to strive.**

وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ

**He has chosen you, and has not laid upon you in religion any hardship:**

مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ هُوَ سَمَّـكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ

**it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind!**

فَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَـوةَ وَاعْتَصِمُواْ بِاللَّهِ هُوَ مَوْلَـكُمْ

**So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla,**

فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

**what an Excellent Mawla and what an Excellent Helper!**

## The Command to worship Allah and engage in Jihad

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (٧٧)

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

It was reported from Uqbah bin Amir that the Prophet said:

فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا

Surah **Al-Hajj** has been blessed with two **Sajdah**, so whoever does not prostrate them should not read them.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ...

And strive hard in Allah's cause as you ought to strive.

means, with your wealth and your tongues and your bodies.

This is like the **Ayah**:

اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ

Have **Taqwa** of Allah as is His due. (3:102)

... هُوَ اجْتَبَاكُمْ ...

He has chosen you,

means, `O **Ummah** (of Islam), Allah has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...

and has not laid upon you in religion any hardship,

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the **Salah**, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four **Rak`ahs** when one is settled, which are shortened to two **Rak`ah** when one is traveling.

According to some **Imams**, only one **Rak`ahs** is obligatory at times of fear, as was recorded in the **Hadith**.

A person may pray while walking or riding, facing the **Qiblah** or otherwise. When praying optional prayers while traveling, one may face the **Qiblah** or not.

A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side.

And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

I have been sent with the easy **Hanifi** way.

And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

بَشِّرَا وَلَا تُنَفِّرا وَيَسِّرَا وَلَا تُعَسِّرَا

Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.

And there are many similar **Hadiths**.

Ibn Abbas said concerning the **Ayah**, **وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ** (and has not laid upon you in religion any hardship),

"This means difficulty.''

**...مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ...**

It is the religion of your father Ibrahim.

Ibn Jarir said,

"This refers back to the **Ayah**, **وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ** (and has not laid upon you in religion any hardship), meaning, any difficulty.''

On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said,

> "It may be that it means: adhere to the religion of your father Ibrahim.''

I say: This interpretation of the **Ayah** is like the **Ayah**:

> قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا
>
> Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, a **Hanif**. (6:161)

... هُوَ سَمَّاكُمُ الْمُسْلِمينَ مِن قَبْلُ وَفِي هَذَا ...

He has named you Muslims both before and in this (Qur'an),

Imam Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from Ata', from Ibn Abbas: concerning Allah's saying, **هُوَ سَمَّاكُمُ الْمُسْلِمينَ مِن قَبْلُ** (He has named you Muslims before),

> "This refers to Allah, may He be glorified.''
>
> This was also the view of Mujahid, Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah.

Mujahid said,

> "Allah named you Muslims before, in the previous Books and in **Adh-Dhikr**, **وَفِي هَذَا** (and in this), means, the Qur'an.''
>
> This was also the view of others, because Allah says:
>
> ... هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...
>
> He has chosen you, and has not laid upon you in religion any hardship,

Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim.

Then He mentioned His blessings to this **Ummah**, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says: **هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ** (He has named you Muslims both before) meaning, before the Qur'an, **وَفِي هَذَا** (and in this).

Under the explanation of this **Ayah**, An-Nasa'i recorded from Al-Harith Al-Ash\`ari from the Messenger of Allah, who said:

مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيِّ جَهَنَّم

Whoever adopts the call of **Jahiliyyah**, will be one of those who will crawl on their knees in Hell.

A man said, "O Messenger of Allah, even if he fasts and performs Salah?''

He said,

نَعَمْ وَإِنْ صَامَ وَصَلَّى ، فَادْعُوا بِدَعْوَةِ اللهِ الَّتِي سَمَّاكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ الله

Yes, even if he fasts and performs **Salah**. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.

... لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاء عَلَى النَّاسِ ...

that the Messenger may be a witness over you and you be witnesses over mankind!

means, \`thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be, **شُهَدَاء عَلَى النَّاسِ** (witnesses over mankind),' because on that Day all the

nations will acknowledge its leadership and its precedence over all others.

Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

... فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...

So perform the **Salah**, give **Zakah**,

means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden.

Among the most important duties are establishing regular prayer and giving **Zakah**.

**Zakah** is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayah of **Zakah** in Surah **At-Tawbah** (9:5).

... وَاعْتَصِمُوا بِاللَّهِ ...

and hold fast to Allah.

means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

... هُوَ مَوْلَاكُمْ ...

He is your **Mawla**,

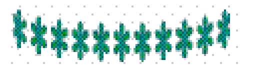
meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

... فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (٧٨)

what an Excellent **Mawla** and what an Excellent Helper!

He is the best **Mawla** and the best Helper against your enemies.

This is the end of the Tafsir of Surah **Al-Hajj**. May Allah bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Mu'minun

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

**23:1 Successful indeed are the believers.**

الَّذِينَ هُمْ فِى صَلاَتِهِمْ خَـشِعُونَ

**23:2 Those who with their Salah are Khashi`un.**

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُّعْرِضُونَ

**23:3 And those who turn away from Al-Laghw.**

وَالَّذِينَ هُمْ لِلزَّكَـوةِ فَـعِلُونَ

**23:4 And those who pay the Zakah.**

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ

**23:5 And those who guard their private parts.**

إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

**23:6 Except from their wives or their right hand possessions, for then, they are free from blame.**

فَمَنِ ابْتَغَى وَرَآءَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْعَادُونَ

**23:7 But whoever seeks beyond that, then those are the transgressors.**

وَالَّذِينَ هُمْ لأَمَـنَـتِهِمْ وَعَهْدِهِمْ رَعُونَ

**23:8 Those who are faithfully true to their Amanat and to their covenants are Ra`un.**

وَالَّذِينَ هُمْ عَلَى صَلَوتِهِمْ يُحَـفِظُونَ

**23:9 And those who strictly guard their Salawat.**

أُوْلَـئِكَ هُمُ الْورِثُونَ

**23:10 These are indeed the heirs.**

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَـلِدُونَ

**23:11 Who shall inherit Firdaws. They shall dwell therein forever.**

## The Success is for the believers whose qualities are described here

Allah says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١)

Successful indeed are the believers,

means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢)

Those who with their **Salah** are **Khashi`un**.

Ali bin Abi Talhah reported that Ibn Abbas said:

"(**خَاشِعُونَ Khashi`un**) means those with fear and with tranquility.''

This was also narrated from Mujahid, Al-Hasan, Qatadah and Az-Zuhri.

It was reported from Ali bin Abi Talib, may Allah be pleased with him, that;

**Khushu`** means the **Khushu`** of the heart.

This was also the view of Ibrahim An-Nakha`i.

Al-Hasan Al-Basri said,

"Their **Khushu`** was in their hearts.''

So they lowered their gaze and were humble towards others.

**Khushu`** in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the **Hadith** recorded by Imam Ahmad and An-Nasa'i from Anas, who said that the Messenger of Allah said:

حُبِّبَ إِلَيَّ الطِّيبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاة

Fragrance and women have been made dear to me, and **Salah** was made the joy of my eye.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣)

And those who turn away from **Al-Laghw**.

refers to falsehood, which includes **Shirk** and sin, and any words or deeds that are of no benefit.

As Allah says:

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِراماً

And if they pass by **Al-Laghw**, they pass by it with dignity. (25:72)

Qatadah said:

"By Allah, there came to them from Allah that which kept them away from that (evil).''

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤)

And those who pay the **Zakah**.

Most commentators say that the meaning here is the **Zakah** that is paid on wealth, even though this **Ayah** was revealed in Makkah, and **Zakah** was ordained in Al-Madinah in the year 2 H.

The apparent meaning is that the **Zakah** that was instituted in Al-Madinah is the one based upon the **Nusub** and the specific amounts, apart from which it seems that the basic principle of **Zakah** was enjoined in Makkah. As Allah says in Surah **Al-An`am**, which was also revealed in Makkah:

وَءَاتُواْ حَقَّهُ يَوْمَ حَصَادِهِ

but pay the due thereof on the day of their harvest, (6:141)

It could be that what is meant here by **Zakah** is purification of the soul from **Shirk** and filth, as in the **Ayah**:

قَدْ أَفْلَحَ مَن زَكَّـهَا

وَقَدْ خَابَ مَن دَسَّـهَا

Indeed he succeeds who purifies himself (**Zakkaha**). And indeed he fails who corrupts himself. (91:9-10)

It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters.

And Allah knows best.

And Allah says;

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥)

إِلَّا عَلَى أَزْوَاجِهِمْ أوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦)

فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ (٧)

And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.

means, those who protect their private parts from unlawful actions and do not do that which Allah has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allah has made permissible for them or their right hand possessions from the captives. One who seeks what Allah has made permissible for him is not to be blamed and there is no sin on him.

Allah says:

... فَإِنَّهُمْ غَيْرُ مَلُومِينَ

فَمَنِ ابْتَغَى وَرَاء ذَلِكَ ...

they are free from blame. But whoever seeks beyond that, meaning, other than a wife or slave girl,

... فَأُوْلَئِكَ هُمُ الْعَادُونَ

then those are the transgressors.

meaning, aggressors.

Allah says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٨)

Those who are faithfully true to their **Amanat** and to their covenants,

When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word.

This is not like the hypocrites about whom the Messenger of Allah said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا اؤْتُمِنَ خَانَ

The signs of the hypocrite are three:

- when he speaks he lies,
- when he makes a promise he breaks it, and
- when he is entrusted with something he betrays that trust.

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ (٩)

And those who strictly guard their **Salawat**.

means, they persistently offer their prayers at their appointed times,

Ibn Mas`ud said:

"I asked the Messenger of Allah, `O Messenger of Allah, which deed is most beloved to Allah!'

He said,

الصَّلَاةُ عَلَى وَقْتِهَا

Prayer at the appointed time.

I said, `Then what!'

He said,

بِرُّ الْوَالِدَيْنِ

Kindness to one's parents.

I said, `Then what!'

He said,

الْجِهَادُ فِي سَبِيلِ الله

**Jihad** in the way of Allah.

It was recorded in the Two **Sahihs**.

Qatadah said:

"At the fixed times, with the proper bowing and prostration.''

Allah begins and ends this list of praiseworthy qualities with **Salah**, which is indicative of its virtue, as the Prophet said:

اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِن

Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is **Salah**. None will preserve his **Wuddu'** except the believer.

Having described them with these praiseworthy characteristics and righteous deeds, Allah then says:

أُوْلَـئِكَ هُمُ الْوَارِثُونَ (١٠)

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١)

These are indeed the heirs. Who shall inherit **Firdaws**. They shall dwell therein forever.

It was recorded in the Two **Sahihs** that the Messenger of Allah said:

> إِذَا سَأَلْتُمُ اللهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمٰن
>
> If you ask Allah for Paradise, then ask him for **Al-Firdaws**, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.

Ibn Abi Hatim recorded that Abu Hurayrah said,

> "The Messenger of Allah said:
>
> مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ:
>
> أُوْلَئِكَ هُمُ الْوَارِثُونَ
>
> There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said:
>
> أُوْلَئِكَ هُمُ الْوَارِثُونَ (These are indeed the heirs).

Ibn Jurayj narrated from Layth from Mujahid: أُوْلَئِكَ هُمُ الْوَارِثُونَ (These are indeed the heirs),

> "The believers will inherit the homes of the disbelievers because they were created to worship Allah Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well.''

This is what was reported in **Sahih** Muslim from Abu Burdah, from his father, from the Prophet who said:

يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ،

فَيَغْفِرُهَا اللهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى

Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allah will forgive them and put (their burden of sin) on the Jews and Christians.

According to another version: the Messenger of Allah said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيُقَالُ:

هَذَا فِكَاكُكَ مِنَ النَّارِ

When the Day of Resurrection comes, Allah will appoint for every Muslim a Jew or Christian, and it will be said,

"This is your ransom from the Fire.''

Umar bin Abd Al-Aziz asked Abu Burdah to swear by Allah besides Whom there is no other God, three times, that his father told him that from the Prophet, and he swore that oath. I say: this **Ayah** is like Allah's saying:

تِلْكَ الْجَنَّةُ الَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيّاً

Such is the Paradise which We shall give as an inheritance to those of Our servants who have had **Taqwa**. (19:63)

وَتِلْكَ الْجَنَّةُ الَّتِى أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

This is the Paradise which you have been made to inherit because of your deeds which you used to do. (43:72)

وَلَقَدْ خَلَقْنَا الإِنسَـنَ مِن سُلَـلَةٍ مِّن طِينٍ

**23:12 And indeed We created man out of an extract of Tin.**

ثُمَّ جَعَلْنَـهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ

**23:13 Thereafter We made him a Nutfah in a safe lodging.**

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَـماً فَكَسَوْنَا الْعِظَـمَ لَحْماً ثُمَّ أَنشَأْنَـهُ خَلْقاً ءَاخَرَ

**23:14 Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation.**

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَـلِقِينَ

**So Blessed is Allah, the Best of creators.**

ثُمَّ إِنَّكُمْ بَعْدَ ذلِكَ لَمَيِّتُونَ

**23:15 After that, surely you will die.**

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَـمَةِ تُبْعَثُونَ

**23:16 Then (again), surely you will be resurrected on the Day of Resurrection.**

## The Sign of Allah in the progressive creation of Man from Clay then from Nutfah and thereafter

Allah tells:

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ (١٢)

And indeed We created man out of an extract of **Tin**.

Allah tells us how He initially created man from an extract of **Tin**. This was Adam, peace be upon him, whom Allah created from sounding clay of altered black smooth mud.

Ibn Jarir said,

"Adam was called **Tin** because he was created from it.''

Qatadah said,

"Adam was created from **Tin**.''

This is the more apparent meaning and is closer to the context, for Adam, upon him be peace, was created from a sticky **Tin**, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allah says:

وَمِنْ ءَايَـتِهِ أَنْ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُمْ بَشَرٌ تَنتَشِرُونَ

And among His signs is this that He created you (Adam) from dust, and then -- behold you are human beings scattered! (30:20)

Imam Ahmad recorded from Abu Musa that the Prophet said:

إِنَّ اللهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمُ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذَلِك

Allah created Adam from a handful which He picked up from throughout the earth, so the sons of Adam came forth accordingly, red and white and black and in between, evil and good and in between.

Abu Dawud and At-Tirmidhi recorded something similar.

At-Tirmidhi said, "It is **Sahih Hasan**.''

ثُمَّ جَعَلْنَاهُ نُطْفَةً ...

Thereafter We made him a **Nutfah**.

Here the pronoun refers back to humankind, as in another **Ayah**:

الَّذِى أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنْسَـنِ مِن طِينٍ

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَـٰلَةٍ مِّن مَّآءٍ مَّهِينٍ

and He began the creation of man from clay. Then He made his offspring from semen of despised water. (32:7-8)

meaning, weak, as He says:

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ

فَجَعَلْنَـهُ فِى قَرَارٍ مَّكِينٍ

Did We not create you from a despised water, Then We placed it in a place of safety. (77:20-21)

meaning the womb, which is prepared and readily equipped for that,

... فِي قَرَارٍ مَّكِينٍ (١٣)

... in a safe lodging.

إِلَى قَدَرٍ مَّعْلُومٍ

فَقَدَرْنَا فَنِعْمَ الْقَـدِرُونَ

For a known period. So We did measure; and We are the Best to measure. (77:22-23)

meaning, for a known period of time, until it is established and moves from one stage to the next.

Allah says here,

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ...

Then We made the **Nutfah** into a clot,

meaning, `then We made the **Nutfah**, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.'

Ikrimah said, "This is blood.''

... فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ...

then We made the clot into a little lump of flesh,

which is like a piece of flesh with no shape or features.

... فَخَلَقْنَا الْمُضْغَةَ عِظَامًا ...

then We made out of that little lump of flesh bones,

meaning, `We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

... فَكَسَوْنَا الْعِظَامَ لَحْمًا ...

then We clothed the bones with flesh,

meaning, `We gave it something to cover it and strengthen it.'

... ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ...

and then We brought it forth as another creation.

means, `then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ (and then We brought it forth as another creation).

Al-`Awfi reported that Ibn Abbas said,

"We change it from one stage to another until it emerges as an infant, then it grows up through

the stages of being a child, adolescent, youth, mature man, old man and senile man.''

Imam Ahmad recorded in his **Musnad** that Abdullah -- Ibn Mas`ud -- said,

"The Messenger of Allah, the Truthful One, told us:

إِنَّ أَحَدَكُمْ لَيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

The creation of anyone of you is gathered for forty days in his mother's stomach as a **Nutfah**, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time.

Then the angel is sent to him and he breathes the soul into it, and four things are decreed:

- his provision,
- his life-span,
- his deeds, and
- whether he will be wretched or blessed.

By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell.

And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake

him and he will do finally the deeds of the people of Paradise and thus enter Paradise.

This was recorded by Al-Bukhari and Muslim.

... فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤)

So Blessed is Allah, the Best of creators.

means, when Allah mentions His ability and subtlety in creating this **Nutfah** and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says, **فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ** (So Blessed is Allah, the Best of creators).

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (١٥)

After that, surely you will die.

means, after first being created from nothing, you will eventually die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (١٦)

Then (again), surely you will be resurrected on the Day of Resurrection.

means, you will be created anew.

ثُمَّ اللَّهُ يُنشِىءُ النَّشْأَةَ الاٌّخِرَةَ

and then Allah will bring forth the creation of the Hereafter. (29:20),

means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds -- if they are good then he will be rewarded, and if they are bad then he will be punished.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَـفِلِينَ

**23:17 And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.**

## His Sign in the creation of the Heavens

Allah says here,

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ (١٧)

And indeed We have created above you seven **Tara'iq**, and We are never unaware of the creation.

After mentioning the creation of man, Allah then mentions the creation of the seven heavens.

Allah often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind. (40:57)

A similar **Ayah** appears at the beginning of Surah **As-Sajdah**, which the Messenger of Allah used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

سَبْعَ طَرَائِقَ (seven **Tara'iq**).

Mujahid said,

"This means the seven heavens.''

This is like the **Ayat**:

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ

The seven heavens and the earth and all that is therein, glorify Him. (17:44)

أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً

See you not how Allah has created the seven heavens one above another! (71:15)

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الاٌّمْرُ بَيْنَهُنَّ لِّتَعْلَمُواْ أَنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمَا

It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) knowledge. (65:12)

Similarly, Allah says here:

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

And indeed We have created above you seven **Tara'iq**, and We are never unaware of the creation.

meaning, Allah knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are, and Allah sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً بِقَدَرٍ فَأَسْكَنَّاهُ فِى الاٌّرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَـدِرُونَ

**23:18 And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.**

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ لَّكُمْ فِيهَا فَوَكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

**23:19 Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.**

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلأٌّكِلِينَ

**23:20 And a tree that springs forth from Tur Sinai, that grows oil, and relish for the eaters.**

وَإِنَّ لَكُمْ فِى الاٌّنْعَـمِ لَعِبْرَةً نُّسْقِيكُمْ مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَـفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

**23:21 And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.**

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

**23:22 And on them, and on ships you are carried.**

## Allah's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allah mentions His innumerable blessings to His servants,

وَأَنزَلْنَا مِنَ السَّمَاء مَاء بِقَدَرٍ ...

And We sent down from the sky water in measure,

> meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allah sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allah sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

... فَأَسْكَنَّاهُ فِي الْأَرْضِ ...

and We gave it lodging in the earth,

> means, `when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

... وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ (١٨)

and verily, We are able to take it away.

means,

- `if We wanted to cause it not to rain, We could do so;
- if We wanted to divert it towards the wilderness and wastelands, We could do so;

- if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so;
- if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so;
- if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.'

But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

فَأَنشَأْنَا لَكُم بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ ...

Then We brought forth for you therewith gardens of date palms and grapes,

> means, `from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

... مِّن نَّخِيلٍ وَأَعْنَابٍ ...

of date palms and grapes,

> These were the kinds of gardens that were known to the people of the Hijaz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allah given to them, and for which they cannot properly thank Allah enough.

... لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ ...

wherein is much fruit for you,

> means, of all fruits. As Allah says elsewhere:
>
> يُنبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَـبَ وَمِن كُلِّ الثَّمَرَتِ

With it (the rain) He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. (16:11)

... وَمِنْهَا تَأْكُلُونَ (١٩)

and whereof you eat.

This implies that you look at its beauty, wait for it to ripen, then eat from it.

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاء ...

And a tree that springs forth from **Tur** Sinai,

means the olive tree.

**Tur** means a mountain.

Some of the scholars said,

"It is called **Tur** if there are trees on it, and if it is bare it is called **Jabal**, not **Tur**."

And Allah knows best.

Mount Sinai is the same as **Tur Sinin**, and it is the mountain on which Allah spoke to Musa bin Imran, peace be upon him, and in the surrounding mountains there are olive trees.

... تَنبُتُ بِالدُّهْنِ ...

that grows oil,

Some scholars think it (linguistically) means that it brings forth oil.

Others say it (linguistically) means "comes forth with oil.''

Allah said,

... وَصِبْغٍ ...

and relish,

According to Qatadah,

"meaning a condiment."

... لِّلْآكِلِينَ ﴿٢٠﴾

for the eaters.

means, it contains a beneficial oil and condiment.

Abd bin Humayd recorded in his **Musnad** and **Tafsir** from Umar that the Messenger of Allah said:

ائْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَة

Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.

It was recorded by At-Tirmidhi and Ibn Majah.

Allah's saying;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried,

Here Allah mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allah says:

وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَّمْ تَكُونُواْ بَـلِغِيهِ إِلاَّ بِشِقِّ الأَنفُسِ إِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ

And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. (16:7)

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

وَلَهُمْ فِيهَا مَنَـفِعُ وَمَشَـرِبُ أَفَلاَ يَشْكُرُونَ

Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful! (36:71-73)

وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ فَقَالَ يَقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ أَفَلاَ تَتَّقُونَ

**23:23 And indeed We sent Nuh to his people, and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa!''**

فَقَالَ الْمَلَؤُا الَّذِينَ كَفَرُواْ مِن قَوْمِهِ

**23:24 But the chiefs of his people who disbelieved said:**

مَا هَـذَا إِلاَّ بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ اللَّهُ لأَنزَلَ مَلَـئِكَةً مَّا سَمِعْنَا بِهَـذَا فِى ءَابَآئِنَا الأَوَّلِينَ

**"He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.''**

إِنْ هُوَ إِلاَّ رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُواْ بِهِ حَتَّى حِينٍ

**23:25 "He is only a man in whom is madness, so wait for him a while.''**

## The Story of Nuh, Peace be upon Him; and his people

Allah tells;

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ ...

And indeed We sent Nuh to his people,

Allah tells us about Nuh, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allah and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

... فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٢٣)

and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have **Taqwa**!'

Meaning, "Do you not fear Allah when you associate others in worship with Him''

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ ...

But the chiefs of his people who disbelieved said:

The chiefs or leaders of his people said:

... مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ ...

He is no more than a human being like you, he seeks to make himself superior to you.

meaning, `he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not!'

... وَلَوْ شَاء اللَّهُ لَأَنزَلَ مَلَائِكَةً ....

Had Allah willed, He surely could have sent down angels.

meaning, `if Allah had wanted to send a Prophet, He would have sent an angel from Him, not a human being.

.. مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ (٢٤)

Never did we hear such a thing among our fathers of old.''

> We have never heard of such a thing -- i.e., sending a man to our forefathers' -- their predecessors in times past.

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ ...

He is only a man in whom is madness,

> means, `he is crazy in his claim that Allah has sent him and chosen him from among you to receive revelation.'

... فَتَرَبَّصُوا بِهِ حَتَّى حِينٍ (٢٥)

so wait for him a while.

> means, `wait until he dies, put up with him until you are rid of him.'

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

**23:26 He said: "O my Lord! Help me because they deny me.''**

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاء أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُم مُّغْرَقُونَ

**23:27 So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned.''**

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ

**23:28 "And when you have embarked on the ship, you and whoever is with you, then say:**

الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

**`All the praise be to Allah, Who has saved us from the people who are wrongdoers.''**

وَقُل رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ

**23:29 "And say: `My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'''**

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ

**23:30 Verily, in this, there are indeed Ayat, for sure We are ever putting (men) to the test.**

**Allah tells us that Nuh, peace be upon him, invoked his Lord to help him against his people,**

Allah tells;

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ (٢٦)

He (Nuh) said: "O my Lord! Help me because they deny me.''

as Allah mentions in another **Ayah**:

فَدَعَا رَبَّهُ أَنِّى مَغْلُوبٌ فَانتَصِرْ

Then he invoked his Lord (saying): "I have been overcome, so help (me)!'' (54:10)

Here he says: رَبِّ انصُرْنِي بِمَا كَذَّبُونِ (O my Lord! Help me because they deny me).

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاء أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ...

So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family,

At that point, Allah commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

... إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ...

except those thereof against whom the Word has already gone forth.

meaning, those whom Allah had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife.

And Allah knows best.

... وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُم مُّغْرَقُونَ (٢٧)

And address Me not in favor of those who have done wrong. Verily, they are to be drowned.

means, `when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.'

The story has already been told in detail in Surah **Hud**, and there is no need to repeat it here.

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ ...

And when you have embarked on the ship, you and whoever is with you, then say:

الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

`All the praise be to Allah, Who has saved us from the people who are wrongdoers.'

This is like the **Ayah**:

وَالَّذِى خَلَقَ الأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالأَنْعَـمِ مَا تَرْكَبُونَ

لِتَسْتَوُواْ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُواْ نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُواْ سُبْحَـنَ الَّذِى سَخَّرَ لَنَا هَـذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

وَإِنَّآ إِلَى رَبِّنَا لَمُنقَلِبُونَ

and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!'' (43:12-14)

So, certainly, Nuh adhered to what he was commanded, as Allah says elsewhere:

وَقَالَ ارْكَبُواْ فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا

And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage...'' (11:41)

So Nuh mentioned Allah at the beginning of his journey and at the end, and Allah said:

وَقُل رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ (٢٩)

And say: `My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.''



Verily in this, there are indeed **Ayat**,

> means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allah, may He be exalted, and that Allah does what He wills, and He is able to do all things and knows all things.

... وَإِن كُنَّا لَمُبْتَلِينَ (٣٠)

for sure We are ever putting (men) to the test.

> means, `We try Our servants by means of sending the Messengers.'

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْناً ءَاخَرِينَ

**23:31 Then, after them, We created another generation.**

فَأَرْسَلْنَا فِيهِمْ رَسُولاً مِّنْهُمْ أَنِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ

**23:32 And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other God but Him.**

أَفَلاَ تَتَّقُونَ

**Will you not then have Taqwa!''**

وَقَالَ الْمَلأُ مِن قَوْمِهِ الَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِقَآءِ الاٌّخِرَةِ وَأَتْرَفْنَـهُمْ فِى الْحَيَـوةِ الدُّنْيَا

**23:33 And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said:**

مَا هَـذَا إِلاَّ بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

**"He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.''**

وَلَئِنْ أَطَعْتُم بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَّخَاسِرُونَ

**23:34 "If you were to obey a human being like yourselves, then verily, you indeed would be losers.''**

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتٌّمْ وَكُنتُمْ تُرَاباً وَعِظـماً أَنَّكُمْ مٌّخْرَجُونَ

**23:35 "Does he promise you that when you have died and have become dust and bones, you shall come out alive!''**

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ

**23:36 "Far, very far is that which you are promised!''**

إِنْ هِىَ إِلاَّ حَيَاتُنَا الدٌّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

**23:37 "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!''**

إِنْ هُوَ إِلاَّ رَجُلٌ افتَرَى عَلَى اللَّهِ كَذِباً وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

**23:38 "He is only a man who has invented a lie against Allah, and we are not going to believe in him.''**

قَالَ رَبِّ انصُرْنِى بِمَا كَذَّبُونِ

**23:39 He said: "O my Lord! Help me because they deny me.''**

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَـدِمِينَ

**23:40 (Allah) said: "In a little while, they are sure to be regretful.''**

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَـهُمْ غُثَآءً

**23:41 So, the Sayhah overtook them in truth, and We made them as rubbish of dead plants.**

فَبُعْداً لِّلْقَوْمِ الظَّـلِمِينَ

**So, away with the people who are wrongdoers.**

## The Story of `Ad or Thamud

Allah tells:

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ (٣١)

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٣٢)

وَقَالَ الْمَلَأُ مِن قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاء الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ (٣٣)

وَلَئِنْ أَطَعْتُم بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَّخَاسِرُونَ (٣٤)

Then, after them, We created another generation. And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other God but Him. Will you not then have **Taqwa**!''

And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. If you were to obey a human being like yourselves, then verily, you indeed would be losers.''

Allah tells us that after the people of Nuh, He created another nation.

It was said that this was **`Ad**, because they were the successors of the people of Nuh.

Or it was said that they were **Thamud**, because Allah says: **فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ** (So, the **Sayhah** overtook them in truth).

Allah sent to them a Messenger from among themselves, and he called them to worship Allah Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allah on the Day of Resurrection and they denied the idea of physical resurrection.

They said:

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَامًا أَنَّكُم مُّخْرَجُونَ (٣٥)

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ (٣٦)

"Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)! Far, very far is that which you are promised!

meaning, very unlikely.

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ (٣٧)

There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا ...

He is only a man who has invented a lie against Allah,

> meaning, `in the Message he has brought to you, and his warnings and promise of resurrection.'

... وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ (٣٨)

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ (٣٩)

and we are not going to believe in him."

He said: "O my Lord! Help me because they deny me.''

> meaning, the Messenger prayed against his people and asked his Lord to help him against them.

His Lord answered his prayer:

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ (٤٠)

(Allah) said: "In a little while, they are sure to be regretful.''

> meaning, `for their opposition towards you and their stubborn rejection of the Message you brought to them.'

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ ...

So, The **Sayhah** overtook them in truth,

> meaning, they deserved that from Allah because of their disbelief and wrongdoing. The apparent meaning is that the **Sayhah** was combined with the furious cold wind,

> تُدَمِّرُ كُلَّ شَىْءٍ بِأَمْرِ رَبِّهَا فَأْصْبَحُواْ لاَ يُرَى إِلاَّ مَسَـكِنُهُمْ
>
> Destroying everything by the command of its Lord! So they became such that nothing

could be seen except their dwellings! (46:25)

... فَجَعَلْنَاهُمْ غُثَاء ...

and We made them as rubbish of dead plants.

means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

... فَبُعْدًا لِّلْقَوْمِ الظَّالِمِينَ (٤١)

So, away with the people who are wrongdoers.

As Allah's statement:

وَمَا ظَلَمْنَـهُمْ وَلَـكِن كَانُواْ هُمُ الظَّـلِمِينَ

We wronged them not, but they were the wrongdoers. (43:76)

means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allah, so let those who hear this beware of disbelieving in their Messengers.

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُوناً ءَاخَرِينَ

**23:42 Then, after them, We created other generations.**

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْخِرُونَ

**23:43 No nation can advance their term, nor can they delay it.**

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى

**23:44 Then We sent Our Messengers in succession.**

كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضاً وَجَعَلْنَـهُمْ أَحَادِيثَ فَبُعْداً لِّقَوْمٍ لاَّ يُؤْمِنُونَ

**Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Ahadith. So, away with a people who believe not!**

## Mention of Other Nations

Allah says:

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ (٤٢)

Then, after them, We created other generations.

meaning, nations and peoples.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ (٤٣)

No nation can advance their term, nor can they delay it.

means, they are taken at the appropriate time, as decreed by Allah in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ...

Then We sent Our Messengers in succession.

Ibn Abbas said,

"(This means) following one another in succession.''

This is like the **Ayah**:

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَـلَةُ

And verily, We have sent among every Ummah a Messenger (proclaiming):

"Worship Allah, and avoid **Taghut** (all false deities).''

Then of them were some whom Allah guided and of them were some upon whom the straying was justified. (16:36)

... كُلَّ مَا جَاء أُمَّةً رَّسُولُهَا كَذَّبُوهُ ...

Every time there came to a nation their Messenger, they denied him;

meaning the greater majority of them.

This is like the **Ayah**:

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

Alas for mankind! There never came a Messenger to them but they used to mock at him. (36:30)

... فَأَتْبَعْنَا بَعْضَهُم بَعْضًا ...

so We made them follow one another,

means, `We destroyed them,' as Allah says:

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ

And how many generations have We destroyed after Nuh! (17:17)

... وَجَعَلْنَاهُمْ أَحَادِيثَ ...

and We made them as **Ahadith**,

meaning, stories and lessons for mankind, as Allah says elsewhere:

فَجَعَلْنَـهُمْ أَحَادِيثَ وَمَزَّقْنَـهُمْ كُلَّ مُمَزَّقٍ

so, We made them as tales (in the land), and We dispersed them all totally. (34:19)

... فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ (٤٤)

So, away with a people who believe not!

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَـرُونَ بِـَايَـتِنَا وَسُلْطَـنٍ مُّبِينٍ

**23:45 Then We sent Musa and his brother Harun, with Our Ayat and manifest authority,**

إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً عَـلِينَ

**23:46 To Fir`awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).**

فَقَالُواْ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَـبِدُونَ

**23:47 They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!''**

فَكَذَّبُوهُمَا فَكَانُواْ مِنَ الْمُهْلَكِينَ

**23:48 So, they denied them both and became of those who were destroyed.**

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ لَعَلَّهُمْ يَهْتَدُونَ

**23:49 And indeed We gave Musa the Scripture, that they may be guided.**

## The Story of Musa, Peace be upon Him; and Fir`awn

Allah tells:

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٤٥)

إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ (٤٦)

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ (٤٧)

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ (٤٨)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ (٤٩)

Then We sent Musa and his brother Harun, with Our **Ayat** and manifest authority, to Fir`awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord). They said:

"Shall we believe in two men like ourselves, and their people are obedient to us with humility!''

So, they denied them both and became of those who were destroyed. And indeed We gave Musa the Scripture, that they may be guided.

> Allah tells us that He sent Musa, peace be upon him, and his brother Harun to Fir`awn and his chiefs with decisive evidence and definitive proof, but Fir`awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allah destroyed Fir`awn and his chiefs, drowning them all in one day. He revealed the Book to Musa, i.e., the **Tawrah**, in which were rulings, commands and prohibitions, after He had destroyed Fir`awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills.

After Allah revealed the **Tawrah**, Allah did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

> وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الاٍّولَى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ
>
> And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. (28:43)

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً وَءَاوَيْنَـهُمَآ إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

**23:50 And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhat Qarar, and Ma`in.**

## `Isa and Maryam

Allah tells:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً ...

And We made the son of Maryam and his mother as a sign,

Allah tells us about His servant and Messenger `Isa bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Adam without a father or a mother, He created **Hawwa**' from a male without a female, and He created `Isa from a female without a male, but He created the rest of mankind from both male and female.

... وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (٥٠)

and We gave them refuge on high ground, a place of rest, security and flowing streams.

Ad-Dahhak reported that Ibn Abbas said:

"**Ar-Rabwah** is a raised portion of land, which is the best place for vegetation to grow.''

This was also the view of Mujahid, Ikrimah, Sa`id bin Jubayr and Qatadah.

Ibn Abbas said,

ذَاتِ قَرَارٍ (**Dhat Qarar**) "A fertile place.

وَمَعِينٍ (and **Ma`in**) means water running on the surface.''

This was also the view of Mujahid, Ikrimah, Sa`id bin Jubayr and Qatadah.

Mujahid said:

"A level hill.''

Sa`id bin Jubayr said that ذَاتِ قَرَارٍ وَمَعِينٍ (**Dhat Qarar and Ma`in**) means,

that water was flowing gently through it.

Mujahid and Qatadah said:

وَمَعِينٍ (and **Ma`in**), "Running water.''

Ibn Abi Hatim recorded from Sa`id bin Al-Musayyib: وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (and We gave them refuge on a **Rabwah**, **Dhat Qarar** and **Ma`in**).

"It is Damascus.''

He said;

"Something similar was also narrated from Abdullah bin Salam, Al-Hasan, Zayd bin Aslam and Khalid bin Ma`dan.''

Ibn Abi Hatim recorded from Ikrimah from Ibn Abbas that;

this **Ayah** referred to the rivers of Damascus.

Layth bin Abi Sulaym narrated from Mujahid that the words; وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ (and We gave them refuge on a **Rabwah**),

referred to `Isa bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it.

Abdur-Razzaq recorded that Abu Hurayrah said: إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (on a **Rabwah**, **Dhat Qarar** and **Ma`in**),

"It is **Ramlah** in Palestine.''

The most correct opinion on this matter is that which was reported by Al-Awfi from Ibn Abbas, who said; وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (and We gave them refuge on a **Rabwah, Dhat Qarar** and **Ma`in**),

"**Ma`in** refers to running water, and is the river of which Allah mentioned:

قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيّاً

your Lord has provided a water stream under you.'' (19:24)

Ad-Dahhak and Qatadah said; إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (on a high ground, a place of rest, security and flowing streams),

refers to Jerusalem.

This -- and Allah knows best -- is the most apparent meaning, because it is mentioned in the other **Ayah**, and parts of the Qur'an explain other parts, so it is more appropriate to interpret it by another **Ayah**, then the **Sahih Haditхs**, then other reports.

يأَيُّهَا الرُّسُلُ كُلُواْ مِنَ الطَّيِّبَـتِ وَاعْمَلُواْ صَـلِحاً إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ

**23:51 O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.**

وَإِنَّ هَـذِهِ أُمَّتُكُمْ أُمَّةً وَحِدَةً وَأَنَاْ رَبُّكُمْ فَاتَّقُونِ

**23:52 And verily, this your religion is one religion, and I am your Lord, so have Taqwa.''**

فَتَقَطَّعُوٓاْ أَمْرَهُمْ بَيْنَهُمْ زُبُراً كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

**23:53 But they have broken their religion among them into sects, each group rejoicing in what is with it.**

فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّى حِينٍ

**23:54 So, leave them in their error for a time.**

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

**23:55 Do they think that in wealth and children with which We prolong them,**

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

**23:56 We hasten unto them with good things. Nay, but they perceive not.**

## The Command to eat Lawful Food and to do Righteous Deeds

Allah commands:

يَا أَيُّهَا الرُّسُلُ ...

O Messengers!

Allah commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allah reward them with good on behalf of the people.



Eat of the **Tayyibat**,

Sa`id bin Jubayr and Ad-Dahhak said,

"This means lawful."

In the **Sahih** it says:

وَمَا مِنْ نَبِيَ إِلَّا رَعَى الْغَنَم

There is no Prophet who was not a shepherd.

They asked, "And you, O Messenger of Allah!''

He said,

نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّة

Yes, I used to tend the sheep of the people of Makkah for a few **Qirats**.

In the **Sahih**, it says:

إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِه

Dawud, upon him be peace, used to eat from the earnings of his own hand.

It was recorded in Sahih Muslim, Jami` At-Tirmidhi and Musnad Al-Imam Ahmad -- from whom this version comes -- that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

يَا أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِين

O people, Allah is **Tayyib** and only accepts that which is **Tayyib**, and Allah commands the believers as He had commanded the Messengers by saying:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ (٥١)

O Messengers! Eat of the **Tayyibat** and do righteous deeds. Verily, I am Well-Acquainted with what you do.

and

يـأَيُّهَا الَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَاتِ مَا رَزَقْنَـكُمْ

O you who believe! Eat of the **Tayyibat** that We have provided you with. (2:172)

Then he mentioned how a man may travel on a long journey, dusty and unkempt,

وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِّيَ بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِك

and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, `O Lord, O Lord!' -- how can his prayer be answered.

At-Tirmidhi said that it is "**Hasan Gharib**."

## The Religion of all the Prophets is Tawhid; and the Warning against splitting into different Groups

Allah tells:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ...

And verily, this your religion is one religion,

means, `your religion, O Prophets, is one religion and one group, which is the call to worship Allah Alone with no partner or associate.'

Allah said:

... وَأَنَا رَبُّكُمْ فَاتَّقُونِ (٥٢)

and I am your Lord, so have **Taqwa**.

We have already discussed this in Surah **Al-Anbiya'**.

The phrase أُمَّةً وَاحِدَةً (one nation) is descriptive.

فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا ...

But they have broken their religion among them into sects,

the nations to whom Prophets were sent.

... كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (٥٣)

each group rejoicing in what is with it.

means, they rejoice in their misguidance because they think that they are rightly-guided.

Allah says, threatening and warning:

فَذَرْهُمْ فِي غَمْرَتِهِمْ ...

So, leave them in their error,

meaning their misguidance,

... حَتَّى حِينٍ (٥٤)

for a time.

means, until the appointed time of their destruction comes.

This is like the **Ayah**:

فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً

So give a respite to the disbelievers; deal gently with them for a while. (86:17)

And Allah says:

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلْهِهِمُ الأٌّمَلُ فَسَوْفَ يَعْلَمُونَ

Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know! (15:3)

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ (٥٥)

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ (٥٦)

Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.

means, `do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight! No, the matter is not as they claim when they say,

نَحْنُ أَكْثَـرُ أَمْوَلاً وَأَوْلَـداً وَمَا نَحْنُ بِمُعَذَّبِينَ

We are more in wealth and in children, and we are not going to be punished. (34:35)

But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.'

Allah says:

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ

... بَل لَّا يَشْعُرُونَ

but they perceive not.

as He says elsewhere:

فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا

So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world... (9:55)

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُواْ إِثْمَاً

We postpone the punishment only so that they may increase in sinfulness. (3:178)

فَذَرْنِى وَمَن يُكَذِّبُ بِهَـذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لاَ يَعْلَمُونَ وَأُمْلَى لَهُمْ

Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. And I will grant them a respite. (68:44-45)

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً

Leave Me Alone (to deal) with whom I created lonely. until His saying: عَنِيداً (opposing). (74: 11-16)

وَمَآ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ بِالَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَى إِلاَّ مَنْ ءَامَنَ وَعَمِلَ صَـلِحاً

And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds... (34:37)

And there are many other **Ayat** which say similar things.

Imam Ahmad recorded that Abdullah bin Mas\`ud said,

"The Messenger of Allah said:

إِنَّ اللهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللهُ الدِّينَ فَقَدْ أَحَبَّهُ،

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقَه

Allah has distributed your behavior to you just as He has distributed your provision. Allah gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allah is loved by Him.

By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue

submit, and he does not truly believe until his neighbor is safe from his harm.

They said, `What is his harm, O Messenger of Allah!'

He said,

غَشْمُهُ وَظُلْمُهُ، ولَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ فَيُنْفِقَ مِنْهُ فَيُبَارَكَ لَهُ فِيهِ، ولَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ مِنْهُ، ولَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ،

إِنَّ اللهَ لَا يَمْحُو السَّيِّءَ بِالسَّيِّءِ وَلَكِنْ يَمْحُو السَّيِّءَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيث

His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire.

Allah does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.

إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ

**23:57 Verily, those who live in awe for fear of their Lord;**

وَالَّذِينَ هُم بِـَايَـتِ رَبِّهِمْ يُؤْمِنُونَ

**23:58 And those who believe in the Ayat of their Lord;**

وَالَّذِينَ هُم بِرَبِّهِمْ لاَ يُشْرِكُونَ

**23:59 And those who join not anyone as partners with their Lord;**

وَالَّذِينَ يُؤْتُونَ مَآ ءاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَجِعُونَ

**23:60 And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.**

أُوْلَـئِكَ يُسَـرِعُونَ فِى الْخَيْرَتِ وَهُمْ لَهَا سَـبِقُونَ

**23:61 It is these who hasten in the good deeds, and they are foremost in them.**

## Description of the People of Good Deeds

Allah says:

إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ (٥٧)

Verily, those who live in awe for fear of their Lord;

means, even though they have reached the level of **Ihsan** and have faith and do righteous deeds, they are still in awe of Allah and fear Him and His hidden plans for them, as Al-Hasan Al-Basri said,

"The believer combines **Ihsan** with awe, while the disbelievers combine evil deeds with a sense of security.''

وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ (٥٨)

And those who believe in the **Ayat** of their Lord;

means, they believe in His universal and legislative signs, as Allah says about Maryam, peace be upon her:

وَصَدَّقَتْ بِكَلِمَـتِ رَبَّهَا وَكُتُبِهِ

and she testified to the truth of the Words of her Lord, and His Scriptures. (66:12),

meaning that she believed that whatever existed was by the will and decree of Allah, and that whatever Allah decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true.

This is like the **Ayah**:

وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ (٥٩)

And those who join not anyone (in worship) as partners with their Lord;

meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allah Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is none comparable or equal unto Him.

وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ (٦٠)

And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.

means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving.

This has to do with fear and taking precautions, as Imam Ahmad recorded from A'ishah:

I said:

"O Messenger of Allah, وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ (And those who give that which they give with their hearts full of fear...),

Are these the ones who steal and commit **Zina** and drink alcohol while fearing Allah!''

The Messenger of Allah replied:

لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُ الَّذِي يُصَلِّي وَيَصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللهَ عَزَّ وَجَل

No, O daughter of Abu Bakr. O daughter of As-Siddiq, the one who prays, fast and gives in charity, fearing Allah.

This was recorded by At-Tirmidhi, and Ibn Abi Hatim recorded something similar in which the Prophet said:

لَا يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُمُ الَّذِينَ يُصَلُّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَّا يُقْبَلَ مِنْهُمْ:

No, O daughter of As-Siddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them,

أُوْلَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ ...

It is these who hasten in the good deeds.

This is also how Ibn Abbas, Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri interpreted this **Ayah**.

... وَهُمْ لَهَا سَابِقُونَ (٦١)

and they are foremost in them.

وَلاَ نُكَلِّفُ نَفْساً إِلاَّ وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لاَ يُظْلَمُونَ

**23:62 And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.**

بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَـذَا وَلَهُمْ أَعْمَـلٌ مِّن دُونِ ذَلِكَ هُمْ لَهَا عَـمِلُونَ

**23:63 Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.**

حَتَّى إِذَآ أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْـَرُونَ

**23:64 Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.**

لاَ تَجْـَرُواْ الْيَوْمَ إِنَّكُمْ مِّنَّا لاَ تُنصَرُونَ

**23:65 Invoke not loudly this day! Certainly you shall not be helped by Us.**

قَدْ كَانَتْ ءَايَـتِى تُتْلَى عَلَيْكُمْ فَكُنتُمْ عَلَى أَعْقَـبِكُمْ تَنكِصُونَ

**23:66 Indeed My Ayat used to be recited to you, but you used to turn back on your heels.**

مُسْتَكْبِرِينَ بِهِ سَـمِراً تَهْجُرُونَ

**23:67 In pride, talking evil about it by night.**

## The Justice of Allah and the Frivolity of the Idolators

Allah tells;

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ...

And We task not any person except according to his capacity,

Allah tells us of His justice towards His servants in this world, in that He does not task any person

except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to account for their deeds, which He has recorded in a written Book from which nothing is omitted.

He says:

... وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ ...

and with Us is a Record which speaks the truth,

meaning, the Book of deeds

... وَهُمْ لَا يُظْلَمُونَ (٦٢)

and they will not be wronged.

means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allah says, denouncing the disbelievers and idolators of the Quraysh:

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ ...

Nay, but their hearts are covered,

meaning because of negligence and misguidance,

... مِّنْ هَذَا ...

from this.

means, the Qur'an which Allah revealed to His Messenger.

... وَلَهُمْ أَعْمَالٌ مِن دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (٦٣)

and they have other deeds, besides which they are doing.

Al-Hakam bin Aban narrated from Ikrimah, from Ibn Abbas that;

وَلَهُمْ أعْمَالٌ (and they have other deeds),

> means, evil deeds apart from that, i.e., **Shirk**,

هُمْ لَهَا عَامِلُونَ (which they are doing),

> means, which they will inevitably do.

This was also narrated from Mujahid, Al-Hasan and others.

Others said that this phrase وَلَهُمْ أعْمَالٌ مِن دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (And they have other deeds, besides which they are doing), means:

It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them.

A similar view was narrated from Muqatil bin Hayyan, As-Suddi and Abdur-Rahman bin Zayd bin Aslam.

This is a clear and appropriate meaning. We have already quoted from the **Hadith** of Ibn Mas`ud:

> فَوَ الَّذِي لَا إِلهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا
>
> By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...

حَتَّى إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ (٦٤)

Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.

means, when the punishment and vengeance of Allah comes to those who are living a happy life of luxury in this world and overtakes them,

إِذَا هُمْ يَجْأَرُونَ (behold, they make humble invocation with a loud voice).

means, they scream their calls for help.

This is like the **Ayat**:

وَذَرْنِى وَالْمُكَذِّبِينَ أُوْلِى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً

إِنَّ لَدَيْنَآ أَنكَالاً وَجَحِيماً

And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire. (73:11-12)

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَواْ وَّلاَتَ حِينَ مَنَاصٍ

How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. (38:3)

لَا تَجْأَرُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تُنصَرُونَ (٦٥)

Invoke not loudly this day! Certainly you shall not be helped by Us.

means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you.

Then Allah mentions the greatest of their sins:

قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنتُمْ عَلَى أَعْقَابِكُمْ تَنكِصُونَ (٦٦)

Indeed My **Ayat** used to be recited to you, but you used to turn back on your heels.

meaning, when you were called, you refused and resisted.

ذَلِكُم بِأَنَّهُ إِذَا دُعِىَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ تُؤْمِنُواْ فَالْحُكْمُ للَّهِ الْعَلِـىِّ الْكَبِيرِ

"This is because, when Allah Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allah, the Most High, the Most Great!'' (40:12)

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ (٦٧)

In pride, talking evil about it by night.

refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the **Ka`bah**, when in fact this was not the case.

As An-Nasa'i said in his **Tafsir** of this **Ayah** in his **Sunan**:

Ahmad bin Sulayman told us that Ubaydullah told us from Isra`il, from Abdul-A`la that he heard Sa`id bin Jubayr narrating that Ibn Abbas said,

"Talking by late night became disapproved of when this Ayah was revealed:

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ

In pride, talking evil about it by night.

He said,

"They boasted about the **Ka`bah** and said, `We are its people who stay up talking at night.'

They used to boast and stay up and talk at night around the **Ka`bah**. They did not use it for the proper purpose, and so in effect they had abandoned it.''

أَفَلَمْ يَدَّبَّرُواْ الْقَوْلَ أَمْ جَآءَهُمْ مَّا لَمْ يَأْتِ ءَابَآءَهُمُ الاٌّوَّلِينَ

**23:68 Have they not pondered over the Word, or has there come to them what had not come to their fathers of old,**

أَمْ لَمْ يَعْرِفُواْ رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ

**23:69 Or is it that they did not recognize their Messenger so they deny him!**

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

**23:70 Or they say: There is madness in him!**

بَلْ جَآءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَـرِهُونَ

**Nay, but he brought them the truth, but most of them are averse to the truth.**

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ السَّمَـوَتُ وَالاٌّرْضُ وَمَن فِيهِنَّ

**23:71 And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!**

بَلْ أَتَيْنَـهُمْ بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ

**Nay, We have brought them their reminder, but they turn away from their reminder.**

أَمْ تَسْأَلُهُمْ خَرْجاً

**23:72 Or is it that you ask them for some Kharj!**

فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرزِقِينَ

**But the recompense of your Lord is better, and He is the Best of those who give sustenance.**

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرطٍ مُّسْتَقِيمٍ

**23:73 And certainly, you call them to the straight path.**

وَإِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ عَنِ الصِّرطِ لَنَـكِبُونَ

**23:74 And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.**

وَلَوْ رَحِمْنَـهُمْ وَكَشَفْنَا مَا بِهِمْ مِّن ضُرٍّ لَّلَجُّواْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

**23:75 And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.**

## Refutation and Condemnation of the Idolators

Allah says;

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءهُم مَّا لَمْ يَأْتِ آبَاءهُمُ الْأَوَّلِينَ (٦٨)

Have they not pondered over the Word, or has there come to them what had not come to their fathers of old,

Allah denounces the idolators for not understanding the Qur'an or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allah did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the **Jahiliyyah**.

What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger, may Allah be pleased with them.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ ...

Have they not pondered over the Word,

Qatadah said,

> "Because, by Allah, if the people had pondered the meaning and understood it properly, they would have found in the Qur'an a deterrent to disobeying Allah. But they only paid attention to the **Ayat** which are not entirely clear, and so they were destroyed because of that.''

Then Allah says, denouncing the disbelievers of the Quraysh:

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ ﴿٦٩﴾

Or is it that they did not recognize their Messenger so they deny him,

> means, `do they not recognize Muhammad and the honesty, trustworthiness and good character with which he grew up among them! Can they deny that or argue against it!'
>
> Jafar bin Abi Talib said to An-Najashi, the king of Ethiopia:
>
> > "O King, Allah has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us.''
>
> Al-Mughirah bin Shu`bah said something similar to the deputy of Kisra when he wanted to challenge him.
>
> When the Byzantine ruler Heraclius asked Abu Sufyan Sakhr bin Harb and his companions --

who were still disbelievers and had not yet become Muslim -- about the characteristics, lineage, honesty and trustworthiness of the Prophet, they could only tell the truth and admit that he was indeed noble and truthful.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ...

Or they say: There is madness in him,

This is a narration of what the Quraysh said about the Prophet.

They said that he was making up the Qur'an by himself, or that he was crazy and did not know what he was saying.

Allah tells us that their hearts did not believe that, they knew that what they were saying about the Qur'an was falsehood, for it had come to them from the Words of Allah and could not be resisted or rejected. So Allah challenged them and all the people of the world to produce something like it if they could -- but they could not and would never be able to do so.

So Allah says:

... بَلْ جَاءهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ (٧٠)

Nay, but he brought them **Al-Haqq**, but most of them are averse to the truth.

## Truth does not follow Whims and Desires

Allah says;

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ ...

And if **Al-Haqq** had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!

Mujahid, Abu Salih and As-Suddi said,

"**Al-Haqq** is Allah, may He be glorified.''

What is meant by the **Ayah** is that if Allah had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires.

As Allah says of them elsewhere:

لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"Why is not this Qur'an sent down to some great man of the two towns!'' (43:31)

Then He says:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

Is it they who would portion out the mercy of your Lord! (43:32)

And Allah says:

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّى إِذًا لأمْسَكْتُمْ خَشْيَةَ الإِنفَاقِ

Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it.'' (17:100)

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذاً لاَّ يُؤْتُونَ النَّاسَ نَقِيراً

Or have they a share in the dominion! Then in that case they would not give mankind even a **Naqir**. (4:53)

All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allah, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him.

Then He says:

... بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ ...

Nay, We have brought them their reminder,

meaning the Qur'an,

... فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ (٧١)

but they turn away from their reminder.

## The Prophet does not ask for any payment, and he calls to the straight path

Allah says;

أَمْ تَسْأَلُهُمْ خَرْجًا ...

Or is it that you ask them for some **Kharj**,

Al-Hasan said,

"A reward.''

Qatadah said,

"Some payment.''

... فَخَرَاجُ رَبِّكَ خَيْرٌ ...

But the recompense of your Lord is better,

means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allah, as He says:

قُلْ مَا سَأَلْتُكُم مِّن أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ

Say: "Whatever wage I might have asked of you is yours. My wage is from Allah only.'' (34:47)

قُلْ مَآ أَسْـَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَاْ مِنَ الْمُتَكَلِّفِينَ

Say: "No wage do I ask of you for this, nor am I one of the pretenders.'' (38:86)

قُل لاَّ أَسْـَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى

Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.'' (42:23)

وَجَآءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يقَوْمِ اتَّبِعُواْ الْمُرْسَلِينَ اتَّبِعُواْ مَن لاَّ يَسْـَلُكُمْ أَجْراً

And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided.'' (35:20-21)

... وَهُوَ خَيْرُ الرَّازِقِينَ (٧٢)

and He is the Best of those who give sustenance.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٧٣)

And certainly, you call them to the straight path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ (٧٤)

And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.

meaning, they have gone astray and deviated.

## The Situation of the Disbelievers

Allah says;

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ (٧٥)

And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

Here Allah tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'an, they still would not follow it; they would still persist in their disbelief and stubborn transgression.

This is like the **Ayat**:

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَّهُم مُّعْرِضُونَ

Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion. (8:23)

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ بَلْ بَدَا لَهُمْ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ

And if (**Lauw**) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. Until His statement: **بِمَبْعُوثِينَ** (be resurrected). (6:27-29)

This has to do with the knowledge of Allah. He knows about some- thing that will not happen, but if it were to happen, He knows how it would be.

Ad-Dahhak reported from Ibn Abbas:

"Every- thing that is implied in the word: **لَوْ** (If (**Lauw**)) is something that will never happen.''

وَلَقَدْ أَخَذْنَـهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُواْ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ

**23:76 And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.**

حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بَاباً ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ

**23:77 Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.**

وَهُوَ الَّذِى أَنْشَأَ لَكُمُ السَّمْعَ وَالأَْبْصَـرَ وَالأَْفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ

**23:78 It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.**

وَهُوَ الَّذِى ذَرَأَكُمْ فِى الأَْرْضِ وَإِلَيْهِ تُحْشَرُونَ

**23:79 And it is He Who has created you on the earth, and to Him you shall be gathered back.**

وَهُوَ الَّذِى يُحْىِ وَيُمِيتُ وَلَهُ اخْتِلَـفُ الَّيْلِ وَالنَّهَارِ أَفَلاَ تَعْقِلُونَ

**23:80 And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand!**

بَلْ قَالُواْ مِثْلَ مَا قَالَ الأَْوَّلُونَ

**23:81 Nay, but they say the like of what the men of old said.**

قَالُواْ أَءِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَـماً أَءِنَّا لَمَبْعُوثُونَ

**23:82 They said: "When we are dead and have become dust and bones, shall we be resurrected indeed!''**

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَـذَا مِن قَبْلُ إِنْ هَـذَآ إِلاَّ أَسَـطِيرُ الاٌّوَّلِينَ

**23:83 "Verily, this we have been promised -- we and our fathers before! This is only (from) tales of the ancients!''**

Allah's saying:

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ ...

And indeed We seized them with punishment,

means, `We tried and tested them with difficulties and calamities.'

His saying:

... فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ (٧٦)

but they humbled not themselves to their Lord, nor did they invoke with submission to Him.

means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

**فَمَا اسْتَكَانُوا** (but they humbled not themselves),

**وَمَا يَتَضَرَّعُونَ** (nor did they invoke (Allah) with submission to Him).

they did not call on Him.

This is like the **Ayah**:

فَلَوْلا إِذْ جَآءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَـكِن قَسَتْ قُلُوبُهُمْ

> When Our torment reached them, why then did they not humble themselves! But their hearts became hardened, (6:43)

Ibn Abi Hatim recorded that Ibn Abbas said,

> "Abu Sufyan came to the Messenger of Allah and said, `O Muhammad, I ask you by Allah and by the ties of kinship between us, we have been reduced to eating camel hair and blood.'
>
> Then Allah revealed, وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا (And indeed We seized them with punishment, but they humbled not themselves).
>
> This was also recorded by An-Nasa'i.

The basis of this **Hadith** is in the Two **Sahihs**, where it says that the Messenger of Allah prayed against the Quraysh when he could not make any headway with them, and he said,

> اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُف
>
> O Allah, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yusuf.

حَتَّى إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ (٧٧)

Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.

> When the command of Allah reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allah which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

## A reminder of the Blessings of Allah and His immense Power

Allah tells:

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ...

It is He Who has created for you hearing, eyes, and hearts.

Allah mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allah and indicate that He is the One Who does what He wills and chooses what He wants.

... قَلِيلًا مَّا تَشْكُرُونَ (٧٨)

Little thanks you give.

means, how little you thank Allah for the blessings He has given you.

This is like the **Ayah**:

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

He says:

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٧٩)

And it is He Who has created you on the earth, and to Him you shall be gathered back.

Allah tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old,

male or female, noble or insignificant, but all will be brought back as they were originally created.

Allah said:

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ ...

And it is He Who gives life and causes death,

meaning, He will bring the scattered bones back to life and cause the death of the nations,

... وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ...

and His is the alternation of night and day.

meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allah says:

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ

It is not for the sun to overtake the moon, nor does the night outstrip the day. (36:40)

... أَفَلَا تَعْقِلُونَ (٨٠)

Will you not then understand!

means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit!

## The Idolators thought that Resurrection after Death was very unlikely

Then Allah tells us about those who denied the resurrection, who were like the disbelievers who came before them:

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ (٨١)

قَالُوا أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ (٨٢)

Nay, but they say the like of what the men of old said. They said:

"When we are dead and have become dust and bones, shall we be resurrected indeed!''

They thought it very unlikely that this would happen after they had disintegrated into nothing.

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (٨٣)

"Verily, this we have been promised -- we and our fathers before (us)! This is only the tales of the ancients!''

This means,

"It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients.''

This denial and rejection on their part is like the **Ayah** where Allah tells us about them:

أَءِذَا كُنَّا عِظَـماً نَّخِرَةً

قَالُواْ تِلْكَ إِذاً كَرَّةٌ خَـسِرَةٌ

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

"Even after we are crumbled bones,''

They say: "It would in that case, be a return with loss!''

But it will be only a single **Zajrah**, When behold, they find themselves on the surface of the earth alive after their death. (79:11-14)

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Does not man see that We have created him from **Nutfah**. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation.

He says: "Who will give life to these bones after they are rotten and have become dust!''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'' (36:77-79)

قُل لِّمَنِ الاٌّرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ

**23:84 Say: "Whose is the earth and whosoever is therein! If you know!''**

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَذَكَّرُونَ

**23:85 They will say: "It is Allah's!'' Say: "Will you not then remember!''**

قُلْ مَن رَّبُّ السَّمَـوَتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

**23:86 Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne!''**

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَتَّقُونَ

**23:87 They will say: "Allah.'' Say: "Will you not then have Taqwa!''**

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجْيِرُ وَلاَ يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ

**23:88 Say: "In Whose Hand is the sovereignty of everything! And He protects, while against Whom there is no protector, if you know!''**

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ

**23:89 They will say: "(All that belongs) to Allah.'' Say: "How then are you deceived and turn away from the truth!''**

بَلْ أَتَيْنَـهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَـذِبُونَ

**23:90 Nay, but We have brought them the truth, and verily, they are liars.**

## The Idolators believe in Tawhid Ar-Rububiyyah, which requires them to believe in Tawhid Al-Uluhiyyah

Allah states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muhammad to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allah,

مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَآ إِلَى اللَّهِ زُلْفَى

We worship them only that they may bring us near to Allah. (39:3)

So Allah says:

قُل لِّمَنِ الاٌّرْضُ وَمَن فِيهَا ...

Say: "Whose is the earth and whosoever is therein!''

meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation.''

... إِن كُنتُمْ تَعْلَمُونَ (٨٤)

سَيَقُولُونَ لِلَّهِ ...

"If you know!''

They will say: "It is Allah's!''

> means, they will admit that this belongs to Allah Alone with no partner or associate.

If that is the case,

... قُلْ أَفَلَا تَذَكَّرُونَ (٨٥)

Say: "Will you not then remember!''

> that none should be worshipped except the Creator and Provider.

قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (٨٦)

Say: "Who is Lord of the seven heavens, and Lord of the Great Throne!''

> means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions! Who is the Lord of the Great Throne, which is the highest of all created things!''

Allah says here:

... وَرَبُّ الْعَرْشِ الْعَظِيمِ

and Lord of the Great Throne,

> meaning the Mighty Throne.

At the end of the **Surah**, Allah says:

... رَبُّ الْعَرْشِ الْكَرِيمِ

the Lord of the Supreme Throne! (23:116),

> meaning splendid and magnificent.

The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies.

Ibn Mas`ud said,

"There is no night or day with your Lord, and the light of the Throne is from the Light of His Face.''

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (٨٧)

They will say: "Allah.''

Say: "Will you not then have **Taqwa**!''

meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him!

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ ...

Say: "In Whose Hand is the sovereignty of everything!''

i.e., sovereignty is in His Hands.

مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ

There is not a moving creature but He has grasp of its forelock. (11:56)

meaning, He has control over it.

The Messenger of Allah used to say,

لَا وَالَّذِي نَفْسِي بِيَدِه

By the One in Whose hand is my soul.

When he swore an oath, he would say,

لَا وَمُقَلِّبِ الْقُلُوب

By the One Who turns over (controls) the hearts.

He, may He be glorified, is the Creator, the Sovereign, the Controller,

... وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ (٨٨)

And He protects (all), while against Whom there is no protector, if you know!

Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader.

Allah says:

... وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ ...

And He protects (all), while against Whom there is no protector,

meaning, He is the greatest Master, and there is none greater than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen.

Allah says:

لاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَلُونَ

He cannot be questioned about what He does, while they will be questioned. (21:23)

He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allah says:

فَوَرَبِّكَ لَنَسْـَلَنَّهُمْ أَجْمَعِينَ

عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord, We shall certainly call all of them to account. For all that they used to do. (15:92-93)

سَيَقُولُونَ لِلَّهِ ...

They will say: "(All that belongs) to Allah.''

means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allah Alone, with no partner or associate.

... قُلْ فَأَنَّى تُسْحَرُونَ (٨٩)

Say: "How then are you deceived and turn away from the truth!''

means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that!

Then Allah says:

بَلْ أَتَيْنَاهُم بِالْحَقِّ ...

Nay, but We have brought them the truth,

which is the declaration that there is no god worthy of worship besides Allah, and the establishment of clear, definitive and sound proof to that effect,

... وَإِنَّهُمْ لَكَاذِبُونَ (٩٠)

and verily, they are liars.

means, in their worship of others alongside Allah when they have no evidence for doing so, as Allah says at the end of this **Surah**:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful. (23:117)

The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allah describes them:

إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَـهٍ

**23:91 No son (or offspring) did Allah beget, nor is there any god along with Him.**

إِذاً لَّذَهَبَ كُلُّ إِلَـهٍ بِمَا خَلَقَ وَلَعَلاَ بَعْضُهُمْ عَلَى بَعْضٍ

**(If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others!**

سُبْحَـنَ اللَّهِ عَمَّا يَصِفُونَ

**Glorified be Allah above all that they attribute to Him!**

عَـلِمِ الْغَيْبِ وَالشَّـهَـدَةِ فَتَعَـلَى عَمَّا يُشْرِكُونَ

**23:92 All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!**

## Allah has no Partner or Associate

Allah declares Himself to be above having any child or partner in dominion, control and worship.

He says:

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَّذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ ...

No son did Allah beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.

meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

مَّا تَرَى فِي خَلْقِ الرَّحْمَـنِ مِن تَفَـوُتٍ

you can see no fault in the creation of the Most Gracious. (67:3)

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other.

This has been mentioned by the scholars of **Ilm-ul-Kalam**, who discussed it using the evidence of mutual resistance or counteraction.

This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential (i.e., Allah) cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict.

This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and not the other, the one who prevails will be the one whose existence is essential (i.e.,

God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential.

Allah says:

... وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (٩١)

and some would have tried to overcome others!

Glorified be Allah above all that they attribute to Him!

meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ ...

All-Knower of the unseen and the seen!

means, He knows what is hidden from His creatures and what they see.

... فَتَعَالَى عَمَّا يُشْرِكُونَ (٩٢)

Exalted be He over all that they associate as partners to Him!

means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ

**23:93 Say: "My Lord! If You would show me that with which they are threatened, ''**

رَبِّ فَلاَ تَجْعَلْنِى فِى الْقَوْمِ الظَّـلِمِينَ

**23:94 "My Lord! Then, put me not amongst the people who are the wrongdoers.''**

وَإِنَّا عَلَى أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَـدِرُونَ

**23:95 And indeed We are able to show you that with which We have threatened them.**

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

**23:96 Repel evil with that which is better. We are best-acquainted with the things they utter.**

وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيـطِينِ

**23:97 And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin.''**

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

**23:98 "And I seek refuge with You, My Lord! lest they should come near me.''**

## The Command to call on Allah when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allah

Allah commands His Prophet Muhammad to:

قُل ...

Say:

Allah commands His Prophet Muhammad to call on Him with this supplication when calamity strikes:

... رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ (٩٣)

My Lord! If You would show me that with which they are threatened.

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ (٩٤)

"My Lord! Then, put me not amongst the people who are the wrongdoers.''

meaning, `if You punish them while I am witnessing that, then do not cause me to be one of them.'

As was said in the **Hadith** recorded by Imam Ahmad and At-Tirmidhi, who graded it **Sahih**:

وَإِذَا أَرَدْتَ بِقَومٍ فِتْنَةً فَتَوفَّنِي إِلَيْكَ غَيْرَ مَفْتُون

If You want to test people, then take me to You (cause me to die) without having to undergo the test.

وَإِنَّا عَلَى أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ (٩٥)

And indeed We are able to show you that with which We have threatened them.

means, `if We willed, We could show you the punishment and test that We will send upon them.'

Then Allah shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love.

Allah says:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ...

Repel evil with that which is better.

This is like the **Ayah**:

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌوَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ

Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient.

meaning, nobody will be helped or inspired to follow this advice or attain this quality, إِلاَّ الَّذِينَ صَبَرُواْ (except those who are patient),

meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them,

وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

and none is granted it except the owner of the great portion.

means, in this world and the Hereafter. (41:34-35)

... نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ (٩٦)

We are best-acquainted with the things they utter.

And Allah says:

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ (٩٧)

And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin.''

Allah commanded him to seek refuge with Him from the **Shayatin**, because no trick could help you against them and you cannot protect yourself by being kind to them.

We have already stated, when discussing **Isti`adhah** (seeking refuge), that the Messenger of Allah used to say,

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِه

I seek refuge with Allah, the All-Hearing, All-Seeing, from the accursed **Shayatin**, from his whisperings, evil suggestions and insinuations.

His saying:

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ (٩٨)

"And I seek refuge with You, My Lord! lest they should come near me.''

means, in any issue of my life.

So we are commanded to mention Allah at the beginning of any undertaking, in order to ward off the **Shayatin** at the time of eating, intercourse, slaughtering animals for food, etc.

Abu Dawud recorded that the Messenger of Allah used to say:

اللَّهُمَّ

- إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ،
- وَأَعُوذُ بِكَ مِنَ الْهَدْمِ وَمِنَ الْغَرَقِ،
- وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ

O Allah,

- I seek refuge with You from old age,
- I seek refuge with You from being crushed or drowned, and
- I seek refuge with you from being assaulted by the **Shayatin** at the time of death.

حَتَّى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

**23:99 Until, when death comes to one of them, he says: "My Lord! Send me back,''**

لَعَلِّى أَعْمَلُ صَـلِحاً فِيمَا تَرَكْتُ

**23:100 "So that I may do good in that which I have left behind!''**

كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا وَمِن وَرَآئِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

**No! (Kalla) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.**

## The Disbelievers' Hope when death approaches

Allah tells:

حَتَّى إِذَا جَاء أَحَدَهُمُ الْمَوْتُ قَالَ ...

Until, when death comes to one of them, he says:

Allah tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allah. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime.

... رَبِّ ارْجِعُونِ (٩٩)

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا ...

"My Lord! Send me back, so that I may do good in that which I have left behind!'' No!

This is like the **Ayat**:

وَأَنفِقُواْ مِن مَّا رَزَقْنَـكُمْ مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ الْمَوْتُ

And spend of that with which We have provided you before death comes to one of you, until His saying: **مَا تَعْمَلُونَوَاللَّهُ خَبِيرٌ بِ** (And Allah is All-Aware of what you do. (63:10-11)

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ

And warn mankind of the Day when the torment will come unto them upto His saying; **مَا لَكُمْ مِّن زَوَالٍ** (that you would not leave (the world for the Hereafter). (14:44)

And His saying:

يَوْمَ يَأْتِى تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُواْ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِى كُنَّا نَعْمَلُ

On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf Or could we be sent back so that we might do deeds other than those deeds which we used to do.'' (7:53)

And;

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَـلِحاً إِنَّا مُوقِنُونَ

And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty.'' (32:12)

And;

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord. ..'' until His saying; **وَإِنَّهُمْ لَكَـذِبُونَ** (And indeed they are liars). (6:27-28)

And;

وَتَرَى الظَّـلِمِينَ لَمَّا رَأَوُاْ الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ

And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return!'' (42:44)

And;

قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out!'' (40:11)

and the **Ayah** after it:

And;

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـلِحاً غَيْرَ الَّذِى كُـنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ فَذُوقُواْ فَمَا لِلظَّـلِمِينَ مِن نَّصِيرٍ

Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do.''

(Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.'' (35:37)

Allah says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allah) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered.

Here Allah says:

... كَلَّا إِنَّـهَا كَلِمَةٌ هُوَ قَائِلُهَا ...

No! It is but a word that he speaks;

The word **Kalla** (No!) is a word that is used to rebuke, and the meaning is:

"No, We will not respond to what he asks for and We will not accept it from him.''

... كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ...

It is but a word that he speaks,

refers to his asking to go back so that he can do righteous deeds;

this is just talk on his part, it would not be accompanied by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allah says:

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. (6:28)

Qatadah said:

"By Allah, he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allah. May Allah have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell.''

## Barzakh and Punishment therein

Allah says:

... وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (١٠٠)

and in front of them is **Barzakh** until the Day when they will be resurrected.

Abu Salih and others said that: وَمِن وَرَائِهِم (and in front of them), means before them.

Mujahid said,

**Al-Barzakh** is a barrier between this world and the Hereafter.

Muhammad bin Ka`b said,

> "**Al-Barzakh** is what is between this world and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds.''

Abu Sakhr said,

> "**Al-Barzakh** refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection.''

... وَمِن وَرَائِهِم بَرْزَخٌ ...

and in front of them is **Barzakh**.

In these words is a threat to those wrongdoers at the time of death, of the punishment of **Barzakh**.

This is similar to the **Ayat**:

مِّن وَرَآئِهِمْ جَهَنَّمُ

In front of them there is Hell. (45:10)

وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ

and in front of him will be a great torment. (14: 17)

... إِلَى يَوْمِ يُبْعَثُونَ

until the Day when they will be resurrected.

means, he will be punished continually until the Day of Resurrection, as it says in the **Hadith**:

فَلَا يَزَالُ مُعَذَّبًا فِيهَا

He will continue to be punished in it.

meaning, in the earth.

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

**23:101 Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.**

فَمَن ثَقُلَتْ مَوَزِينُهُ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

**23:102 Then, those whose Scales (of good deeds) are heavy, these! they are the successful.**

وَمَنْ خَفَّتْ مَوَزِينُهُ فأُوْلَـئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِى جَهَنَّمَ خَـلِدُونَ

**23:103 And those whose Scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.**

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَـلِحُونَ

**23:104 The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).**

## The sounding of the Trumpet and the weighing of Deeds in the Scales

Allah says:

فَإِذَا نُفِخَ فِي الصُّورِ ...

Then, when the Trumpet is blown,

Allah says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

... فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءلُونَ (١٠١)

there will be no kinship among them that Day, nor will they ask of one another.

meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him.

Allah says:

وَلاَ يَسْئَلُ حَمِيمٌ حَمِيماً يُبَصَّرُونَهُمْ

And no friend will ask a friend (about his condition), though they shall be made to see one another. (70:10-11)

meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him.

Allah says:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

وَأُمِّهِ وَأَبِيهِ

وَصَـحِبَتِهُ وَبَنِيهِ

That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. (80:34-36)

Ibn Mas`ud said,

"On the Day of Resurrection, Allah will gather the first and the last, then a voice will call out, `Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little.''

This is confirmed in the Book of Allah, where Allah says:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

This was recorded by Ibn Abi Hatim.

فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢)

Then, those whose Scales are heavy, these! they are the successful.

means, the one whose good deeds outweigh his bad deeds, even by one.

This was the view of Ibn Abbas.

... فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ ...

they are the successful.

means, those who have attained victory and been saved from Hell and admitted to Paradise.

Ibn Abbas said,

"These are the ones who have attained what they wanted and been saved from an evil from which there is no escape.''

وَمَنْ خَفَّتْ مَوَازِينُهُ ...

And those whose Scales are light,

means, their evil deeds outweigh their good deeds.

... فَأُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ...

they are those who lose themselves,

means, they are doomed and have ended up with the worst deal.

Allah says:

... فِي جَهَنَّمَ خَالِدُونَ (١٠٣)

in Hell will they abide.

meaning, they will stay there forever and will never leave.

تَلْفَحُ وُجُوهَهُمُ النَّارُ ...

The Fire will burn their faces,

This is like the **Ayah**:

وَتَغْشَى وُجُوهَهُمْ النَّارُ

and fire will cover their faces. (14:50)

and:

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ

If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs. (21:39)

... وَهُمْ فِيهَا كَالِحُونَ (١٠٤)

and therein they will grin, with displaced lips.

Ali bin Abi Talhah narrated from Ibn Abbas,

"Frowning.''

أَلَمْ تَكُنْ ءَايَـتِى تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ

**23:105 "Were not My Ayat recited to you, and then you used to deny them!''**

قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْماً ضَآلِّينَ

**23:106 They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.''**

رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـلِمُونَ

**23:107 "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.''**

## Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allah to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed.

Allah says:

أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ (١٠٥)

"Were not My **Ayat** recited to you, and then you used to deny them!''

meaning, `I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.'

This is like the **Ayat**:

لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

in order that mankind should have no plea against Allah after the Messengers. (4:165)

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

Every time a group is cast therein, its keeper will ask: "Did no warner come to you'' Until His saying; فَسُحْقًا لأَصْحَـبِ السَّعِيرِ (So, away with the dwellers of the blazing Fire!) (67:8-10)

قَالُوا ...

They will say:

... رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ (١٠٦)

Our Lord! Our wretchedness overcame us, and we were (an) erring people.

meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided.

Then they will say:

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ (١٠٧)

Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.

meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment.

This is like the **Ayat**:

فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

Now we confess our sins, then is there any way to get out, Until His statement: **فَالْحُكْمُ للَّهِ الْعَلِـىِّ الْكَبِير** (So the judgment is only with Allah, the Most High, the Most Great!). (40:11-12)

meaning, there will be no way out, because you used to associate partners in worship with Allah whereas the believers worshipped Him Alone.

قَالَ اخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ

**23:108 He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!''**

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ

**23:109 Verily, there was a party of My servants who used to say:**

رَبَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَحِمِينَ

**"Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!''**

فَاتَّخَذْتُمُوهُمْ سِخْرِيّاً حَتَّى أَنسَوْكُمْ ذِكْرِى وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ

**23:110 But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!**

إِنِّى جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُواْ أَنَّهُمْ هُمُ الْفَآئِزُونَ

**23:111 Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.**

## Allah's Response and Rejection of the Disbelievers

This is the response of Allah to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world.

قَالَ ...

He (Allah) will say:

... اخْسَؤُوا فِيهَا ...

Remain you in it with ignominy!

meaning, abide therein, humiliated, despised and scorned.

... وَلَا تُكَلِّمُونِ (١٠٨)

And speak you not to Me!

means, `do not ask for this again, for I will not respond to you.

Al-`Awfi reported from Ibn Abbas concerning this **Ayah**, اخْسَؤُوا فِيهَا وَلَا تُكَلِّمُونِ (Remain you in it with ignominy! And speak you not to Me!)

"These are the words of **Ar-Rahman** when silencing them.''

Ibn Abi Hatim recorded that Abdullah bin `Amr said,

"The people of Hell will call on **Malik** for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allah, their cries will mean nothing to **Malik** or to the Lord of **Malik**. Then they will call on their Lord and will say,

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْماً ضَالِّينَ

رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـلِمُونَ

Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers. (23:106-107)

Allah will not answer them for a time span equivalent to twice the duration of this world. Then He will reply: اخْسَؤُوا فِيهَا وَلَا تُكَلِّمُونِ (Remain you in it with ignominy! And speak you not to Me!)

By Allah, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone.''

Then Allah will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّاحِمِينَ (١٠٩)

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا ...

Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have

mercy on us, for You are the Best of all who show mercy!'' But you took them for a laughing stock,

meaning, `you made fun of them for calling on Me and praying to Me,'

... حَتَّى أَنسَوْكُمْ ذِكْرِي ...

so much so that they made you forget My remembrance,

means, your hatred for them made you forget what I would do to you.

... وَكُنتُم مِّنْهُمْ تَضْحَكُونَ (١١٠)

while you used to laugh at them!

means, at their deeds and worship.

This is like the **Ayah**:

إِنَّ الَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ الَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ

وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ

Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another. (83:29-30)

meaning, they used to slander them in mockery.

Then Allah tells us how He will reward His friends and righteous servants, and says:

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ...

Verily, I have rewarded them this Day for their patience;

meaning, `for the harm and mockery that you inflicted on them,

... أَنَّهُمْ هُمُ الْفَائِزُونَ (١١١)

they are indeed the ones that are successful.

I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

قَـلَ كَمْ لَبِثْتُمْ فِى الاٌّرْضِ عَدَدَ سِنِينَ

**23:112 He will say: "What number of years did you stay on earth!''**

قَالُوا۟ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فاسْأَلِ الْعَآدِّينَ

**23:113 They will say: "We stayed a day or part of a day. Ask of those who keep account.''**

قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

**23:114 He will say: "You stayed not but a little, if you had only known!''**

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

**23:115 "Did you think that We had created you in play, and that you would not be brought back to Us!''**

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**23:116 So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of Al-`Arsh Al-Karim!**

Allah tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone. If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢)

He will say: "What number of years did you stay on earth!''

means, how long did you stay in this world.

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلْ الْعَادِّينَ (١١٣)

They will say: "We stayed a day or part of a day. Ask of those who keep account.''

meaning, those who keep the records.

قَالَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ...

He will say: "You stayed not but a little...''

meaning, it was only a short time, no matter how you look at it.

... لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ (١١٤)

if you had only known!

means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allah in this short period. If you had patiently obeyed Allah and worshipped Him as the believers did, you would have attained victory just as they did.

## Allah did not create His Servants in vain

Allah tells:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا ...

Did you think that We had created you in play,

means, `did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part!'

Or it was said that "in play'' meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allah and carry out His commands.

... وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (١١٥)

and that you would not be brought back to Us!

means, that you would not be brought back to the Hereafter.

This is like the **Ayah**:

أَيَحْسَبُ الإِنسَـنُ أَن يُتْرَكَ سُدًى

Does man think that he will be left neglected! (75:36)

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ...

So Exalted be Allah, the True King.

means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

... لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦)

None has the right to be worshipped but He, the Lord of **Al-`Arsh Al-Karim**!

The Throne is mentioned because it is the highest point of all creation, and it is described as **Karim**, meaning beautiful in appearance and splendid in form, as Allah says elsewhere:

أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

every good kind We cause to grow therein. (26:7)

وَمَن يَدْعُ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ

**23:117 And whoever invokes besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord.**

إِنَّهُ لاَ يُفْلِحُ الْكَـفِرُونَ

**Surely, disbelievers will not be successful.**

وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَحِمِينَ

**23:118 And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!''**

Allah says:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ...

And whoever invokes besides Allah, any other god,

**Shirk** is the Worst form of Wrong, its Practitioner shall never succeed. Allah threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allah:

... لَا بُرْهَانَ لَهُ ...

of whom he has no proof,

meaning no evidence for what he says.

Then Allah says:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ...

And whoever invokes, besides Allah, any other god, of whom he has no proof;

this is a conditional sentence, whose fulfilling clause is:

... فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ...

then his reckoning is only with his Lord.

meaning, Allah will call him to account for that.

Then Allah tells us:

... إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (١١٧)

Surely, disbelievers will not be successful.

meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

وَقُل ...

And say:

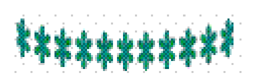
رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ

My Lord!

Forgive and have mercy, for You are the best of those who show mercy!

Here Allah is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

This is the end of the Tafsir of Surah **Al-Mu'minun**. All praise and thanks are due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Nur

**Revealed in Madinah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سُورَةٌ أَنزَلْنَـهَا وَفَرَضْنَـهَا وَأَنزَلْنَا فِيهَآ ءَايَـتٍ بَيِّنَـتٍ لَّعَلَّكُمْ تَذَكَّرُونَ

**24:1 A Surah which We have sent down and which We have enjoined (Faradnaha), and in it We have revealed manifest Ayat, that you may remember.**

الزَّانِيَةُ وَالزَّانِى فَاجْلِدُواْ كُلَّ وَاحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ

**24:2 The Zaniyah and the Zani, flog each of them with a hundred stripes.**

وَلاَ تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِى دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ

**Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day.**

وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ

**And let a party of the believers witness their punishment.**

## The Importance of Surat An-Nur

Allah says:

سُورَةٌ أَنزَلْنَاهَا ...

A **Surah** which We have sent down,

Here Allah is pointing out the high esteem in which He holds this **Surah**, which is not to say that other **Surahs** are not important.

... وَفَرَضْنَاهَا ...

and which We have enjoined,

Mujahid and Qatadah said,

"This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments.''

Al-Bukhari said, "Those who read it: **Faradnaha**, say that it means:

"We have enjoined them upon you and those who come after you.''

... وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ ...

and in it We have revealed manifest **Ayat**,

means, clearly explained,

... لَّعَلَّكُمْ تَذَكَّرُونَ (١)

that you may remember.

## The Explanation of the Prescribed Punishment for Zina (Illicit Sex)

Then Allah says:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ ...

The **Zaniyah** and the **Zani**, flog each of them with a hundred stripes.

This honorable **Ayah** contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment.

Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind.

- As for the virgin who is unwedded, the prescribed punishment is one hundred stripes, as stated in this **Ayah**.

In addition to this he is to be banished from his homeland for one year, as was recorded in the Two **Sahihs** from Abu Hurayrah and Zayd bin Khalid Al-Juhani in the **Hadith** about the two Bedouins who came to the Messenger of Allah.

One of them said, "O Messenger of Allah, this son of mine was employed by this man, and committed **Zina** with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death.''

The Messenger of Allah said:

وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ تَعَالَى،

الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ،

وَاغْدُ يَا أُنَيْسُ لِرَجُلٍ مِنْ أَسْلَمَ إِلَى امْرَأَةِ هذَا،فَإِن اعْتَرَفَتْ فَارْجُمْهَا

> > By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allah.
> >
> > Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year.
> >
> > O Unays -- he said to a man from the tribe of Aslam -- go to this man's wife, and if she confesses, then stone her to death.
>
> Unays went to her and she confessed, so he stoned her to death.

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes.

But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imam Malik recorded that Umar, may Allah be pleased with him, stood up and praised and glorified Allah, then he said;

> "O people! Allah sent Muhammad with the truth, and revealed to him the Book. One of the things that was revealed to him was the **Ayah** of stoning to death, which we have recited and understood. The Messenger of Allah carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the **Ayah** of stoning in the Book of Allah, and they will go astray because they abandoned one of the obligations revealed by Allah. Stoning is something that is prescribed in the Book of Allah for the person -- man or woman -- who commits illegal sex, if he or she is married, if decisive evidence is produced, or if

pregnancy results from that, or if they confess to it.''

It was also recorded in the Two **Sahihs** in the lengthy **Hadith** of Malik, from which we have quoted briefly only the portion that is relevant to the current discussion.

## Do not feel pity for Them when carrying out the Prescribed Punishment

Then Allah says:

... وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ ...

Let not pity withhold you in their case, in a punishment prescribed by Allah,

Meaning, with a ruling prescribed by Allah.

So the meaning of the **Ayah** is:

"Do not feel too sorry for them where the laws of Allah are established.''

This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujahid said, **وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ** (Let not pity withhold you in their case, in a punishment prescribed by Allah),

"If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped.''

This was also narrated from Sa`id bin Jubayr and Ata' bin Abi Rabah.

It was recorded in a **Hadith**:

تَعَافَوُا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدَ فَقَدْ وَجَبَ

Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.

Allah's saying:

... إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...

if you believe in Allah and the Last Day.

means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and others like him will be deterred by the terror of that.

In **Al-Musnad**, it was recorded that one of the Companions said,

"O Messenger of Allah, when I slaughter a sheep I feel pity for it.''

He said,

وَلَكَ فِي ذلِكَ أَجْرٌ

You be rewarded for that.

## Carry out the Prescribed Punishment in Public

Then Allah says:

... وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (٢)

And let a party of the believers witness their punishment.

This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke.

Al-Hasan Al-Basri said, وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (And let a party of the believers witness their punishment).

"Publicly.''

الزَّانِى لاَ يَنكِحُ إلاَّ زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لاَ يَنكِحُهَآ إِلاَّ زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذلِكَ عَلَى الْمُؤْمِنِينَ

**24:3 The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except a Zani or a Mushrik. Such a thing is forbidden to the believers.**

Allah tells:

الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً ...

The **Zani** marries not but a **Zaniyah** or a **Mushrikah**;

Here Allah tells us that the **Zani** (male who is guilty of illegal sex) does not have intercourse except with a **Zaniyah** (female who is guilty of illegal sex) or a **Mushrikah** (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of **Zina**, or a **Mushrikah** who does not think it is unlawful.

By the same token,

... وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ ...

and the **Zaniyah**, none marries her except a **Zani**,

a sinful man who is guilty of fornication,

... أَوْ مُشْرِكٌ ...

or a **Mushrik** (a man)

who does not think it is unlawful.

... وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣)

Such a thing is forbidden to the believers.

> meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men.

Qatadah and Muqatil bin Hayyan said:

> "Allah forbade the believers from marrying prostitutes.''

This **Ayah** is like the **Ayah** (about marrying slave-girls):

مُحْصَنَـت غَيْرَ مُسَـفِحَـتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ

> they should be chaste, not committing illegal sex, nor taking boyfriends. (4:25)
>
> And His saying:

مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ مُتَّخِذِى أَخْدَانٍ

> desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends. (5:5)

Imam Ahmad recorded that:

> Abdullah bin `Amr, may Allah be pleased with him, said that a man among the believers asked the Messenger of Allah for permission (to marry) a woman known as Umm Mahzul, who used to commit adultery, and who had stated the condition that she should spend on him. So he asked the Messenger of Allah for permission, or he mentioned the matter to him.
>
> The Messenger of Allah recited to him:

الزَّانِى لاَ يَنكِحُ إلاَّ زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لاَ يَنكِحُهَآ إِلاَّ زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذلِكَ عَلَى الْمُؤْمِنِينَ

> The **Zani** marries not but a **Zaniyah** or a **Mushrikah**; and the **Zaniyah**, none

marries her except **Zani** or a **Mushrik**. Such a thing is forbidden to the believers.

Ibn Abi Hatim recorded that Abu Hurayrah said,

لَا يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلَّا مِثْلَهُ

A **Zani** who has been flogged should not marry anyone except someone who is like him.

A similar report was recorded by Abu Dawud in his **Sunan**.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَـتِ ثُمَّ لَمْ يَأْتُواْ بِأَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلاَ تَقْبَلُواْ لَهُمْ شَهَادَةً أَبَداً

**24:4 And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever.**

وَأُوْلَـئِكَ هُمُ الْفَـسِقُونَ

**They indeed are the rebellious.**

إِلاَّ الَّذِينَ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

**24:5 Except those who repent thereafter and do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.**

## The Prescribed Punishment for slandering Chaste Women

Allah commands:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ...

And those who accuse chaste women,

This **Ayah** states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste.

If the person who is falsely accused is a man, the same punishment of flogging also applies.

If the accuser produces evidence that what he is saying is true, then the punishment does not apply.

Allah said:

... ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاء فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ (٤)

and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.

If the accuser cannot prove that what he is saying is true, then three rulings apply to him:

- (firstly) that he should be flogged with eighty stripes,
- (secondly) that his testimony should be rejected forever, and
- (thirdly) that he should be labeled as a rebellious who is not of good character, whether in the sight of Allah or of mankind.

## Explaining the Repentance of the One Who makes a False Accusation

Then Allah says:

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٥)

Except those who repent thereafter and do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.

This exception refers to the second and third rulings mentioned above.

The flogging has been carried out regardless of whether he repents or persists, and after that

there is no further punishment, as is agreed among the scholars.

If he repents, then his testimony may be accepted, and he is no longer to be regarded as a rebellious.

This was the view of Sa`id bin Al-Musayyib -- the leader of the Tabi`in -- and also a group among the **Salaf**.

Ash-Sha`bi and Ad-Dahhak said,

"His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted.''

And Allah knows best.

وَالَّذِينَ يَرْمُونَ أَزْوَجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ إِلاَّ أَنفُسُهُمْ فَشَهَـدَةُ أَحَدِهِمْ أَرْبَعُ شَهَـدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّـدِقِينَ

**24:6 And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah that he is one of those who speak the truth.**

وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَـذِبِينَ

**24:7 And the fifth (testimony); invoking of the curse of Allah on him if he be of those who tell a lie.**

وَيَدْرَؤُاْ عَنْهَا الْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَـذِبِينَ

**24:8 But she shall avert the punishment from her, if she bears witness four times by Allah, that he is telling a lie.**

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَآ إِن كَانَ مِنَ الصَّـدِقِينَ

**24:9 And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.**

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

**24:10 And had it not been for the grace of Allah and His mercy on you! And that Allah is the One Who forgives and accepts repentance, the All-Wise.**

## Details of Al-Li`an

Allah says:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاء إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ...

And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah,

This **Ayah** offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the **Li`an** (the oath of condemnation) as Allah commanded.

This means that he brings her before the **Imam** and states what he is accusing her of. The ruler then asks him to swear four times by Allah in front of four witnesses,

... إِنَّهُ لَمِنَ الصَّادِقِينَ (٦)

that he is one of those who speak the truth.

in his accusation of her adultery.

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ (٧)

And the fifth; the invoking of the curse of Allah on him if he be of those who tell a lie.

If he says that, then she is divorced from him by the very act of this **Li`an**; she is forever forbidden for him and he must give her **Mahr** to her.

The punishment for **Zina** should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (**Li`an**) and swears by Allah four times that he is one of those who lied, i.e., in what he is accusing her of;

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ

And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.

Allah says:

وَيَدْرَأُ عَنْهَا الْعَذَابَ ...

But she shall avert the punishment,

meaning, the prescribed punishment.

... أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ (٨)

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ (٩)

if she bears witness four times by Allah, that he is telling a lie. And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.

The wrath of Allah is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of **Zina** unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allah to be upon her, for the one upon whom is the wrath of Allah, is the one who knows the truth yet deviates from it.

Then Allah mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties.

Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ...

And had it not been for the grace of Allah and His mercy on you!

meaning, many of your affairs would have been too difficult for you,

... وَأَنَّ اللَّهَ تَوَّابٌ ...

And that Allah is the One Who forgives and accepts repentance,

means, from His servants, even if that comes after they have sworn a confirmed oath.

... حَكِيمٌ (١٠)

the All-Wise.

in what He prescribes and commands and forbids.

## The Reason why the Ayah of Li`an was revealed

There are **Hadiths** which explain how we are to put this **Ayah** into effect, why it was revealed and concerning whom among the Companions it was revealed.

Imam Ahmad recorded that Ibn Abbas said:

"When the **Ayah** وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءِ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا (And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever) (24:4) was revealed, Sa`d bin Ubadah, may Allah be pleased with him, -- the leader of the Ansar -- said,

`Is this how it was revealed, O Messenger of Allah?'

The Messenger of Allah said:

يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ سَيِّدُكُمْ ؟

O Ansar, did you hear what your leader said?

They said, `O Messenger of Allah, do not blame him, for he is a jealous man. By Allah, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.'

Sa`d said,

> `By Allah, O Messenger of Allah, I know that it (the **Ayah**) is true and is from Allah, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allah, he would have finished what he was doing before I could bring them!'

A little while later, Hilal bin Umayyah -- one of the three whose repentance had been accepted -- came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning.

In the morning he went to the Messenger of Allah and said,

> `O Messenger of Allah, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.'

The Messenger of Allah did not like what he had said and got very upset.

The Ansar gathered around him and said,

> `We were being tested by what Sa`d bin Ubadah said, and now the Messenger of Allah will punish Hilal bin Umayyah and declare his testimony before people to be unacceptable.'

Hilal said: `By Allah, I hope that Allah will make for me a way out from this problem.'

Hilal said, `O Messenger of Allah, I see how upset you are by what I have said, but Allah knows that I am telling the truth.'

By Allah, the Messenger of Allah wanted to have him flogged, but then Allah sent revelation to His Messenger. When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished.

Allah revealed the **Ayah**:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاء إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ...

> And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah...,

Then the revelation was finished and the Messenger of Allah said,

أَبْشِرْ يَا هِلَالُ فَقَدْ جَعَلَ اللهُ لَكَ فَرَجًا وَمَخْرَجًا

Rejoice, O Hilal, for Allah has made a way out for you.

Hilal said, `I had been hoping for this from my Lord, may He be glorified.'

The Messenger of Allah said:

أَرْسِلُوا إِلَيْهَا

Send for her.

So they sent for her and she came.

The Messenger of Allah recited this **Ayah** to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world.

Hilal said, `By Allah, O Messenger of Allah, I have spoken the truth about her.'

She said, `He is lying.'

The Messenger of Allah said,

لَاعِنُوا بَيْنَهُمَا

Make them both swear the **Li`an**.

So Hilal was told, `Testify.'

So he testified four times by Allah that he was one of those who speak the truth. When he came to the fifth testimony, he was told, `O Hilal, have **Taqwa** of Allah, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.'

He said, `By Allah, Allah will not punish me for it, just as He has not caused me to be flogged for it.'

So he testified for the fifth time that the curse of Allah would be upon him if he was telling a lie.

Then it was said to his wife, `Testify four times by Allah that he is telling a lie.'

And when his wife reached the fifth testimony, she was told, `Have **Taqwa** of Allah, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.'

She hesitated for a while, and was about to admit her guilt, then she said: `By Allah, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allah would be upon her if he was telling the truth.'

Then the Messenger of Allah separated them, and decreed that:

- her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment.

He also decreed that:

- (Hilal) was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow.

He said,

إِنْ جَاءَتْ بِهِ أُصَيْهِبَ (أُرَيْسِحَ) حَمْشَ السَّاقَيْنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ سَابِغَ الْأَلْيَتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ

If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilal's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allah said,

لَوْلَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ

Were it not for the oath that she swore, I would deal with her.''

Ikrimah said,

> "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father.''

Abu Dawud recorded a similar but briefer report.

This **Hadith** has corroborating reports in the books of **Sahih** and elsewhere, with many chains of narration, including the report narrated by Al-Bukhari from Ibn Abbas, that Hilal bin Umayyah accused his wife before the Prophet with Sharik bin Sahma'.

The Prophet said,

الْبَيِّنَةَ أَوْحَدٌّ فِي ظَهْرِكَ

Evidence or the punishment on your back.

He said, "O Messenger of Allah, if any one of us saw a man with his wife, how could he go and get evidence!''

The Prophet again said,

الْبَيِّنَةَ وَإِلَّاحَدٌّ فِي ظَهْرِكَ

Evidence otherwise the punishment on your back.

Hilal said, "By the One Who sent you with the truth! I am telling the truth and Allah will reveal something that will protect my back from the punishment.''

Then Jibril came down and brought the revelation,

> وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ (And for those who accuse their wives), Then he recited until he reached: إِنَّهُ لَمِنَ الصَّادِقِينَ (that he is one of those who speak the truth). (24:6)

When the revelation had finished, the Prophet sent for them both. Hilal came and gave his testimony, and the Prophet said,

إِنَّ اللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ؟

Allah knows that one of you is lying. Will one of you repent?

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said,

"If you swear the fifth oath and you are lying, the curse of Allah will be inevitable.''

Ibn Abbas said,

"She hesitated and kept quiet until we thought that she had changed her mind, then she said, `I will not dishonor my people today', and she went ahead.

Then the Messenger of Allah said,

أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ

Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharik bin Sahma'.

She gave birth to a child who matched this description, and the Prophet said,

لَوْلَا مَا مَضَى مِنْ كِتَابِ اللهِ لَكَانَ لِي وَ لَهَا شَأْنٌ

Were it not for the Book of Allah, I would deal with her.

This version was recorded only by Al-Bukhari, but the event has been narrated with additional chains of narration from Ibn Abbas and others.

Imam Ahmad recorded that Sa`id bin Jubayr said:

During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in **Li`an**, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn Umar, and said,

"O Abu `Abdur-Rahman, should the couple who engage in **Li`an** be separated''

He said,

"**Subhan Allah**, the first one to ask about this was so-and-so the son of so-and-so.

He said, `O Messenger of Allah, what do you think of a man who sees his wife committing an immoral sin If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.'

(The Prophet) kept quiet and did not answer him.

Later on, he came to him and said, `What I asked you about is something with which I myself being tested with.'

Then Allah revealed the **Ayat**,

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ (And for those who accuse their wives), until he reached: أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ (That the wrath of Allah be upon her if he speaks the truth).

He started to advise the man and remind him about Allah, and told him that the punishment of this world is easier than the punishment of the Hereafter.

The man said: `By the One Who sent you with the truth, I was not telling you a lie.'

Then the Prophet turned to the woman and advised the woman and reminded her about Allah, and told her that the punishment of this world is easier than the punishment of the Hereafter.

The woman said, `By the One Who sent you with the truth, he is lying.'

So (the Prophet) started with the man, who swore four times by Allah that he was one of those who speak the truth, and swore the fifth oath that the curse of Allah would be upon him if he were lying.

Then he turned to the woman, who swore four times by Allah that he was lying, and swore the fifth oath that the wrath of Allah would be upon her if he was telling the truth.

Then he separated them.''

It was also recorded by An-Nasa'i in his **Tafsir**, and by Al-Bukhari and Muslim in the Two **Sahihs**.

إِنَّ الَّذِينَ جَآءُوا بِالإِفْكِ عُصْبَةٌ مِّنْكُمْ

**24:11 Verily, those who brought forth the slander are a group among you.**

لاَ تَحْسَبُوهُ شَرّاً لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ

**Consider it not a bad thing for you. Nay, it is good for you.**

لِكُلِّ امْرِىءٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الإِثْمِ وَالَّذِى تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

**Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.**

## Al-Ifk (the Slander)

The next ten **Ayat** were all revealed concerning A'ishah, the mother of the believers, may Allah be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allah became jealous on her behalf and on behalf of His Prophet, and revealed her innocence to protect the honor of the Messenger of Allah .

He said:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ...

Verily, those who brought forth the slander are a group among you.

meaning they were not one or two, but a group.

Foremost among this group was Abdullah bin Ubayy bin Salul, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'an was revealed.

This is reported in **Sahih Hadiths**.

Imam Ahmad recorded that Az-Zuhri said:

Sa`id bin Al-Musayyib, Urwah bin Az-Zubayr, Alqamah bin Waqqas and Ubaydullah bin Abdullah bin Utbah bin Mas`ud told me about the story of A'ishah, the wife of the Prophet, when the people of the slander said what they said about her, and Allah declared her innocence.

Each of them told something about the story, and some of them knew more details than others or had memorized more than others.

I learned the story from each of them, who had heard it from A'ishah herself, and what one told me confirmed what the others said.

They mentioned that A'ishah, may Allah be pleased with her, the wife of the Prophet, said:

> "When the Messenger of Allah wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him.''

A'ishah, may Allah be pleased with her, said,

> "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allah. This was after the commandment of **Hijab** had been revealed, so I traveled in my **howdah** and stayed in it when we camped. We traveled until the Messenger of Allah completed his campaign, then we returned.
>
> As we were approaching Al-Madinah, we paused for a while, then they announced that the journey was to be resumed.
>
> When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my **howdah**. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my **howdah** onto my camel came

along and put it on the camel, thinking that I was inside.

In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the **howdah** being so light when they lifted it up, as I was a young woman.

They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me.

While I was sitting there, I fell asleep. Safwan bin Al-Mu`attal As-Sulami Adh-Dhakwani had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before **Hijab** was made obligatory for me.

When he saw me and said `Truly, to Allah we belong, and truly, to Him we shall return,'

I woke up, and covered my face with my **Jilbab** (outer garment).

By Allah, he did not speak a word to me and I did not hear him say anything except `Truly, to Allah we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at **Zuhr** time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was Abdullah bin Ubayy bin Salul.

When we came back to Al-Madinah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allah. When I was ill; he would just come in and say,

كَيْفَ تِيكُمْ ؟

How is that (lady)?

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Mistah went out with me, walking towards Al-Manasi`, which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night.

This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Mistah, who was the daughter of Abu Ruhm bin Al-Muttalib bin Abd Manaf, and her mother was the daughter of Sakhr bin `Amir, the paternal aunt of Abu Bakr As-Siddiq. Her son was Mistah bin Uthathah bin Abbad bin Al-Muttalib.

When we finished what we had to do, the daughter of Abu Ruhm Umm Mistah and I came back towards my house. Umm Mistah stumbled over her apron and said, `May Mistah be ruined!'

I said to her, `What a bad thing you have said! Are you abusing a man who was present at **Badr**!'

She said, `Good grief, have you not heard what he said!'

I said, `What did he say?'

So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allah came in to me and greeted me, then he said,

كَيْفَ تِيكُمْ؟

How is that (lady)?

I said to him, `Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing it from them.

The Messenger of Allah gave me permission, so I went to my parents and asked my mother, `O my mother, what are the people talking about?'

My mother said, `Calm down, for by Allah, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.'

I said, `**Subhan Allah**! Are the people really talking about that?' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping.

Because the revelation had ceased, the Messenger of Allah called Ali bin Abi Talib and Usamah bin Zayd, and consulted with them about divorcing his wife.

As for Usamah bin Zayd, he told the Messenger of Allah about what he knew of his wife's innocence and his fondness for her. He said,

> `O Messenger of Allah, she is your wife, and we do not know anything about her but good.'

But Ali bin Abi Talib said,

> `O Messenger of Allah, Allah has not imposed restrictions on you, and there are plenty of

> other women besides her. If you ask her servant girl, she will tell you the truth.'

So the Messenger of Allah called Barirah and said,

أَيْ بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ مِنْ عَائِشَةَ؟

O Barirah, have you ever seen anything that might make you suspicious about A'ishah?

Barirah said to him,

> `By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

So then the Messenger of Allah got up and (addressed the people) and asked who could sort out Abdullah bin Ubayy bin Salul for him. While he was standing on the **Minbar**, the Messenger of Allah said,

> يَامَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي
>
> O Muslims, who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing about my family but good, and the people are blaming a man of whom I know nothing except good, and he has never entered upon my family except with me.

Sa`d bin Mu`adh Al-Ansari stood up and said,

> `O Messenger of Allah, by Allah I will deal with him for you. If he is from (the tribe of) Al-Aws, then I will cut off his head, and if he is

from our brothers of (the tribe of) Al-Khazraj, tell us what to do and we will do it.'

Then Sa`d bin Ubadah stood up. He was the leader of Al-Khazraj, and he was a righteous man, but he was overwhelmed with tribal chauvinism. He said to Sa`d bin Mu`adh,

`By Allah, you will not kill him and you will never be able to kill him.'

Then Usayd bin Hudayr, who was the cousin of Sa`d bin Mu`adh, stood up and said to Sa`d bin Ubadah,

`You are lying! By Allah, we will kill him, and you are a hypocrite arguing on behalf of the hypocrites!'

Then the two groups, Al-Aws and Al-Khazraj, started to get angry and were about to come to blows, with the Messenger of Allah standing there on the **Minbar**, trying to calm them down until they became quiet, then the Messenger of Allah also fell silent.

On that day I kept on weeping so much, my tears never ceased and I did not sleep at all. My parents thought that my liver would burst from all that weeping.

While they were sitting with me and I was weeping, a woman of the Ansar asked for permission to see me. I let her in, and she sat and wept with me. While we were in that state, the Messenger of Allah came in, greeted us and sat down.

He had never sat with me since the rumors began, and a month had passed by without any revelation coming to him concerning my case.

The Messenger of Allah recited the **Tashahhud** when he sat down, then he said,

أَمَّا بَعْدُ، يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذَا وكَذَا،فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللهَ ثُمَّ تُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ، تَابَ اللهُ عَلَيْهِ

> Thereafter, O `A'ishah, I have been told such and such a thing about you, and if you are innocent, then Allah will reveal your innocence, but if you have committed a sin, then seek Allah's forgiveness and turn in repentance to Him, for when a servant confesses his sin and repents to Allah, He accepts his repentance.

When the Messenger of Allah finished what he had to say, my tears stopped completely and I not longer felt even one drop.

Then I said to my father, `Answer the Messenger of Allah on my behalf.'

He said, `I do not know what I should say to the Messenger of Allah.'

So I said to my mother, `Answer the Messenger of Allah on my behalf.'

She said, `I do not know what I should say to the Messenger of Allah.'

So even though I was just a young girl who had not memorized much of the Qur'an, I said:

> `By Allah, I know that you have heard so much of this story that it has become planted in your minds and you believe it. So now if I tell you that I am innocent -- and Allah knows that I am innocent -- you will not believe me; but if I admit something to you -- and Allah knows that I am innocent -- you will believe me. By Allah, I cannot find any example to give you except for that which the Prophet Yusuf's father said,

فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (So (for me) patience is most fitting. And it is Allah Whose help can be sought against that (lie) which you describe). (12:18)

Then I turned my face away and lay down on my bed.

By Allah, at that point I knew I was innocent and that Allah would prove my innocence because I was innocent, but by Allah, I did not think that Allah would reveal Qur'an that would be forever recited concerning my situation, because I thought of myself as too insignificant for Allah to reveal anything concerning me. But I hoped that the Messenger of Allah would see a dream in which Allah would prove my innocence.

By Allah, the Messenger of Allah did not move from where he was sitting and no one left the house before Allah sent down revelation to His Prophet, and he was overtaken by the state that always overtook him when the revelation came upon him, until drops of sweat like pearls would run down him, even on a winter's day; this was because of the heaviness of the words which were being revealed to him.

When that state passed -- and the Messenger of Allah was smiling -- the first thing he said was,

أَبْشِرِي يَا عَائِشَةُ، أَمَّا اللهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ

Be glad O A'ishah, Allah has declared your innocence.

My mother said to me, `Get up and go to him.'

I said, `By Allah, I will not go to him and I will not give praise to anyone except Allah, may He be glorified, for He is the One Who has proven my innocence.'

So Allah revealed:

إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ...

Verily, those who brought forth the slander are a group among you, until the ten **Ayat**.

Allah revealed these **Ayat** concerning my innocence.

Abu Bakr, may Allah be pleased with him, who used to spend on Mistah bin Uthathah because he was a close relative and because he was poor, said, `By Allah, I will never spend anything on him again after what he has said about A'ishah.'

Then Allah revealed,

وَلَا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُوْلِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

> And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you And Allah is Oft-Forgiving, Most Merciful. (24:22)

So Abu Bakr said, `By Allah, certainly I love that Allah should forgive me.'

So he resumed spending on Mistah as he had spent on him before, and he said, `By Allah, I shall never stop spending on him.'

The Messenger of Allah asked Zaynab bint Jahsh about my situation, and said,

يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟

O Zaynab, what do you know and what have you seen?

She said, `O Messenger of Allah, may Allah protect my hearing and my sight. By Allah, I know nothing but good.'

She is the one who used to compete with me among the wives of the Prophet, but Allah protected her (from telling lies) because of her piety. But her sister Hamnah bint Jahsh kept on fighting on her behalf, so she was doomed along with those who were doomed.''

Ibn Shihab said,

"This is as much as we know about this group of people.''

It was also recorded by Al-Bukhari and Muslim in their **Sahihs** from the **Hadith** of Az-Zuhri, and by Ibn Ishaq also from Az-Zuhri.

He also said:

"Yahya bin Abbad bin Abdullah bin Az-Zubayr told me from his father, from A'ishah, may Allah be pleased with her, and Abdullah bin Abi Bakr bin Muhammad bin `Amr bin Hazm Al-Ansari told me from Amrah, from A'ishah, (a report) similar to that quoted above.

And Allah knows best.

Allah's saying:




Verily, those who brought forth the slander,

means, the lies, falsehood and fabrications.

... عُصْبَةٌ...

are a group,

means, a gang among you.

... لَا تَحْسَبُوهُ شَرًّا لَّكُم ...

Consider it not a bad thing for you.

O family of Abu Bakr,

... بَلْ هُوَ خَيْرٌ لَّكُمْ ...

Nay, it is good for you.

means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter.

Allah demonstrated the esteem with which He regarded the family of Abu Bakr when He defended A'ishah the Mother of the believers, may Allah be pleased with her, by revealing her innocence in the Qur'an,

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ

Falsehood cannot come to it from before it or behind it. .. (41:42)

Ibn Abbas, may Allah be pleased with him, entered upon her when she was dying, he said to her,

"Rejoice, for you are the wife of the Messenger of Allah and he used to love you; he did not marry any virgin other than you, and your innocence was revealed from heaven.''

... لِكُلِّ امْرِىءٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ ...

Unto every man among them will be paid that which he had earned of the sin,

means, each of those who spoke about this matter and accused the Mother of the believers A'ishah, may Allah be pleased with her, of any immoral action, will have a great share of punishment.

... وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ ...

and as for him among them who had the greater share therein,

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

... لَهُ عَذَابٌ عَظِيمٌ (١١)

his will be a great torment.

means, for that.

He was Abdullah bin Ubayy bin Salul, may Allah disfigure him and curse him.

لَّوْلاَ إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَـتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُواْ هَـذَآ إِفْكٌ مُّبِينٌ

**24:12 Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie.''**

لَّوْلاَ جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ فَإِذْ لَمْ يَأْتُواْ بِالشُّهَدَآءِ فَأُوْلَـئِكَ عِندَ اللَّهِ هُمُ الْكَـذِبُونَ

**24:13 Why did they not produce four witnesses against him Since they have not produced witnesses! Then with Allah, they are the liars.**

## Disciplining the Believers for spreading the Slander

Here Allah disciplines the believers with regard to the matter of A'ishah, because some of them spread this evil talk and the slander that had been mentioned.

So Allah says:

لَوْلَا إِذْ سَمِعْتُمُوهُ ...

Why then, when you heard it,

meaning, the talk which accused the Mother of the believers, may Allah be pleased with her,

... ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا ...

the believers, men and women, think good of their own people,

means, why did they not compare what was said to themselves -- if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent.

Or it was said that this was revealed about Abu Ayub Khalid bin Zayd Al-Ansari and his wife, may Allah be pleased with them.

Imam Muhammad bin Ishaq bin Yasar narrated,

"The wife of Abu Ayub Khalid bin Zayd Al-Ansari, Umm Ayub, said to him, `O Abu Ayub, have you heard what the people are saying about A'ishah!'

He said, `Yes, and it is all lies. Would you do that, O Umm Ayub!'

She said, `No, by Allah, I would not do that.'

He said, `And by Allah, A'ishah is better than you.'

When the Qur'an was revealed, Allah mentioned those who spoke about the evil deed among the people of the slander, **إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ** (Verily, those who brought forth the slander are a group among you). (24:11)

This refers to Hassan and his companions who said what they said.

Then Allah said,

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ ...

Why then, did not the believers, men, when you heard it, think...

means, as Abu Ayub and his wife did.''

Allah's saying:

... ظَنَّ الْمُؤْمِنُونَ ...

the believers, men think...

meaning, `why did they not think good, because the Mother of the believers is his wife and is closer to him.'

This is concerned with innermost feelings;

... وَقَالُوا ...

and say:

means, with their tongues, verbally,

... هَذَا إِفْكٌ مُّبِينٌ (١٢)

"This (charge) is an obvious lie.''

means, a clear untruth told about the Mother of the believers, may Allah be pleased with her.

What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwan bin Al-Mu`attal at midday, with the entire army watching and the Messenger of Allah among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out.

Allah said:

لَوْلَا جَاؤُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاء ...

Why did they not produce four witnesses against him!

meaning, to prove that what they were saying was true.

... فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاء فَأُوْلَئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣)

Since they have not produced witnesses! Then with Allah they are the liars.

Allah has ruled that they are indeed wicked liars.

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِى الدُّنْيَا وَالاٌّخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

**24:14 Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.**

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَهِكُمْ مَّا لَّيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِندَ اللَّهِ عَظِيمٌ

**24:15 When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.**

## The Grace of Allah towards the People of the Slander by giving Them the Opportunity to repent

Allah says,

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ ...

Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter,

This is addressed to those who were indulging in discussing the matter of A'ishah, informing them that Allah has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

... لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ ...

would have touched you for that whereof you had spoken,

with regard to the slander.

... عَذَابٌ عَظِيمٌ (١٤)

a great torment.

This refers to those who had faith in Allah because of their repentance, such as Mistah, Hassan and Hamnah bint Jahsh the sister of Zaynab bint Jahsh.

As for the hypocrites who indulged in the slander, such as Abdullah bin Ubayy bin Salul and his like, they are not the ones who are referred to in this **Ayah**, because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done.

By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it.

Then Allah says:

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ ...

When you were propagating it with your tongues,

Mujahid and Sa`id bin Jubayr said,

"Some of you were relating it to others,'' where one says, `I heard this from so-and-so, and so-and-so said such and such, and some of them mentioned such and such.'

Others recited the **Ayah**:

إِذْ تَلِقُوْنَهُ بِأَلْسِنَتِكُمْ

"When you were inventing a lie with your tongues...''

In **Sahih** Al-Bukhari, it is recorded that A'ishah recited it like that.

According to her, the meaning refers to lies which a person persists in telling.

The first recitation is preferred and more popular, and the majority recites it that way, but the second is reported from A'ishah, the Mother of the believers.

... وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ ...

and uttering with your mouths that whereof you had no knowledge,

means, you were speaking about something which you knew nothing about.

Then Allah says:

... وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ (١٥)

you counted it a little thing, while with Allah it was very great.

means, `you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet, it still would not be an insignificant matter -- so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers!'

It is a very serious matter with Allah that such a thing should be said about the wife of His Messenger! For Allah, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Adam in this world and the next Allah says:

وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ

you counted it a little thing, while with Allah it was very great.

In the Two **Sahihs** it is reported that:

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ، لَا يَدْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

A man may say a word that angers Allah without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.

According to another report: لَا يُلْقِي لَهَا بَالًا (And he may not pay any attention to it).

وَلَوْلا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَـذَا سُبْحَـنَكَ هَـذَا بُهْتَـنٌ عَظِيمٌ

**24:16 And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie.''**

يَعِظُكُمُ اللَّهُ أَن تَعُودُواْ لِمِثْلِهِ أَبَداً إِن كُنتُمْ مُّؤْمِنِينَ

**24:17 Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.**

وَيُبَيِّنُ اللَّهُ لَكُمُ الاٌّيَـتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**24:18 And Allah makes the Ayat plain to you, and Allah is All-Knowing, All-Wise.**

## Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbefitting is mentioned about good people, then one should think well of them, and not feel

towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by **Shaytan**, he should not speak about that, for the Prophet said:

إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ

Allah will excuse my **Ummah** for anything that occurs to their minds, so long as they do not speak about it or act upon it.

This was reported in the Two **Sahihs**.

Allah's saying:

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَذَا ...

And why did you not, when you heard it, say: "It is not right for us to speak of this''.

meaning, we should not talk about it or mention it to anyone.

... سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦)

Glory be to You (O Allah)! This is a great lie.

means, glory be to Allah that such a thing should be said about the wife of His Prophet and close Friend.

Then Allah says,

يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا ...

Allah forbids you from it and warns you not to repeat the like of it forever,

meaning, Allah is forbidding you and warning you from doing anything like this again in the future.

Allah says,

... إِن كُنتُم مُّؤْمِنِينَ (١٧)

if you are believers.

meaning, if you believe in Allah and His Laws, and you respect His Messenger.

As for those who are described as disbelievers, a different ruling applies in their case.

Then Allah says,

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ...

And Allah makes the **Ayat** plain to you,

meaning, He makes clear to you the rulings of **Shariah** and His divine decrees.

... وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨)

and Allah is All-Knowing, All-Wise.

means, He knows what is right for His servants and He is Wise in His Laws and decrees.

إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَـحِشَةُ فِى الَّذِينَ ءَامَنُوا لَـهُمْ عَذَابٌ أَلِيمٌ فِى الدُّنْيَا وَالاٌّخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

**24:19 Verily, those who like that Fahishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.**

## Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others.

Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَـهُمْ عَذَابٌ أَلِيمٌ ...

Verily, those who like that **Fahshah** should be circulated among those who believe, they will have a painful torment,

> meaning, those who like to see evil talk about them (the believers) appear,

... لَـهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا ...

they will have a painful torment in this world,

> means, because of the prescribed punishment,

... وَالْآخِرَةِ ...

and in the Hereafter,

> because of the torment in Hell.

وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ (١٩)

And Allah knows and you know not.

> means, return the matter to Him and you will be guided.

Imam Ahmad recorded from Thawban that the Prophet said:

> لَا تُؤْذُوا عِبَادَ اللهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ،
>
> فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ طَلَبَ اللهُ عَوْرَتَهُ، حَتَّى يَفْضَحَهُ فِي بَيْتِهِ
>
> Do not annoy the servants of Allah, nor abuse them, nor seek their hidden shortcomings.
>
> Whoever seeks out the faults of his Muslim brother, Allah will expose his faults and degrade him, even if he is hiding in his house.

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ

**24:20 And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.**

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ

**24:21 O you who believe! Follow not the Khutuwat of Shaytan.**

وَمَن يَتَّبِعْ خُطُوَتِ الشَّيْطَـنِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ

**And whosoever follows the footsteps of Shaytan, then, verily, he commands Al-Fahsha' and the evil deeds.**

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنكُم مِّنْ أَحَدٍ أَبَداً

**And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins.**

وَلَـكِنَّ اللَّهَ يُزَكِّى مَن يَشَآءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

**But Allah purifies whom He wills, and Allah is All-Hearer, All-Knower.**

## A Reminder of the Grace of Allah and a Warning against following the Footsteps of Shaytan

Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ (٢٠)

And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them.

Then Allah says:

يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ...

O you who believe! Follow not the **Khutuwat** of **Shaytan**.

meaning, his ways and paths and what he commands,

... وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاء وَالْمُنكَرِ ...

And whosoever follows the footsteps of **Shaytan**, then, verily, he commands immorality and the evil deeds.

This is a warning given in the most concise and eloquent manner.

Ali bin Abi Talhah recorded from Ibn Abbas that **خُطُوَاتِ الشَّيْطَانِ** (the **Khutuwat** of **Shaytan**),

means his deeds.

Ikrimah said that:

it means his evil whispers.

Qatadah said:

"Every sin is one of the footsteps of **Shaytan**.''

Abu Mijlaz said:

"Vowing to commit sin is one of the footsteps of **Shaytan**.''

Then Allah says:

... وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنكُم مِّنْ أَحَدٍ أَبَدًا ...

And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins.

> meaning, if He did not help whomever He wills to repent and come back to Him and be purified from **Shirk**, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

... وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاء ...

But Allah purifies whom He wills,

> means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

... وَاللَّهُ سَمِيعٌ ...

and Allah is All-Hearer,

> means, He hears what His servants say,

... عَلِيمٌ (٢١)

All-Knower.

> of who deserves to be guided and who deserves to be misguided.

وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَـٰكِينَ وَٱلْمُهَـٰجِرِينَ فِى سَبِيلِ ٱللَّهِ

**24:22 And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause.**

وَلْيَعْفُوا وَلْيَصْفَحُوا

**Let them pardon and forgive.**

أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

**Do you not love that Allah should forgive you! And Allah is Oft-Forgiving, Most Merciful.**

## Urging Those Who have been blessed with Wealth to give and to be tolerant

Allah says,

وَلَا يَأْتَلِ ...

And let not swear,

meaning, make an oath,

... أُوْلُوا الْفَضْلِ مِنكُمْ ...

those among you who are blessed with graces,

means, those who have the means to give charity and do good,

... وَالسَّعَةِ ...

and wealth,

means, good fortune,

... أَن يُؤْتُوا أُوْلِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ...

to give to their kinsmen, the poor, and those who left their homes for Allah's cause.

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allah, which is the ultimate act of kindness in the area of upholding kinship ties.

Allah says,



Let them pardon and forgive.

past insults and bad treatment.

This is part of the patience, generosity and kindness of Allah towards His creation, despite the fact that they wrong themselves.

This **Ayah** was revealed concerning As-Siddiq, may Allah be pleased with him, when he swore that he would not help Mistah bin Uthathah after he said what he said about A'ishah, as we have already seen in the **Hadith**.

When Allah revealed the innocence of the Mother of the believers, A'ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allah started to soften the heart of As-Siddiq towards his relative Mistah bin Uthathah.

Mistah was the cousin of As-Siddiq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allah. He had invented the lies and the slander, but then Allah accepted his repentance from that and the prescribed punishment was carried out on him.

As-Siddiq was known for his generosity and he did favors to his relatives and strangers alike. When this **Ayah** was revealed:

... أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ...

Do you not love that Allah should forgive you,

which shows that the reward fits the action, and that `if you forgive others, you will be forgiven,' then As-Siddiq said,

"Of course, by Allah, we love -- O our Lord -- that You should forgive us.''

Then he resumed his spending on Mistah and said, "By Allah I will never stop spending on him.''

This was to counteract what he had said previously, "By Allah I will never spend on him.''

This proves that he deserved to be called As-Siddiq, may Allah be pleased with him and his daughter.

... وَاللَّهُ غَفُورٌ رَّحِيمٌ (٢٢)

And Allah is Oft-Forgiving, Most Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَـتِ الْغَـفِلَـتِ الْمُؤْمِنـتِ لُعِنُواْ فِى الدُّنْيَا وَالاٌّخِرَةِ وَلَـهُمْ عَذَابٌ عَظِيمٌ

**24:23 Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers -- are cursed in this life and in the Hereafter, and for them will be a great torment.**

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُواْ يَعْمَلُونَ

**24:24 On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.**

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

**24:25 On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.**

## A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

Allah says,

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ ...

Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers --

> This is a warning and threat from Allah to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this **Ayah** being revealed: A'ishah bint As-Siddiq, may Allah be pleased with them both.

All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this **Ayah**, is a disbeliever, because of his being obstinate with the Qur'an. The same ruling applies to all of the Mothers of the believers.

... لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ ...

are cursed in this life and in the Hereafter,

This is like the **Ayah**:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

> Verily, those who annoy Allah and His Messenger, (33:57)

... وَلَهُمْ عَذَابٌ عَظِيمٌ (٢٣)

and for them will be a great torment.

Abdur-Rahman bin Zayd bin Aslam said,

"This is about A'ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but A'ishah is the one who is primarily referred to here.''

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said:

اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ

Shun the seven destructive sins.

He was asked, "What are they, O Messenger of Allah!''

He said:

- الشِّرْكُ بِاللهِ،
- وَالسِّحْرُ،
- وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ،
- وَأَكْلُ الرِّبَا،
- وَأَكْلُ مَالِ الْيَتِيمِ،
- وَالتَّوَلِّي يَوْمَ الزَّحْفِ،
- وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

- Associating partners with Allah;
- magic;
- killing a soul whom Allah has forbidden to be killed, except with just cause;
- consuming **Riba**;
- consuming the property of orphans;
- desertion at the time of war;
- accusing chaste women, who never even think of anything touching their chastity and are good believers.

This was recorded by Al-Bukhari and Muslim in the Two **Sahihs**.

Then Allah says,

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ (٢٤)

On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.

Ibn Abi Hatim recorded that Ibn Abbas said,

"This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform **Salah**. They will say, `Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allah.''

Ibn Abi Hatim also recorded that Anas bin Malik said,

"We were with the Prophet and he smiled so broadly that his back teeth could be seen, then he said:

أَتَدْرُونَ مِمَّ أَضْحَكُ؟

Do you know why I am smiling?

We said, `Allah and His Messenger know best.'

He said,

مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أُجِيزُ عَلَيَّ شَاهِدًا إِلَّاامِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكِرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقُ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ

Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong!''

Allah will say, "Of course,''

The person will say, "I will not accept for anyone to give testimony concerning me except myself.''

Allah will say, "You are sufficient as a witness against yourself.''

Then a seal will be put upon his mouth and it will be said to his faculties, "Speak.'' So they will speak about his deeds.

Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!''

This was recorded by Muslim and An-Nasa'i.

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ ...

On that Day Allah will pay **Dinahum**,

Ibn Abbas said, دِينَهُمُ (**Dinahum**),

"Meaning `their account.'

Every time **Dinahum** appears in the Qur'an it means `their account.'''

This was also the view of other scholars.

... وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ (٢٥)

and they will know that Allah, He is the Manifest Truth.

means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

الْخَبِيثَـتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَـتِ

**24:26 Bad statements are for bad people and bad people for bad statements.**

وَالطَّيِّبَـتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَـتِ

**Good statements are for good people and good people for good statements:**

أُوْلَـئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

**such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.**

## The Goodness of `A'ishah because She is married to the best of Mankind

Allah says,

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ...

Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements:

Ibn Abbas said,

> "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning A'ishah and the people of the slander.''
>
> This was also narrated from Mujahid, Ata', Sa`id bin Jubayr, Ash-Sha`bi, Al-Hasan bin Abu Al-Hasan Al-Basri, Habib bin Abi Thabit and Ad-Dahhak, and it was also the view favored by Ibn Jarir.
>
> He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to A'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them.

Allah said:

... أُوْلَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولُونَ ...

such (good people) are innocent of (every) bad statement which they say;

Abdur-Rahman bin Zayd bin Aslam said,

> "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women.''
>
> This also necessarily refers back to what they said, i.e., Allah would not have made A'ishah the wife of His Messenger unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree.

Allah said:

... أُوْلَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولُونَ ...

such are innocent of (every) bad statement which they say;

> meaning, they are remote from what the people of slander and enmity say.

... لَهُم مَّغْفِرَةٌ ...

for them is forgiveness,

> means, because of the lies that were told about them,

... وَرِزْقٌ كَرِيمٌ (٢٦)

and honored provision.

> meaning, with Allah in the Gardens of Delight.
>
> This implies a promise that she will be the wife of the Messenger of Allah in Paradise.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَدْخُلُواْ بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُواْ وَتُسَلِّمُواْ عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

**24:27 O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.**

فَإِن لَّمْ تَجِدُواْ فِيهَآ أَحَداً فَلاَ تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمُ

**24:28 And if you find no one therein, still enter not until permission has been given.**

وَإِن قِيلَ لَكُمْ ارْجِعُواْ فَارْجِعُواْ هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

**And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.**

لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُواْ بُيُوتاً غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ

**24:29 There is no sin on you that you enter houses uninhabited, you have any interest in them.**

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

**And Allah has knowledge of what you reveal and what you conceal.**

## Seeking Permission and the Etiquette of entering Houses

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا...

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;

This is the Islamic etiquette. Allah taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of **Salam** after asking.

One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the **Sahih** that when Abu Musa asked `Umar three times for permission to enter and he did not give him permission, he went away. Then Umar said, "Did I not hear the voice of Abdullah bin Qays asking for permission to enter Let him come in.''

So they looked for him, but found that he had gone. When he came later on, Umar said, "Why did you go away?''

He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet say,

إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَنْصَرِفْ

If any one of you asks for permission three times and it is not given, then let him go away.''

Umar said, "You should certainly bring me evidence for this or I shall beat you!''

So he went to a group of the Ansar and told them what Umar said.

They said, "No one will give testimony for you but the youngest of us.'' So Abu Sa`id Al-Khudri went with him and told Umar about that.

Umar said, "What kept me from learning that was my being busy in the marketplace.''

Imam Ahmad recorded a narration stating that Anas or someone else said that the Messenger of Allah asked for permission to enter upon Sa`d bin Ubadah.

He said:

السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ

**As-Salamu `Alayka wa Rahmatullah**,

Sa`d said, "**Wa `Alaykas-Salam Wa Rahmatullah**,'' but the Prophet did not hear the returned greeting until he had given the greeting three times and Sa`d had returned the greeting three times, but he did not let him hear him (i.e., Sa`d responded in a low voice). So the Prophet went back, and Sa`d followed him and said,

"O Messenger of Allah, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your **Salams** and blessings.''

Then he admitted him to his house and offered him some raisins. The Prophet ate, and when he finished, he said,

> أَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ، وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ
>
> May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the **Hadith** recorded by Abu Dawud from Abdullah bin Busr, who said,

> "When the Messenger of Allah came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,
>
> السَّلَامُ عَلَيْكُمْ،
>
> السَّلَامُ عَلَيْكُمْ

**As-Salamu `Alaykum,**

**As-Salamu `Alaykum**.

That was because at that time the houses had no covers or curtains over their doorways.''

This report was recorded by Abu Dawud only.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said:

لَوْ أَنَّ امْرَءًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاح

If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.

The Group recorded that Jabir said,

"I came to the Prophet with something that was owed by my father and knocked at the door. He said,

مَنْ ذَا؟

Who is that?

I said, "I am!''

He said, أَنَا أَنَ I, I, as if he disliked it.''

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me'', and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the **Ayah**.

Al-`Awfi narrated from Ibn Abbas,

"Putting people at ease means seeking permission to enter.''

This was also the view of others.

Imam Ahmad recorded from Kaladah bin Al-Hanbal that at the time of the Conquest (of Makkah), Safwan bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet was at the top of the valley. He said, "I entered upon the Prophet and I did not give the greeting of **Salam** nor ask for permission to enter.

The Prophet said,

ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟

Go back and say: "**As-Salamu `Alaykum**, may I enter?''

This was after Safwan had become Muslim.''

This was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i.

At-Tirmidhi said, "**Hasan Gharib**.''

Ibn Jurayj said that he heard Ata' bin Abi Rabah narrating that Ibn Abbas, may Allâh be pleased with him, said,

"There are three **Ayat** whose rulings people neglect.

Allah says, إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ (Verily, the most honorable of you with Allah is the one who has the most **Taqwa**. (49:13), But (now) they say that the most honorable of them with Allah is the one who has the biggest house.

As for seeking permission, the people have forgotten all about it.''

I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house?''

He said, "Yes.''

I asked him to make allowances for me but he refused and said, "Do you want to see them naked?''

I said, "No.''

He said, "Then ask for permission to enter.''

I asked him again and he said, "Do you want to obey Allah!''

I said, "Yes.''

He said, "Then ask for permission.''

Ibn Jurayj said,

"Ibn Tawus told me that his father said, `There are no women whom I hate to see naked more than those who are my **Mahrams**.'

He was very strict on this point.''

Ibn Jurayj narrated that Az-Zuhri said,

"I heard Huzayl bin Shurahbil Al-Awdi Al-A`ma (say that) he heard Ibn Mas`ud say, `You have to seek permission to enter upon your mothers.'''

Ibn Jurayj said,

"I said to Ata': `Does a man have to seek permission to enter upon his wife?'

He said, `No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.'''

Abu Ja`far bin Jarir narrated from the nephew of Zaynab -- the wife of Abdullah bin Mas`ud -- that Zaynab, may Allah be pleased with her, said,

"When Abdullah came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked.''

Its chain of narration is **Sahih**.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ...

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;

Muqatil bin Hayyan said:

> "During the **Jahiliyyah**, when a man met his friend, he would not greet him with **Salam**; rather he would say "**Huyyita Sabahan**'' or "**Huyyita Masa'an**'' (equivalent to "Good morning'' or "Good evening'').
>
> This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in,'' and so on. This was difficult for a man to bear, as he might be with his wife. So Allah changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allah said:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ...
>
> > O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...
>
> What Muqatil said is good.

Allah said:

... ذَلِكُمْ خَيْرٌ لَّكُمْ ...

that is better for you,

> meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

... لَعَلَّكُمْ تَذَكَّرُونَ (٢٧)

in order that you may remember.

فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ ...

And if you find no one therein, still enter not until permission has been given.

> This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

... وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ ...

And if you are asked to go back, go back, for it is purer for you.

> means, if you are turned away at the door, before or after permission has been given,
>
> **فَارْجِعُوا هُوَ أَزْكَى لَكُمْ** (go back, for it is purer for you),
>
> > means, going back is purer and better for you.

... وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨)

And Allah is All-Knower of what you do.

Qatadah said that one of the emigrants said:

> "All my life I tried to follow this **Ayah**, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allah says,
>
> وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
>
> > And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.''

**وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا** (And if you are asked to go back, go back....), Sa`id bin Jubayr said,

> "This means, do not stand at people's doors.''

لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ ...

... فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٢٩)

There is no sin on you that you enter houses uninhabited,

> This **Ayah** is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests -- if he has been given permission once, then this is sufficient.

Ibn Jurayj said,

> "Ibn Abbas said: **لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ** (Enter not houses other than your own), then this was abrogated and an exception was made, and Allah said:
>
> لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ...
>
> There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.
>
> This was also narrated from Ikrimah and Al-Hasan Al-Basri.

... وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٢٩)

And Allah has knowledge of what you reveal and what you conceal.

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

**24:30 Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do.**

## The Command to lower the Gaze

This is a command from Allah to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away.

Muslim recorded in his **Sahih** that Jarir bin Abdullah Al-Bajali, may Allah be pleased with him, said,

> "I asked the Prophet about the sudden glance, and he commanded me to turn my gaze away.

In the Sahih it is narrated that Abu Sa`id said that the Messenger of Allah said:

> إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ
>
> Beware of sitting in the streets.
>
> They said, "O Messenger of Allah, we have no alternative but to sit in the streets to converse with one another.''
>
> The Messenger of Allah said:
>
> إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ
>
> If you insist, then give the street its rights.
>
> They asked, "What are the rights of the street, O Messenger of Allah!''
>
> He said,
>
> غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ
>
> - Lower your gaze,
> - return the greeting of **Salam**,
> - enjoin what is good and forbid what is evil.

Abu Al-Qasim Al-Baghawi recorded that Abu Umamah said,

> "I heard the Messenger of Allah say:

اكْفُلُوا لِي سِتًّا أَكْفُلْ لَكُمْ بِالْجَنَّةِ:

- إِذَا حَدَّث أَحَدُكُمْ فَلَا يَكْذِبْ،
- وَإِذَا ائْتُمِنَ فَلَا يَخُنْ،
- وَإِذَا وَعَدَ فَلَا يُخْلِفْ،
- وَغُضُّوا أَبْصَارَكُمْ،
- وَكُفُّوا أَيْدِيَكُمْ،
- وَاحْفَظُوا فُرُوجَكُمْ

Guarantee me six things and I will guarantee you Paradise:

- when any one of you speaks, he should not lie;
- if he is entrusted with something, he should not betray that trust;
- if he makes a promise, he should not break it;
- lower your gaze;
- restrain your hands; and
- protect your private parts.

Since looking provokes the heart to evil, Allah commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that.

So He said:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ...

Tell the believing men to lower their gaze, and protect their private parts.

Sometimes protecting the private parts may involve keeping them from committing **Zina**, as Allah says:

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ

And those who guard their chastity. (23:5)

Sometimes it may involve not looking at certain things, as in the **Hadith** in **Musnad** Ahmad and the **Sunan**:

احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ

Guard your private parts except from your wife and those whom your right hands possess.

... ذَلِكَ أَزْكَى لَهُمْ ...

That is purer for them.

means, it is purer for their hearts and better for their commitment to religion, as it was said:

Whoever protects his gaze, Allah will illuminate his understanding, or his heart.

... إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)

Verily, Allah is All-Aware of what they do.

This is like the **Ayah** :

يَعْلَمُ خَآئِنَةَ الأٌّعْيُنِ وَمَا تُخْفِى الصُّدُورُ

Allah knows the fraud of the eyes and all that the breasts conceal. (40:19)

In the **Sahih** it is recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

كُتِبَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَزِنَا الْعَيْنَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَزِنَا الْأُذُنَيْنِ الِاسْتِمَاعُ، وَزِنَا الْيَدَيْنِ الْبَطْشُ، وَزِنَا الرِّجْلَيْنِ الْخُطَى، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ

The son of Adam has his share of **Zina** decreed for him, and he will commit that which has been decreed.

- The **Zina** of the eyes is looking;
- the **Zina** of the tongue is speaking;
- the **Zina** of the ears is listening;
- the **Zina** of the hands is striking; and
- the **Zina** of the feet is walking.

The soul wishes and desires, and the private parts confirm or deny that.

It was recorded by Al-Bukhari without a complete chain.

Muslim recorded a similar report with a different chain of narration.

Many of the Salaf said,

"They used to forbid men from staring at beardless handsome boys. ''

وَقُل لِّلْمُؤْمِنَـتِ يَغْضُضْنَ مِنْ أَبْصَـرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِى إِخْوَانِهِنَّ أَوْ بَنِى أَخَوَتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَـنُهُنَّ أَوِ التَّـبِعِينَ غَيْرِ أُوْلِى الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُواْ عَلَى عَوْرَتِ النِّسَآءِ

**24:31 And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyub and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tabi`in among men who do not have desire, or children who are not aware of the nakedness of women.**

وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ

**And let them not stamp their feet so as to reveal what they hide of their adornment.**

وَتُوبُوا۟ إِلَى اللَّهِ جَمِيعاً أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

**And all of you beg Allah to forgive you all, O believers, that you may be successful.**

## The Rulings of Hijab

This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the **Jahiliyyah** and the deeds of the pagan women.

The reason for the revelation of this **Ayah** was mentioned by Muqatil bin Hayyan, when he said:

> "We heard -- and Allah knows best -- that Jabir bin Abdullah Al-Ansari narrated that Asma' bint Murshidah was in a house of hers in Bani Harithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asma' said: `How ugly this is!' Then Allah revealed: وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ (And tell the believing women to lower their gaze...).''

And Allah says:

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ ...

> And tell the believing women to lower their gaze,
>
> > meaning, from that which Allah has forbidden them to look at, apart from their husbands.
>
> (Some) scholars said that it is permissible for women to look at non-**Mahram** men without desire, as it was recorded in the **Sahih** that the Messenger of Allah was

watching the Ethiopians playing with spears in the **Masjid** on the day of **`Id**, and A'ishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.

... وَيَحْفَظْنَ فُرُوجَهُنَّ ...

and protect their private parts.

Sa`id bin Jubayr said:

"From immoral actions.''

Abu Al-Aliyah said:

"Every **Ayah** of the Qur'an in which protecting the private parts is mentioned means protecting them from **Zina**, except for this **Ayah** -- وَيَحْفَظْنَ فُرُوجَهُنَّ (and protect their private parts), which means protecting them from being seen by anybody.''

... وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ...

and not to show off their adornment except that which is apparent,

means, they should not show anything of their adornment to non-**Mahram** men except for whatever it is impossible to hide.

Ibn Mas`ud said:

"Such as clothes and outer garments,''

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal.

Al-Hasan, Ibn Sirin, Abu Al-Jawza', Ibrahim An-Nakha`i and others also had the same view as Ibn Mas`ud.



and to draw their veils all over their **Juyub**,

means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the **Jahiliyyah**, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allah commanded the believing women to cover themselves, as He says:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed. (33:59)

And in this noble **Ayah** He said: وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (and to draw their (**Khumur**) veils all over their **Juyub**.

**Khumur** (veils) is the plural of **Khimar**, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

Sa`id bin Jubayr said:

وَلْيَضْرِبْنَ (and to draw), means to pull it around and tie it securely.

بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (their veils all over their **Juyub**), means, over their necks and chests so that nothing can be seen of them.

Al-Bukhari recorded that A'ishah, may Allah be pleased with her, said:

> "May Allah have mercy on the women of the early emigrants, when Allah revealed the **Ayah**: وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (and to draw their veils all over their **Juyub**), they tore their aprons and **Akhtamar** themselves with them.''

He also narrated from Safiyyah bint Shaybah that A'ishah, may Allah be pleased with her, used to say:

> "When this **Ayah**: وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (and to draw their veils all over their **Juyub**) was revealed, they took their **Izars** (waist sheets) and tore them at the edges, and **Akhtamar** themselves with them.''

... وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاء بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاء بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ ...

and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,

> All of these are a woman's close relatives whom she can never marry (**Mahram**) and it is permissible for her to show her adornments to them, but without making a wanton display of herself.

Ibn Al-Mundhir recorded that Ikrimah commented on this **Ayah**, وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاء بُعُولَتِهِنَّ (and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...),

> "The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her **Khimar** in front of her paternal or maternal uncle.''

With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

... أَوْ نِسَائِهِنَّ ...

or their women,

> this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of **Ahl Adh-Dhimmah** (Jewish and Christian women), lest they describe her to their husbands.
>
> This is prohibited for all women, but more so in the case of the women of **Ahl Adh-Dhimmah**, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it.

The Messenger of Allah said:

لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا

> No woman should describe another woman to her husband so that it is as if he is looking at her.
>
> It was recorded in the Two **Sahihs** from Ibn Mas`ud.

... أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ ...

or their right hand possessions.

Ibn Jarir said,

> "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl.''
>
> This was also the view of Sa`id bin Al-Musayyib.

Allah says;

... أَوِ التَّابِعِينَ غَيْرِ أُوْلِي الْإِرْبَةِ مِنَ الرِّجَالِ ...

**Tabi`in** among men who do not have desire,

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women.

Ibn Abbas said,

"This is the kind of person who has no desire.''

Ikrimah said,

"This is the hermaphrodite, who does not experience erections.''

This was also the view of others among the **Salaf**.

It was narrated in the **Sahih** from A'ishah that a hermaphrodite, used to enter upon the family of the Messenger of Allah and they used to consider him as one of those who do not have desire, but then the Messenger of Allah came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allah said,

أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلَنَّ عَلَيْكُمْ

Lo! I think this person knows what is they are; he should never enter upon you.

He expelled him, and he stayed in Al-Bayda' and only came on Fridays to get food.

... أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاء ...

or children who are not aware of the nakedness of women.

Because they are so young they do not understand anything about women or their **`Awrah** or their soft speech or their enticing ways of walking and moving.

If a child is small and does not understand that, there is nothing wrong with him entering upon

women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women.

It was recorded in the Two **Sahihs** that the Messenger of Allah said:

إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ

Avoid entering upon women.

It was said, "O Messenger of Allah, what do you think about the male in-laws!''

He said:

الْحَمْوُ: الْمَوْتُ

The male in-law is death.

## The Etiquette of Women walking in the Street

Allah's saying:

... وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ...

And let them not stamp their feet...

During **Jahiliyyah**, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allah forbade the believing women to do this.

By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allah says:

... وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ...

And let them not stamp their feet so as to reveal what they hide of their adornment.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume.

Abu `Isa At-Tirmidhi recorded that Abu Musa, may Allah be pleased with him, said that the Prophet said:

> كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا
>
> Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such -- (meaning an adulteress).

He said,

> "And there is a similar report from Abu Hurayrah, and this is **Hasan Sahih**.''
>
> It was also recorded by Abu Dawud and An-Nasa'i.

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dawud recorded that Abu Usayd Al-Ansari said that he heard the Messenger of Allah, as he was coming out of the **Masjid** and men and women were mixing in the street, telling the women:

> اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ
>
> Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.
>
> The women used to cling to the walls so much that their clothes would catch on the walls.

... وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

And all of you beg Allah to forgive you all, O believers, that you may be successful.

means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of **Jahiliyyah**, for the greatest success is to be found in doing what Allah and His Messenger command and avoiding what He forbids.

And Allah is the source of strength.

وَأَنْكِحُواْ الأَيَـمَى مِنْكُمْ وَالصَّـلِحِينَ مِنْ عِبَادِكُمْ وَإِمائِكُمْ

**24:32 And marry those among you who are single (Al-Ayama) and the pious of your servants and maidservants.**

إِن يَكُونُواْ فُقَرَآءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

**If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient, All-Knowing.**

وَلْيَسْتَعْفِفِ الَّذِينَ لاَ يَجِدُونَ نِكَاحاً حَتَّى يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ

**24:33 And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty.**

وَالَّذِينَ يَبْتَغُونَ الْكِتَـبَ مِمَّا مَلَكَتْ أَيْمَـنُكُمْ فَكَـتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً وَءَاتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِى ءَاتَـكُمْ

**And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you.**

وَلاَ تُكْرِهُواْ فَتَيَـتِكُمْ عَلَى الْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّناً لِّتَبْتَغُواْ عَرَضَ الْحَيَوةِ الدُّنْيَا وَمَن يُكْرِههُنَّ فِإِنَّ اللَّهِ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ

**And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.**

وَلَقَدْ أَنْزَلْنَآ إِلَيْكُمْ ءَايَـتٍ مُّبَيِّنَـتٍ وَمَثَلاً مِّنَ الَّذِينَ خَلَوْاْ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

**24:34 And indeed We have sent down for you Ayat that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwa.**

## The Command to marry

These clear **Ayat** include a group of unambiguous rulings and firm commands.

وَأَنكِحُوا الْأَيَامَى مِنكُمْ ...

And marry those among you who are single (**Al-Ayama**)....

This is a command to marry.

The Prophet said:

يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private

parts. Whoever cannot do that, then let him fast, for it is a protection for him.

This was recorded in the Two **Sahihs** from the **Hadith** of Ibn Mas`ud.

In the **Sunan**, it was recorded from more than one person that the Messenger of Allah said:

تَزَوَّجُوا تَوَالَدُوا تَنَاسَلُوا فَإِنِّي مُبَاهٍ بِكُمُ الْأُمَمَ يَوْمَ الْقِيَامَةِ

Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.

The word **Al-Ayama**, the plural form of **Ayyim**, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

... وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ...

and the pious of your servants and maidservants.

... إِن يَكُونُوا فُقَرَاء يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ...

If they be poor, Allah will enrich them out of His bounty.

Ali bin Abi Talhah reported from Ibn Abbas:

"Allah encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them.''

It was recorded that Ibn Mas`ud said:

"Seek the richness through marriage, for Allah says: وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ (If they be poor, Allah will enrich them out of His bounty).''

This was recorded by Ibn Jarir.

Al-Baghawi also recorded something similar from Umar.

... وَاللَّهُ وَاسِعٌ عَلِيمٌ (٣٢)

And Allah is All-Sufficient, All-Knowing.

It was reported from Al-Layth from Muhammad bin Ajlan from Sa`id Al-Maqburi from Abu Hurayrah that the Messenger of Allah said:

ثَلَاثَةٌ حَقٌّ عَلَى اللهِ عَوْنُهُمْ:

- النَّاكِحُ يُرِيدُ الْعَفَافَ،
- وَالْمُكَاتَبُ يُرِيدُ الْأَدَاءَ،
- وَالْغَازِي فِي سَبِيلِ اللهِ

There are three whom it is a right upon Allah to help:

- one who gets married seeking chastity;
- a slave who makes a contract with his master with the aim of buying his freedom; and
- one who fights for the sake of Allah.

This was recorded by Imam Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Majah.

The Prophet performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the **Mahr** his promise to teach her whatever he knew of the Qur'an.

And it is known from the generosity and kindness of Allah that He provided him with whatever was sufficient for her and for him.

## The Command to keep Oneself Chaste if One is not able to get Married

Allah's saying:

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمْ اللَّهُ مِن فَضْلِهِ ...

And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty.

> This is a command from Allah to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet said:
>
> > يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ
> >
> > O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.

This **Ayah** is general in meaning, and the **Ayah** in Surah **An-Nisa'** is more specific, where Allah says:

> وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلاً أَن يَنكِحَ الْمُحْصَنَاتِ (And whoever of you have not the means wherewith to wed free believing women) until His statement; وَأَن تَصْبِرُواْ خَيْرٌ لَّكُمْ (but it is better for you that you practice self-restraint.
>
> > meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.
>
> وَاللّهُ غَفُورٌ رَّحِيمٌ (and Allah is Oft-Forgiving, Most Merciful). (4:25)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا ...

And let those who find not the financial means for marriage keep themselves chaste,

Ikrimah said,

"This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allah grants him means of livelihood.''

## The Command to grant Slaves a Contract of Emancipation

Allah's saying:

... وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ...

And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.

This is a command from Allah to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhari said: "Rawh narrated from Ibn Jurayj:

`I said to Ata', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation.''

He said, "I do not think it can be anything but obligatory.''

Amr bin Dinar said: "I said to Ata', `Are you narrating this from anybody?'

He said, `No,' then he told me that Musa bin Anas told him that Sirin, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to Umar (bin Al-Khattab), may Allah be pleased with him, and he said, `Write it for him.'

He refused, so Umar hit him with his whip and recited, فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا (give them such writing, if you find that there is good and honesty in them).

Then he wrote the contract.''

This was mentioned by Al-Bukhari with a disconnected chain of narration.

It was also narrated by Abdur-Razzaq who said Ibn Jurayj told them:

I said to Ata', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation.''

He said, `I do not think it can be anything but obligatory.'''

It was also said by Amr bin Dinar who said,

"I said to `Ata', `Are you narrating this from anybody?'

He said, `No.'''

Ibn Jarir recorded that Sirin wanted Anas bin Malik to write a contract of emancipation and he delayed, then Umar said to him,

"You should certainly write him a contract of emancipation.''

Its chain of narrators is **Sahih**.

Allah's saying:



if you find that there is good and honesty in them.

Some of them said (this means) trustworthiness.

Some said: "Honesty,''

and others said: "A skill and ability to earn.''

... وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ...

And give them something out of the wealth of Allah which He has bestowed upon you.

> This is the share of the wealth of **Zakah** that Allah stated to be their right.
>
> This is the opinion of Al-Hasan, Abdur-Rahman bin Zayd bin Aslam and his father and Muqatil bin Hayyan.
>
> It was also the opinion favored by Ibn Jarir.

... وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ...

And give them something out of the wealth of Allah which He has bestowed upon you.

Ibrahim An-Nakha`i said,

> "This is urging the people, their masters and others.''
>
> This was also the view of Buraydah bin Al-Husayb Al-Aslami and Qatadah.

Ibn Abbas said:

> "Allah commanded the believers to help in freeing slaves.''

## The Prohibition of forcing One's Slave-Girls to commit Zina

Allah's saying:

... وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاء ...

And force not your slave-girls to prostitution...

Among the people of the **Jahiliyyah**, there were some who, if he had a slave-girl, he would send her out to commit **Zina** and would charge money for that, which he would take from her every time.

When Islam came, Allah forbade the believers to do that. The reason why this **Ayah** was revealed, according to the reports of a number of earlier and later scholars of **Tafsir**, had to do with Abdullah bin Ubayy bin Salul. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

## Reports narrated on this Topic

In his **Musnad**, Al-Hafiz Abu Bakr Ahmad bin Amr bin Abd Al-Khaliq Al-Bazzar, may Allah have mercy on him, recorded that Az-Zuhri said,

"Abdullah bin Ubayy bin Salul had a slave-girl whose name was Mu`adhah, whom he forced into prostitution. When Islam came, the **Ayah** وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ (And force not your slave-girls to prostitution...) was revealed.''

Al-A`mash narrated from Abu Sufyan that Jabir said concerning this **Ayah**,

"This was revealed about a slave-girl belonging to Abdullah bin Ubayy bin Salul whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allah revealed this Ayah:

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ (And force not your slave-girls to prostitution), until His saying; وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ (But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful).''

An-Nasa'i also recorded something similar.

Muqatil bin Hayyan said,

"I heard -- and Allah knows best -- that this **Ayah** was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called

Musaykah who belonged to (the Ansari), and Umaymah the mother of Musaykah belonged to Abdullah bin Ubayy.

Mu`adhah and Arwa were in the same situation. Then Musaykah and her mother came to the Prophet and told him about that. Then Allah revealed: **وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاء** (And force not your slave-girls to prostitution), meaning **Zina**.

... إِنْ أَرَدْنَ تَحَصُّنًا ...

if they desire chastity,

> means, if they want to be chaste, which is the case with the majority of slave-girls.

... لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ...

in order that you may make a gain in the goods of this worldly life.

> meaning, from the money they earn and their children.

The Messenger of Allah forbade the money earned by:

- the cupper,
- the prostitute and
- the fortune-teller.

According to another report:

- مَهْرُ الْبَغِيِّ خَبِيثٌ
- وَكَسْبُ الْحَجَّامِ خَبِيثٌ،
- وَثَمَنُ الْكَلْبِ خَبِيثٌ

- The earnings of a prostitute are evil,
- the earnings of a cupper are evil, and
- the price of a dog is evil.

... وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ (٣٣)

But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.

meaning, towards them, as has already been stated in the **Hadith** narrated from Jabir.

Ibn Abi Talhah narrated that Ibn Abbas said,

"If you do that, then Allah is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that.''

This was also the view of Mujahid, Ata' Al-Khurasani, Al-A`mash and Qatadah.

After explaining these rulings in detail, Allah says:

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ ...

And indeed We have sent down for you **Ayat** that make things plain,

meaning, in the Qur'an there are **Ayat** which are clear and explain matters in detail.

... وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ ...

and the example of those who passed away before you,

means, reports about the nations of the past and what happened to them when they went against the commandments of Allah, as Allah says:

فَجَعَلْنَـهُمْ سَلَفاً وَمَثَلاً لِّلأٌّخِرِينَ

And We made them a precedent, and an example to later generations. (43:56)

We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

... وَمَوْعِظَةً ...

and an admonition,

... لِّلْمُتَّقِينَ (٣٤)

for those who have **Taqwa**.

meaning, for those who remember and fear Allah.

اللَّهُ نُورُ السَّمَـوَتِ وَالاٌّرْضِ

**24:35 Allah is the Light of the heavens and the earth.**

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِى زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَـرَكَةٍ زَيْتُونَةٍ لاَّ شَرْقِيَّةٍ وَلاَ غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

**The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it.**

نُّورٌ عَلَى نُورٍ

**Light upon Light!**

يَهْدِى اللَّهُ لِنُورِهِ مَن يَشَآءُ

**Allah guides to His Light whom He wills.**

وَيَضْرِبُ اللَّهُ الاٌّمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَىْءٍ عَلَيِمٌ

**And Allah sets forth parables for mankind, and Allah is All-Knower of everything.**

## The Parable of the Light of Allah

Ali bin Abi Talhah reported that Ibn Abbas said:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ...

Allah is the Light of the heavens and the earth.

means, the Guide of the inhabitants of the heavens and the earth.

Ibn Jurayj reported that Mujahid and Ibn Abbas said concerning the **Ayah**: اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ (Allah is the Light of the heavens and the earth).

> "He is controlling their affairs and their stars and sun and moon.''

As-Suddi said concerning the **Ayah**: اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ (Allah is the Light of the heavens and the earth).

> "by His Light the heavens and earth are illuminated."

In the Two **Sahihs**, it is recorded that Ibn Abbas, may Allah be pleased with him, said:

> "When the Messenger of Allah got up to pray at night, he would say:
>
> اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ
>
> O Allah,
>
> to You be praise, You are the Sustainer of heaven and earth and whoever is in them.
>
> To You be praise, You are the Light of the heavens and the earth and whoever is in them.

It was narrated that Ibn Mas`ud said,

> "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face.''

... مَثَلُ نُورِهِ ...

The parable of His Light,

There are two views concerning the meaning of the pronoun (His).

- The first is that it refers to Allah, may He be glorified and exalted, meaning that the parable of

His guidance in the heart of the believer is **كَمِشْكَاةٍ** (as a niche).

This was the view of Ibn Abbas.

- The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'an which is in accordance with his natural inclinations are, as Allah says:

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers). (11:17)

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'an and **Shariah** by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

... كَمِشْكَاةٍ ...

as (if there were) a niche,

Ibn Abbas, Mujahid, Muhammad bin Ka`b and others said,

"This refers to the position of the wick in the lamp.''

This is well-known, and hence Allah then says:

... فِيهَا مِصْبَاحٌ ...

and within it a lamp.

This is the flame that burns brightly.

Or it was said that the niche is a niche in the house.

This is the parable given by Allah of obedience towards Him. Allah calls obedience to Him as light, then He calls it by other numerous names as well.

Ubayy bin Ka`b said,

"The lamp is the light, and this refers to the Qur'an and the faith that is in his heart.''

As-Suddi said,

"It is the lamp.''



the lamp is in a glass,

means, this light is shining in a clear glass.

Ubayy bin Ka`b and others said,

"This is the likeness of the heart of the believer.''

... الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ ...

the glass as it were a star **Durriyyun**,

Some authorities recite the word **Durriyyun** with a **Dammah** on the **Dal** and without a **Hamzah**,

which means pearls, i.e., as if it were a star made of pearls (**Durr**).

Others recite it as **Dirri'un** or **Durri'un**, with a **Kasrah** on the **Dal**, or **Dammah** on the **Dal**, and with a **Hamzah** at the end,

which means reflection (**Dir'**), because if something is shone on the star it becomes brighter than at any other time.

The Arabs call the stars they do not know **Darari**.

Ubayy bin Ka`b said:

a shining star.

Qatadah said:

"Huge, bright and clear.''

... يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ ...

lit from a blessed tree,

means, it is derived from olive oil, from a blessed tree.

... زَيْتُونِةٍ ...

an olive,

This refers to the blessed tree mentioned previously.

... لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ...

neither of the east nor of the west,

means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Hatim recorded that Ibn Abbas commented on: زَيْتُونِةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (an olive, neither of the east nor of the west),

"This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil.''

Mujahid commented on: لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (neither of the east nor of the west) saying;

"It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset.''

Sa`id bin Jubayr commented:

زَيْتُونِةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ ...

an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself),

> "This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or in the west.''

... يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ...

whose oil would almost glow forth (of itself), though no fire touched it.

Abdur-Rahman bin Zayd bin Aslam said:

> (this means) because the oil itself is shining.

... نُّورٌ عَلَى نُورٍ...

Light upon Light!

> Al-Awfi narrated from Ibn Abbas that this meant the faith and deeds of a person.

As-Suddi said: نُّورٌ عَلَى نُورٍ (Light upon Light!),

> "Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other.
>
> Similarly the light of the Qur'an and the light of faith give light when they are combined, and neither can do so without the other.''

... يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاء ...

Allah guides to His Light whom He wills.

> means, Allah shows the way to the ones whom He chooses, as it says in the **Hadith** recorded by Imam Ahmad from Abdullah bin Amr, who said,

"I heard the Messenger of Allah say:

إِنَّ اللهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللهِ عَزَّ وَجَلَّ

Allah created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allah, may He be glorified.''

... وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allah ends this **Ayah** with the words: **وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ** (And Allah sets forth parables for mankind, and Allah is All-Knower of everything).

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said,

"The Messenger of Allah said:

الْقُلُوبُ أَرْبَعَةٌ:

- قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يُزْهِرُ،
- وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ،
- وَقَلْبٌ مَنْكُوسٌ،
- وَقَلْبٌ مُصْفَحٌ.

فَأَمَّا الْقَلْبُ الْأَجْرَدُ: فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ ،

وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ،

وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ،

وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ، وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يُمِدُّهَا الْمَاءُ الطَّيِّبُ،وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمدَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ

Hearts are of four kinds:

- the heart that is clear like a shining lamp;
- the heart that is covered and tied up;
- the heart that is upside-down; and
- the heart that is clad in armor.

- As for the clear heart, it is the heart of the believer in which is a lamp filled with light;

- as for the covered heart, this is the heart of the disbeliever;

- as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies;

- as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.

Its chain of narrators is good (**Jayyid**) although they (Al-Bukhari and Muslim) did not record it.

فِى بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالاٌّصَالِ

**24:36 In houses which Allah has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings.**

رِجَالٌ لاَّ تُلْهِيهِمْ تِجَـرَةٌ وَلاَ بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَوةِ وَإِيتَآءِ الزَّكَـوةِ يَخَـفُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالاٌّبْصَـرُ

**24:37 Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned.**

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُواْ وَيَزِيدَهُم مِّن فَضْلِهِ

**24:38 That Allah may reward them according to the best of their deeds, and add even more for them out of His grace.**

وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

**And Allah provides without measure to whom He wills.**

## The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allah then states where it belongs, which is in the Masjids, the places on earth that are most beloved to Allah. The Masjids are His houses where He Alone is worshipped.

So Allah says:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ ...

In houses which Allah has ordered to be raised,

meaning, Allah has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate.

Ali bin Abi Talhah reported from Ibn Abbas concerning this **Ayah**: **فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ** (In houses which Allah has ordered to be raised), he said;

> "Allah forbade idle talk in them.''
>
> This was also the view of Ikrimah, Abu Salih, Ad-Dahhak, Nafi` bin Jubayr, Abu Bakr bin Sulayman bin Abi Hathamah, Sufyan bin Husayn and others among the scholars of Tafsir.

Many **Hadiths** have been narrated concerning the construction of **Masjids**, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allah. With Allah's help we will mention here a few of these **Hadiths**, if Allah wills. In Allah we put our trust and reliance.

Uthman bin Affan, the Commander of the faithful, may Allah be pleased with him, said;

> "I heard the Messenger of Allah say:
>
> مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللهِ بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ
>
> Whoever builds a **Masjid** seeking the Face of Allah, Allah will build for him something similar to it in Paradise.
>
> It was narrated in the Two **Sahihs**.

Ibn Majah narrated that Umar bin Al-Khattab, may Allah be pleased with him, said;

> "The Messenger of Allah said:
>
> مَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللهِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ
>
> Whoever builds a **Masjid** in which the Name of Allah is remembered, Allah will build for him a house in Paradise.

An-Nasa'i mentioned something similar.

There are very many **Hadiths** which say this.

A'ishah, may Allah be pleased with her, said:

"The Messenger of Allah commanded us to build **Masjids** among the houses, and to clean them and perfume them.''

This was recorded by Ahmad and the Sunan compilers with the exception of An-Nasa'i.

Ahmad and Abu Dawud recorded a similar report from Samurah bin Jundub.

Al-Bukhari narrated that Umar said:

"Build for the people a place to worship Allah, and beware of using red or yellow for adornment and decoration and distracting the people thereby.''

Abu Dawud narrated that Ibn Abbas said,

"The Messenger of Allah said:

مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ

I was not commanded to **Tashyid** the **Masjids**.

Ibn Abbas said, "Decorating them as the Jews and Christians did.''

Anas, may Allah be pleased with him, said,

"The Messenger of Allah said:

لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ

The Hour will not come until people show off in building **Masjids**.

It was recorded by Ahmad and the compilers of the **Sunan**, with the exception of At-Tirmidhi.

Buraydah narrated that a man called out in the **Masjid** and said,

"Has any body said anything about a red camel?''

The Prophet said:

لَا، وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ

May you never find it! The **Masjids** were built only for what they were built for.

This was narrated by Muslim.

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah said:

إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْبَحَ اللهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رَدَّهَا اللهُ عَلَيْكَ

If you see someone buying or selling in the **Masjid**, say to him, "May Allah never make your business profitable!''

And if you see someone calling out about lost property, say, "May Allah never return it to you!''

This was recorded by At-Tirmidhi, who said: "**Hasan Gharib**.''

Al-Bukhari recorded that As-Sa'ib bin Yazid Al-Kindi said,

"I was standing in the **Masjid** and a man threw pebbles at me, so I looked and saw Umar bin Al-Khattab who said, `Go and bring me these two men.'

I went and brought them to him, and he said, `Who are you?' Or, `Where do you come from?'

They said, `We are from At-Ta'if.'

Umar said, `If you had been from this town I would have hit you, for you are raising your voices in the **Masjid** of the Messenger of Allah.'''

An-Nasa'i recorded that Ibrahim bin Abdur-Rahman bin Awf said:

"Umar heard the voice of a man in the **Masjid** and said: `Do you know where you are?''

This is also **Sahih**.

Al-Hafiz Abu Ya`la Al-Musili recorded from Ibn Umar that Umar used to burn incense in the **Masjid** of the Messenger of Allah every Friday.

Its chain of narration is **Hasan** and there is nothing wrong with it, Allah knows best.

It is confirmed in the Two **Sahihs** that the Messenger of Allah said:

صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًاوَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ

A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs **Wudu'** and does it well, then he goes out to go to the **Masjid**, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, (they say),

"O Allah, send blessings on him, O Allah, have mercy on him.''

And he will remain in a state of prayer as long as he is waiting for the prayer.

The following is recorded in the **Sunan**:

بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ

Those who walk to the **Masjids** when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.

When entering the **Masjid**, it is recommended to enter with one's right foot, and to say the supplication recorded in **Sahih** Al-Bukhari, where it is narrated from Abdullah bin `Amr that the Messenger of Allah used to say, when he entered the **Masjid**:

أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah Almighty and with His Noble Face, and with His Eternal Domain, from the accursed **Shaytan**.

He (one of the narrators) asked, `Is that all!'

He answered, `Yes'.

If he says this, the **Shaytan** says: "He will be protected from me all day long.''

Muslim recorded that Abu Humayd or Abu Usayd said:

The Messenger of Allah said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

When anyone of you enters the **Masjid**, let him say: "O Allah, open the gates of Your mercy for me.

And when he comes out, let him say: "O Allah, I ask You of Your bounty.''

An-Nasa'i also recorded this from them from the Prophet.

Abu Hurayrah, may Allah be pleased with him, said:

The Messenger of Allah said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ. وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ،

وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

When anyone of you enters the **Masjid**, let him invoke blessings on the Prophet then let him say: "O Allah, open the gates of Your mercy for me.''

When he comes out, let him invoke blessings on the Prophet and say, "O Allah, protect me from the accursed Shaytan.''

This was also recorded by Ibn Majah, as well as Ibn Khuzaymah and Ibn Hibban in their **Sahihs**.

Allah's saying:

... وَيُذْكَرَ فِيهَا اسْمُهُ ...

in them His Name is remembered.

meaning, the Name of Allah.

This is like the **Ayat**:

يَـبَنِى ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

O Children of Adam! Take your adornment to every Masjid... (7:31)

وَأَقِيمُواْ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

and you should face (Him only) in each and every **Masjid**, and invoke Him only making your religion sincere to Him. (7:29)



And the **Masjids** are for Allah. (72:18)

وَيُذْكَرَ فِيهَا اسْمُهُ (in them His Name is remembered). Ibn Abbas said,

"This means that His Book is recited therein.''

... يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (٣٦)

Therein glorify Him in the mornings and in the evenings.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ ...

Men whom neither trade nor business diverts from the remembrance of Allah.

This is like the **Ayat**:

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. (63:9)

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نُودِىَ لِلصَّلَوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْاْ إِلَى ذِكْرِ اللَّهِ وَذَرُواْ الْبَيْعَ

O you who believe! When the call is proclaimed for the **Salah** on Friday, hasten earnestly to the remembrance of Allah and leave off business. (62:9)

Allah says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal.

Allah says:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاء الزَّكَاةِ ...

Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the **Salah** nor from giving the **Zakah**.

> meaning, they give priority to obeying Allah and doing what He wants and what pleases Him over doing what they want and what pleases them.

It was reported from Salim from Abdullah bin Umar that he was in the marketplace when the **Iqamah** for prayer was called, so they closed their stores and entered the **Masjid**. Ibn Umar said:

> "Concerning them the Ayah was revealed: رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ (Men whom neither trade nor business diverts from the remembrance of Allah).''

> This was recorded by Ibn Abi Hatim and Ibn Jarir.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ (Men whom neither trade nor business diverts from the remembrance of Allah). Ali bin Abi Talhah reported that Ibn Abbas said,

> "This meant from the prescribed prayers.''

> This was also the view of Muqatil bin Hayyan and Ar-Rabi` bin Anas.

As-Suddi said:

> "From prayer in congregation.''

Muqatil bin Hayyan said,

> "That does not distract them from attending the prayer and establishing it as Allah commanded them, and from doing the prayers at the prescribed times and doing all that Allah has enjoined upon them in the prayer.''

... يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧)

They fear a Day when hearts and eyes will be overturned.

means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day.

This is like the **Ayah**:

وَأَنذِرْهُمْ يَوْمَ الاٌّزِفَةِ

And warn them of the Day that is drawing near... (40:18)

إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

but He gives them respite up to a Day when the eyes will stare in horror. (14:42)

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنكُمْ جَزَآءً وَلاَ شُكُوراً

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْماً عَبُوساً قَمْطَرِيراً

فَوَقَـهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَومِ وَلَقَّـهُمْ نَضْرَةً وَسُرُوراً

وَجَزَاهُمْ بِمَا صَبَرُواْ جَنَّةً وَحَرِيراً

And they give food, in spite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible.''

So Allah saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient. (76:8-12)

And Allah says here:

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا ...

That Allah may reward them according to the best of their deeds,

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds.''

... وَيَزِيدَهُم مِّن فَضْلِهِ ...

and add even more for them out of His grace.

means, He will accept their good deeds and multiply them for them, as Allah says:

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ

Surely, Allah wrongs not even of the weight of a speck of dust. (4:40)

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever brings a good deed shall have ten times the like thereof to his credit. (6:160)

مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

Who is he that will lend to Allah a goodly loan. (2:245)

وَاللَّهُ يُضَـعِفُ لِمَن يَشَآءُ

Allah gives manifold increase to whom He wills. (2:261)

And Allah says here:

... وَاللَّهُ يَرْزُقُ مَن يَشَاء بِغَيْرِ حِسَابٍ (٣٨)

And Allah provides without measure to whom He wills.

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّـهُ حِسَابَهُ

**24:39 As for those who disbelieved, their deeds are like a mirage in a Qi`ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due.**

وَاللَّهُ سَرِيعُ الْحِسَابِ

**And Allah is swift in taking account.**

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَـهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَـتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا

**24:40 Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it!**

وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُورٍ

**And he for whom Allah has not appointed light, for him there is no light.**

## Two Examples of two kinds of Disbelievers

These are two examples which Allah sets forth of two kinds of disbelievers.

Similarly He sets forth two parables of the hypocrites at the beginning of Surah **Al-Baqarah**:

one involving fire and the other involving water.

Similarly, in Surah **Ar-Ra`d** He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;

we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allah.

Allah says:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاء حَتَّى إِذَا جَاءهُ

...

As for those who disbelieved, their deeds are like a mirage in a **Qi`ah**. The thirsty one thinks it to be water until he comes up to it,

The first of these two examples is that of the disbelievers who call others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea.

The word **Qi`ah** refers to a vast, flat, level area of land in which the mirage may appear.

There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

... لَمْ يَجِدْهُ شَيْئًا ...

he finds it to be nothing.

Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allah judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the **Shariah**. As Allah says:

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

> And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. (25:23)

And He says here:

... وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩)

but he finds Allah with him, who will pay him his due. And Allah is swift in taking account.

A similar view was also narrated from Ubayy bin Ka`b, Ibn Abbas, Mujahid, Qatadah and others.

In the Two **Sahihs**, it is reported that on the Day of Resurrection it will be said to the Jews,

> "What did you used to worship!''
>
> They will say, "We used to worship **`Uzayr** the son of Allah.''
>
> It will be said to them, "You have lied. Allah has not begotten a son. What do you want!''
>
> They will say, "O Lord, we are thirsty, give us something to drink.''
>
> It will be said to them, "Do you not see!''
>
> Then Hell will be shown to them as if it is a mirage, parts of it consuming other parts, and they will go and fall into it.
>
> This is the parable of one whose ignorance is deep and advanced.

As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allah says:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا...

Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!

> meaning, he can hardly see it because it is so intensely dark.
>
> This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one

whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going?''

He said, "With them.''

He was asked, "Where are they going?''

He said, "I do not know.''

... ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ ...

darkness upon darkness,

Ubayy bin Ka`b said:

"He is enveloped in five types of darkness:

- his speech is darkness,
- his deeds are darkness,
- his coming in is darkness,
- his going out is darkness and
- his destiny on the Day of Resurrection will be darkness in the fire of Hell.''

As-Suddi and Ar-Rabi` bin Anas also said something similar.

... وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (٤٠)

And he for whom Allah has not appointed light, for him there is no light.

One whom Allah does not guide is ignorant and doomed, an utter loser and disbeliever.

This is like the **Ayah**:

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ

Whomsoever Allah sends astray, none can guide him. (7:186)

This is in contrast to what Allah says about the believers:

يَهْدِى اللَّهُ لِنُورِهِ مَن يَشَآءُ

Allah guides to His Light whom He wills. (24:35)

We ask Allah the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ وَالطَّيْرُ صَـآفَّـتٍ كُلٌّ قَدْ عَلِمَ صَلاَتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

**24:41 See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread Of each one He knows indeed his Salah and his glorification; and Allah is All-Aware of what they do.**

وَلِلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

**24:42 And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return.**

## Everything glorifies Allah, may He be exalted, and to Him belongs the Sovereignty

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ ...

See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth,

Allah tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him.

This is like the **Ayah**:

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالأٌّرْضُ وَمَن فِيهِنَّ

The seven heavens and the earth and all that is therein, glorify Him. (17:44)

... وَالطَّيْرُ صَافَّاتٍ ...

and the birds with wings outspread,

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided.

Allah knows what they are doing, and so He says:

... كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ....

Of each one He knows indeed his **Salah** and his glorification;

meaning, He has guided every creature to its own way of worshipping Allah, may He be glorified.

.. وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (٤١)

and Allah is All-Aware of what they do.

Allah tells us that He knows all of that and nothing at all is hidden from Him.

He says:

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belongs the sovereignty of the heavens and the earth,

Allah tells that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

... وَإِلَى اللَّهِ الْمَصِيرُ (٤٢)

and to Allah is the return.

means, on the Day of Resurrection, when He will judge as He wills,

لِيَجْزِىَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

that He may requite those who do evil with that which they have done... (53:31)

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِى سَحَاباً ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَاماً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلاَلِهِ وَيُنَزِّلُ مِنَ السَّمَآءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَآءُ وَيَصْرِفُهُ عَن مَّن يَشَآءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالاٌّبْصَـرِ

**24:43 See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.**

يُقَلِّبُ اللَّهُ الَّيْلَ وَالنَّهَارَ إِنَّ فِى ذلِكَ لَعِبْرَةً لأُوْلِى الاٌّبْصَـرِ

**24:44 Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.**

## The Power of Allah to create the Clouds and that which comes from Them

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ...

See you not that Allah drives the clouds gently,

Allah tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving.''

... ثُمَّ يُؤَلِّفُ بَيْنَهُ ...

then joins them together,

means, He brings them together after they have been scattered.

... ثُمَّ يَجْعَلُهُ رُكَامًا ...

then makes them into a heap of layers,

means, He piles them up on top of one another.

... فَتَرَى الْوَدْقَ ...

and you see the **Wadq**,

meaning the rain,

... يَخْرُجُ مِنْ خِلَالِهِ ...

come forth from between them;

means, from the gaps between them.

This is how it was understood by Ibn Abbas and Ad-Dahhak.

Ubayd bin Umayr Al-Laythi said:

- "Allah sends the scatterer (wind), which stirs up that which is on the surface of the earth.

- Then he sends the generator (wind), which forms the clouds.
- Then He sends the joiner (wind) which brings them together.
- Then He sends the fertilizer (wind) which fertilizes or `seeds' the clouds.''

This was recorded by Ibn Abi Hatim and Ibn Jarir.

... وَيُنَزِّلُ مِنَ السَّمَاء مِن جِبَالٍ فِيهَا مِن بَرَدٍ ...

and He sends down from (**Min**) the sky, from (**Min**) mountains in it of (**Min**) ice,

Some of the grammarians said that the first **Min** describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains.

This is based on the view of those scholars of Tafsir who say that, مِن جِبَالٍ فِيهَا مِن بَرَدٍ from (**Min**) mountains in it of (**Min**) ice,

means that there are mountains of hail in the sky from which Allah sends down ice.

As for those who say that "mountains'' here is used as a metaphor for clouds, they think that the second **Min** is also used to describe the place from which the ice is coming, and is thus interchangeable with the first.

And Allah knows best.

... فَيُصِيبُ بِهِ مَن يَشَاء وَيَصْرِفُهُ عَن مَّن يَشَاء ...

and strikes therewith whom He wills, and averts it from whom He wills.

It may be that the phrase فَيُصِيبُ بِهِ (and strikes therewith),

means, with what He sends down from the sky of different kinds of rain and hail.

So then the phrase فَيُصِيبُ بِهِ مَن يَشَاءُ (and strikes therewith whom He wills) means, by His mercy towards them,

and وَيَصْرِفُهُ عَن مَّن يَشَاءُ (and averts it from whom He wills) means, He withholds rain from them.

Or it may be that فَيُصِيبُ بِهِ (and strikes therewith),

means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

... يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (٤٣)

The vivid flash of its lightning nearly blinds the sight.

the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ...

Allah causes the night and the day to succeed each other.

He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allah is the One Who is controlling that by His command, power, might and knowledge.

... إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُوْلِي الْأَبْصَارِ (٤٤)

Truly, in this is indeed a lesson for those who have insight.

means, this is an indication of His greatness, may He be exalted.

This is like the **Ayah**:

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لاّيَـتٍ لاٌّوْلِى الاٌّلْبَـبِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (3:190)

وَاللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ

**24:45 Allah has created every moving creature from water.**

فَمِنْهُمْ مَّن يَمْشِى عَلَى بَطْنِهِ وَمِنهُمْ مَّن يَمْشِى عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِى عَلَى أَرْبَعٍ

**Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four.**

يَخْلُقُ اللَّهُ مَا يَشَآءُ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

**Allah creates what He wills. Verily, Allah is able to do all things.**

## Allah's Power in His creation of the Animals

Allah tells:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِن مَّاء ...

Allah has created every moving creature from water.

Allah mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

... فَمِنْهُم مَّن يَمْشِي عَلَى بَطْنِهِ ...

Of them there are some that creep on their bellies,

like snakes and so on;

... وَمِنْهُم مَّن يَمْشِي عَلَى رِجْلَيْنِ ...

and some that walk on two legs,

like humans and birds;

... وَمِنْهُم مَّن يَمْشِي عَلَى أَرْبَعٍ ...

and some that walk on four,

like cattle and all kinds of animals.

Allah says:

... يَخْلُقُ اللَّهُ مَا يَشَاء ...

Allah creates what He wills.

meaning by His power, because what He wills happens and what He does not will does not happen.

So he says:

... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤٥)

Verily, Allah is able to do all things.

لَّقَدْ أَنزَلْنَآ ءَايَـتٍ مُّبَيِّنَـتٍ

**24:46 We have indeed sent down manifest Ayat.**

وَاللَّهُ يَهْدِى مَن يَشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

**And Allah guides whom He wills to the straight path.**

Allah states:

لَقَدْ أَنزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ ...

We have indeed sent down manifest **Ayat**.

Allah states that in this Qur'an He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them.

He says:

... وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٤٦)

And Allah guides whom He wills to the Straight Path.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَآ أُوْلَـئِكَ بِالْمُؤْمِنِينَ

**24:47 They say: "We have believed in Allah and in the Messenger, and we obey,'' then a party of them turn away thereafter, such are not believers.**

وَإِذَا دُعُواْ إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

**24:48 And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuses and turns away.**

وَإِن يَكُنْ لَّهُمُ الْحَقُّ يَأْتُواْ إِلَيْهِ مُذْعِنِينَ

**24:49 But if the truth is on their side, they come to him willingly with submission.**

أَفِى قُلُوبِهِمْ مَّرَضٌ أَمِ ارْتَابُواْ أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ

**24:50 Is there a disease in their hearts Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement.**

بَلْ أُوْلَـئِكَ هُمُ الظَّـلِمُونَ

**Nay, it is they themselves who are the wrongdoers.**

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُواْ إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا

**24:51 The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey.''**

وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

**And such are the successful.**

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُوْلَـئِكَ هُمُ الْفَآئِزُونَ

**24:52 And whosoever obeys Allah and His Messenger, fears Allah, and has Taqwa of Him, such are the successful.**

## The Treachery of the Hypocrites and the Attitude of the Believers

Allah tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُم مِّن بَعْدِ ذَلِكَ ...

They say: "We have believed in Allah and in the Messenger, and we obey,'' then a party of them turn away thereafter,

> meaning, their actions contradict their deeds, and they say that which they do not do.

Allah says:

... وَمَا أُوْلَئِكَ بِالْمُؤْمِنِينَ (٤٧)

such are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ ...

And when they are called to Allah and His Messenger, to judge between them...

> means, when they are asked to follow the guidance which Allah has revealed to His Messenger, they turn away and are too arrogantly proud of themselves to follow him.
>
> This is like the **Ayah**:
>
> > أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ
> >
> > Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, until His saying:
> >
> > رَأَيْتَ الْمُنَـفِقِينَ يَصُدُّونَ عَنكَ صُدُوداً
> >
> > you see the hypocrites turn away from you with aversion. (4: 60-61)
>
> ... إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ (٤٨)
>
> lo! a party of them refuses and turns away.

وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ (٤٩)

But if the truth is on their side, they come to him willingly with submission.

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase مُذْعِنِينَ (willingly with submission).

But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet so that his false claims may prevail.

His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it.

Allah said:

أَفِي قُلُوبِهِم مَّرَضٌ ...

Is there a disease in their hearts...

meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts,

... أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ...

Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement.

or else they have some doubts about the religion, or they are afraid that Allah and His Messenger will be unjust in their ruling against them.

Whichever it is, it is pure disbelief, and Allah knows which of these characteristics each one of them has.

... بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ (٥٠)

Nay, it is they themselves who are the wrongdoers.

> means, they are the evildoers who commit immoral actions, and Allah and His Messenger are innocent of the injustice and unfairness that they imagine; exalted be Allah and His Messenger above such a thing.

Then Allah tells us about the attributes of the believers who respond to Allah and His Messenger and who seek no other way apart from the Book of Allah and the **Sunnah** of His Messenger.

Allah says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا...

The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey''.

> meaning, to hear to obey. Allah describes them as having attained success, which is achieving what one wants and being saved from what one fears.

So Allah says:

... وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (٥١)

And such are the successful.

Concerning the **Ayah**: **أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا** (they say: "We hear and we obey''.), Qatadah said:

> "We were told that when Ubadah bin As-Samit, who had been present at **Al-Aqabah** and at **Badr**, and was one of the leaders of the **Ansar**, was dying, he said to his nephew Junadah bin Abi Umayyah: `Shall I not tell you what you must do and what is your due!'
>
> He said, `Yes.'

He said:

- `You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish.

- You have to train your tongue to speak the truth.

- Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allah.

- Whenever you are commanded to do something that goes against the Book of Allah, then follow the Book of Allah.'''

Qatadah said: We were told that Abu Ad-Darda' said,

- "There is no Islam except through obedience to Allah, and no goodness except in **Jama`ah**.

- Sincerity is to Allah and His Messenger, and to the **Khalifah** and all the believers.''

He said: "And we were told that Umar bin Al-Khattab, may Allah be pleased with him, used to say;

`The bonds of Islam are

- **La ilaha illallah**,

- establishing prayer,

- paying **Zakah** and

- obeying those whom Allah has given authority over the affairs of the Muslims.'''

This was recorded by Ibn Abi Hatim.

There are very many **Hadiths** and reports which state that it is obligatory to:

- obey the Book of Allah,
- the **Sunnah** of His Messenger,
- the Rightly-Guided **Khalifahs** and the **Imams** when they command us to obey Allah;

there are too many of these reports to quote them all here.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ ...

And whosoever obeys Allah and His Messenger,

in what he is commanded with, and avoid what he is forbidden,

... وَيَخْشَ اللَّهَ ...

fears Allah,

means, for his past sins,

... وَيَتَّقْهِ ...

and has **Taqwa** of Him,

regarding sins he may commit in the future.

... فَأُوْلَئِكَ هُمُ الْفَائِزُونَ (٥٢)

such are the successful.

means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ

**24:53 They swear by Allah their strongest oaths that if only you would order them, they would leave.**

قُل لاَّ تُقْسِمُواْ طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

**Say: "Swear you not; obedience is known. Verily, Allah knows well what you do.''**

قُلْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ فَإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُواْ

**24:54 Say: "Obey Allah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance.**

وَمَا عَلَى الرَّسُولِ إِلاَّ الْبَلَـغُ الْمُبِينُ

**The Messenger's duty is only to convey (the Message) in a clear way.''**

Allah says:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ...

They swear by Allah their strongest oaths that if only you would order them, they would leave.

Allah says about the hypocrites who had promised the Messenger and sworn that if he were to command them to go out for battle, they would go:

... قُل لَّا تُقْسِمُوا ...

Say: "Swear you not...''

meaning, do not swear this oath.

... طَاعَةٌ مَّعْرُوفَةٌ ...

obedience is known.

It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie.

This is like the **Ayah**:

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ

They swear to you that you may be pleased with them... (9:96)

And Allah says:

اتَّخَذْوا أَيْمَـنَهُمْ جُنَّةً

They have made their oaths a screen (for their evil actions). (58:16)

It is part of their nature to tell lies, even in the issues they choose, as Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ نَـفَقُواْ يَقُولُونَ لإِخْوَانِهِمُ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلاَ نُطِيعُ فيكُمْ أَحَداً أَبَداً وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـذِبُونَ

لَئِنْ أُخْرِجُواْ لاَ يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُواْ لاَ يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الأَدْبَـرَ ثُمَّ لاَ يُنصَرُونَ

Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you.'' But Allah is Witness that they verily are liars.

Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious. (59:11-12)

... إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (٥٣)

Verily, Allah knows well what you do.''

Then Allah says:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...

Say: "Obey Allah and obey the Messenger...

meaning, follow the Book of Allah and the **Sunnah** of His Messenger.

... فَإِن تَوَلَّوا ...

but if you turn away,

if you ignore what he has brought to you,

... فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ ...

he is only responsible for the duty placed on him,

conveying the Message and fulfilling the trust.

... وَعَلَيْكُم مَّا حُمِّلْتُمْ ...

and you for that placed on you.

accepting that, and venerating it and doing as it commanded.

... وَإِن تُطِيعُوهُ تَهْتَدُوا ...

If you obey him, you shall be on the right guidance.

because he calls to the straight path,

صِرَٰطِ اللَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَٰتِ وَمَا فِى الأَرْضِ

The path of Allah to Whom belongs all that is in the heavens and all that is in the earth... (42:53)

... وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (٥٤)

The Messenger's duty is only to convey in a clear way.

This is like the **Ayat**:

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey and on Us is the reckoning. (13:40)

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them -- you are only one who reminds. You are not a dictator over them. (88:21-22)

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُواْ مِنْكُمْ وَعَمِلُواْ الصَّـلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى الاٌّرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضَى لَهُمْ

**24:55 Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them.**

وَلَيُبَدِّلَنَّهُمْ مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِى لاَ يُشْرِكُونَ بِى شَيْئاً

**And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me.**

وَمَن كَفَرَ بَعْدَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْفَـسِقُونَ

**But whoever disbelieved after this, they are the rebellious.**

## Allah's Promise to the Believers that He would grant them Succession

This is a promise from Allah to His Messenger that He would cause his **Ummah** to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear.

This is what Allah did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khyber, Bahrain, all of the Arabian Peninsula and Yemen; and he took **Jizyah** from the Zoroastrians of Hajar and

from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najashi of Abyssinia, who had become king after Ashamah, may Allah have mercy on him and grant him honor.

Then when the Messenger died, his successor (**Khalifah**) Abu Bakr As-Siddiq took over the reins of power and united the **Ummah**, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khalid bin Al-Walid, may Allah be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu Ubaydah, may Allah be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of Amr bin Al-`As, may Allah be pleased with him, to Egypt. Allah enabled the army sent to Syria to conquer Basra and Damascus and their provinces the land of Hawran and its environs. Then Allah chose for Abu Bakr to honor him with Him and he died.

The people of Islam were blessed that As-Siddiq was inspired to appoint Umar Al-Farooq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisra was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allah, as the Messenger of Allah had foretold and promised. May Allah's perfect peace and purest blessing be upon him.

During the rule of Uthman, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered. The Muslims killed a great number of Turks and Allah humiliated their great king Khaqan. Taxes were collected from the east and the west, and brought

to the Commander of the faithful Uthman bin Affan, may Allah be pleased with him. This was a blessing brought by his recitation and study of the Qur'an, and his bringing the Ummah together to preserve and protect it.

In the **Sahih** it was recorded that the Messenger of Allah said:

إِنَّ اللهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا

> Allah showed me the earth and I looked at the east and the west. The dominion of my **Ummah** will reach everywhere I was shown.

And now we are enjoying that which Allah and His Messenger promised us, for Allah and His Messenger spoke the truth. We ask Allah to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

Allah tells:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ...

> Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...

Ar-Rabi` bin Anas narrated that Abu Al-Aliyah said,

> "The Prophet and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allah Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate to Al-Madinah. When they came to Al-Madinah, then Allah instructed them to fight. In Al-Madinah they were afraid and they

carried their weapons morning and evening. This is how they remained for as long as Allah willed...''

Then Allah revealed this **Ayah**. He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allah took His Prophet and they remained safe throughout the time of Abu Bakr, Umar and Uthman, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed.

One of the **Salaf** said,

"The **Khilafah** of Abu Bakr and Umar was true and adhered to the Book of Allah. Then he recited this **Ayah**.''

Al-Bara' bin `Azib said,

"This **Ayah** was revealed when we were in a state of extreme fear.''

This Ayah is like the **Ayah**:

وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى الاٌّرْضِ

And remember when you were few and were reckoned weak in the land) Until His statement: **لَعَلَّكُمْ تَشْكُرُونَ** so that you might be grateful. (8:26)

... كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ...

as He granted succession to those before them,

This is like the **Ayah** where Allah tells us that Musa said to his people:

عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الاٌّرْضِ

"It may be that your Lord will destroy your enemy and make you successors on the earth...'' (7:129)

And Allah says:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُواْ فِى الاٌّرْضِ

And We wished to do a favor to those who were weak in the land, until the two **Ayat** there after. (28: 5-6)

... وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ ...

and that He will grant them the authority to practice their religion which He has chosen for them...

As the Messenger of Allah said to Adiyy bin Hatim when he came to him in a delegation:

أَتَعْرِفُ الْحِيرَةَ؟

Do you know **Al-Hirah**?

He said, "I do not know it, but I have heard of it.''

The Messenger of Allah said:

فَوَالَّذِي نَفْسِي بِيَدِهِ لَيُتِمَّنَّ اللهُ هَذَا الْأَمْرَ حَتَّى تَخْرُجَ الظَّعِينَةُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ فِي غَيْرِ جِوَارِ أَحَدٍ، وَلَتَفْتَحُنَّ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ

By the One in Whose Hand is my soul, Allah will make this matter (i.e., Islam) prevail until a woman riding a camel will come from **Al-Hirah** and perform **Tawaf** around the House without needing the protection of anybody, and the treasures of Kisra the son of Hurmuz will be opened.

He said, "Kisra the son of Hurmuz!''

He said,

نَعَمْ، كِسْرَى بْنُ هُرْمُزَ، وَلَيُبْذَلَنَّ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ

Yes, Kisra the son of Hurmuz, and wealth will be given until there will be no one who will accept it.

Adiyy bin Hatim said: "Now it is happening that

- a woman riding a camel comes from **Al-Hirah** and performs **Tawaf** around the House without needing the protection of anybody, and

- I was among those who opened the treasure of Kisra the son of Hurmuz.

- By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allah said it.''

... يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ...

if they worship Me and do not associate anything with Me.

Imam Ahmad recorded from Anas that Mu`adh bin Jabal told him,

"While I was riding behind the Prophet on a donkey, with nothing between me and him but the back of his saddle, he said, يَا مُعَاذُ بْنَ جَبَلٍ (O Mu`adh bin Jabal).

I said, `Here I am at your service, O Messenger of Allah.'

Then a while passed, then he said, يَا مُعَاذُ بْنَ جَبَلٍ (O Mu`adh bin Jabal).

I said, `Here I am at your service, O Messenger of Allah.'

Then a while passed, then he said, يَا مُعَاذُ بْنَ جَبَلٍ (O Mu`adh bin Jabal).

I said, `Here I am at your service, O Messenger of Allah.'

He said,

هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ؟

Do you know the rights that Allah has over His servants?

I said, `Allah and His Messenger know best.'

He said,

فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

The rights that Allah has over His servants are that they should worship Him and not associate anything with Him.

Then a while passed, then he said, يَا مُعَاذُ بْنَ جَبَلٍ (O Mu`adh bin Jabal).

I said, `Here I am at your service, O Messenger of Allah.'

He said,

فَهَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ؟

Do you know the rights that people have over Allah if they do that?

I said, `Allah and His Messenger know best.'

He said,

فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَهُمْ

The rights that people have over Allah is that He will not punish them.''

This was also recorded in the Two **Sahihs**.

... وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ (٥٥)

But whoever disbelieved after this, they are the rebellious.

means, `whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.'

The Companions -- may Allah be pleased with them -- were the most committed of people after the Prophet to the commands of Allah and the most obedient to Allah. Their victories were in accordance with their level of commitment. They caused the Word of Allah to prevail in the east and the west, and Allah supported them so much that they governed all the people and all the lands.

When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two **Sahihs** that the Messenger of Allah said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ

There will remain a group of my **Ummah** adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.

According to another report:

حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِكَ

.. until the command of Allah comes to pass and they are like that.

According to another report:

حَتَّى يُقَاتِلُوا الدَّجَّالَ

... until they fight the **Dajjal**.

According to another report:

حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ

... until `Isa bin Maryam comes down and they are prevailing.

All of these reports are **Sahih**, and there is no contradiction between them.

وَأَقِيمُواْ الصَّلَوةَ وَآتُواْ الزَّكَـوةَ وَأَطِيعُواْ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

**24:56 And perform the Salah, and give the Zakah and obey the Messenger that you may receive mercy.**

لاَ تَحْسَبَنَّ الَّذِينَ كَفَرُواْ مُعْجِزِينَ فِى الاٌّرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ

**24:57 Consider not that the disbelievers can escape in the land. Their abode shall be the Fire -- and worst indeed is that destination.**

## The Command to pray, give the Zakah and obey the Messenger; the inability of the Disbelievers to escape, and the ultimate Destiny

Allah commands;

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (٥٦)

And perform the **Salah**, and give the **Zakah** and obey the Messenger that you may receive mercy.

Allah commands His believing servants

- to establish prayer, which means worshipping Allah Alone with no partner or associate;
- to pay the **Zakah**, which is an act of kindness towards His poor and weak creatures;
- and by doing so to obey the Messenger of Allah , i.e., to do as he commands them and to avoid what he forbids them, so that Allah will have mercy on them for that.

No doubt, whoever does that, Allah will have mercy on him, as Allah says in another **Ayah**:

أُولَـئِكَ سَيَرْحَمُهُمُ اللّهُ

Allah will have His mercy on them. (9:71)

لَا تَحْسَبَنَّ ...

Consider not,

means, `do not think, O Muhammad,' that:

... الَّذِينَ كَفَرُوا ...

the disbelievers,

meaning, those who opposed and denied you,

... مُعْجِزِينَ فِي الْأَرْضِ ...

can escape in the land.

means, that they can flee from Allah. No, Allah is able to deal with them and He will punish them most severely for that.

Allah says:

... وَمَأْوَاهُمُ ...

Their abode,

meaning, in the Hereafter,

... النَّارُ وَلَبِئْسَ الْمَصِيرُ (٥٧)

shall be the Fire -- and worst indeed is that destination.

means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to rest!

يأَيُّهَا الَّذِينَ ءَامَنُواْ لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَـنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُواْ الْحُلُمَ مِنكُمْ ثَلاَثَ مَرَّاتٍ

**24:58 O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions:**

مِّن قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَـبَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَوةِ الْعِشَآءِ

**before the Fajr prayer, and while you put off your clothes during the afternoon, and after the `Isha' prayer.**

ثَلاَثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ

**(These) three (times) are of privacy for you;**

وَلاَ عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

**other than these times there is no sin on you or on them to move about, attending to each other.**

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الاٌّيَـتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise.**

وَإِذَا بَلَغَ الاٌّطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُواْ كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ

**24:59 And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission.**

كَذلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَـتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**Thus Allah makes clear His Ayat for you. And Allah is All-Knowing, All-Wise.**

وَالْقَوَاعِدُ مِنَ النِّسَآءِ اللَّـتِى لاَ يَرْجُونَ نِكَاحاً فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَـتِ بِزِينَةٍ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ

**24:60 And the Qawa`id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them.**

وَاللَّهُ سَمِيعٌ عِلِيمٌ

**And Allah is All-Hearer, All-Knower.**

## The Times when Servants and Young Children should seek Permission to enter

Allah commands the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِن قَبْلِ صَلَاةِ الْفَجْرِ ...

O you who believe!

Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions:

- before the **Fajr** prayer,

These **Ayat** include a discussion of how people who are closely related should seek permission to enter upon one another.

What was mentioned earlier in the **Surah** had to do with how unrelated people should seek permission to enter upon one another.

Allah commanded the believers to ensure that their servants and their children who have not yet

reached puberty should seek permission at three times:

- the first is before the **Fajr** prayer, because people are asleep in their beds at that time.

... وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ ...

and while you put off your clothes during the afternoon,

means, at the time of rest, because a man may be in a state of undress with his wife at that time.

... وَمِن بَعْدِ صَلَاةِ الْعِشَاء ...

and after the **`Isha'** prayer.

because this is the time for sleep.

Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on.

Allah says:

... ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ...

(These) three (times) are of privacy for you; other than these times there is no sin on you or on them,

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times.

They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven.

Although this **Ayah** is quite clear and has not been abrogated, people hardly follow it, and Abdullah bin Abbas denounced the people for that.

Abu Dawud recorded that Ibn Abbas said:

> "Most of the people do not follow it, the **Ayah** that speaks about asking permission, but I tell my servant woman to seek permission to enter.''

Abu Dawud said:

> Ata' also narrated that Ibn Abbas commanded this.

Ath-Thawri narrated that Musa bin Abi A'ishah said,

> "I asked Ash-Sha`bi (about the **Ayah**): لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ (Let your slaves and slave-girls ask your permission).
>
> He said, `It has not been abrogated.'
>
> I said: `But the people do not do that.'
>
> He said, `May Allah help them.'''

... طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَى بَعْضٍ ...

to move about, attending to each other.

...كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨)

Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise.

Then Allah says:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ ...

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age),

> meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a

state of intimacy with his wife, even if it is not one of the three times stated above.

... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

Thus Allah makes clear His Ayat for you. And Allah is All-Knowing, All-Wise.

## There is no Sin on Elderly Women if They do not wear a Cloak

Allah says:

وَالْقَوَاعِدُ مِنَ النِّسَاء ...

And the **Qawa`id** among women.

Sa`id bin Jubayr, Muqatil bin Hayyan, Ad-Dahhak and Qatadah said that;

these are the women who no longer think that they can bear children,

... اللَّاتِي لَا يَرْجُونَ نِكَاحًا ...

who do not hope for marriage,

meaning, they no longer have any desire for marriage,

... فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ...

it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.

meaning, they do not have to cover themselves in the same way that other women have to.

Abu Dawud recorded that Ibn Abbas said that;

the **Ayah**: وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ (And tell the believing women to lower their gaze) (24:31), was abrogated and an exception was made in the case of: وَالْقَوَاعِدُ مِنَ النِّسَاء اللَّاتِي لَا يَرْجُونَ نِكَاحًا (the past childbearing among women who do not hope for marriage).

... فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ ...

it is no sin on them if they discard their (outer) clothing,

Ibn Mas`ud said about (outer) clothing,

> "The **Jilbab** or **Rida**'.''
>
> A similar view was also narrated from Ibn Abbas, Ibn Umar, Mujahid, Sa`id bin Jubayr, Abu Ash-Sha`tha', Ibrahim An-Nakha`i, Al-Hasan, Qatadah, Az-Zuhri, Al-`Awza`i and others.

... غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ...

in such a way as not to show their adornment.

Sa`id bin Jubayr said,

> "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen.''

... وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ...

But to refrain is better for them.

> means, not removing their outer garment, even though that is permissible for them, is better for them.

... وَاللَّهُ سَمِيعٌ عَلِيمٌ (٦٠)

And Allah is All-Hearer, All-Knower.

لَّيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ

**24:61 There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses,**

أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَـتِكُمْ أَوْ بُيُوتِ إِخْوَنِكُمْ أَوْ بُيُوتِ أَخَوَتِكُمْ أَوْ بُيُوتِ أَعْمَـمِكُمْ أَوْ بُيُوتِ عَمَّـتِكُمْ أَوْ بُيُوتِ أَخْوَلِكُمْ أَوْ بُيُوتِ خَـلَـتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحهُ أَوْ صَدِيقِكُمْ

**or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend.**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً

**No sin on you whether you eat together or apart.**

فَإِذَا دَخَلْتُمْ بُيُوتاً فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَـرَكَةً طَيِّبَةً

**But when you enter the houses, greet one another with a greeting from Allah, blessed and good.**

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الأَيَـتِ لَعَلَّكُمْ تَعْقِلُونَ

**Thus Allah makes clear the Ayat to you that you may understand.**

## Eating from One's Relatives' Houses

Allah says:

لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ ...

There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick,

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could.

They felt too embarrassed to eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way.

Then Allah revealed this **Ayah**, granting them a dispensation in this matter.

This was the view of Sa`id bin Jubayr and Miqsam.

Ad-Dahhak said:

> "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allah revealed this **Ayah**.''

Abdur-Razzaq recorded that Mujahid said:

> "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, `they are taking us to other people's houses.' So this Ayah was revealed granting permission for that.''

As-Suddi said:

> "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allah revealed: لَيْسَ عَلَى الْأَعْمَى حَرَجٌ (There is no restriction on the blind...).

... وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ ...

nor on yourselves, if you eat from your houses,

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after.

Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth.

In the **Musnad** and the **Sunan**, it is reported through several routes that the Messenger of Allah said:

أَنْتَ وَمَالُكَ لِأَبِيكَ

> You and your wealth belong to your father.

... أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ...

or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys,

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

... أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ...

or (from that) whereof you hold keys,

Sa`id bin Jubayr and As-Suddi said,

> "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason.''

Az-Zuhri narrated from Urwah that A'isha, may Allah be pleased with her, said,

"The Muslims used to go out on military campaigns with the Messenger of Allah and they would give their keys to people they trusted and say, `We permit you to eat whatever you need.'

But they would say, `It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.'

Then Allah revealed: أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ (or (from that) whereof you hold keys).''

...أَوْ صَدِيقِكُمْ ...

or (from the house) of a friend.

means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

... لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ...

No sin on you whether you eat together or apart.

Ali bin Abi Talhah reported from Ibn Abbas concerning this **Ayah**,

"When Allah revealed the **Ayah**:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُمْ بِالْبَـطِلِ

O you who believe! Eat not up your property among yourselves unjustly, (4: 29)

the Muslims said, `Allah has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that.

Then Allah revealed: لَّيْسَ عَلَى الْأَعْمَى حَرَجٌ (There is no restriction on the blind,) until His statement; أَوْ صَدِيقِكُمْ (or (from the house) of a friend).

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allah made the matter easier for them and said: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا (No sin on you whether you eat together or apart).''

Qatadah said,

"This was a clan of Banu Kinanah who during the **Jahiliyyah** thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allah revealed: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا (No sin on you whether you eat together or apart).

So this was a dispensation from Allah, allowing people to eat either alone or with others, even though eating with others is more blessed and is better."

Imam Ahmad recorded from Wahshi bin Harb from his father from his grandfather that a man said to the Prophet,

"We eat but we do not feel satisfied.''

He said:

لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللهِ، يُبَارِكْ لَكُمْ فِيهِ

Perhaps you are eating separately. Eat together and mention the Name of Allah, and He will bless the food for you.

It was also recorded by Abu Dawud and Ibn Majah.

Ibn Majah also recorded that Salim reported from his father from Umar, may Allah be pleased with him, that the Messenger of Allah said:

كُلُوا جَمِيعًا، ولَا تَفرَّقُوا، فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ

Eat together and not separately, for the blessing is in being together.

... فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ ...

But when you enter the houses, greet one another,

... تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ...

with a greeting from Allah, blessed and good.

Sa`id bin Jubayr, Al-Hasan Al-Basri, Qatadah and Az-Zuhri said,

"This means greet one another with **Salam**.''

Ibn Jurayj narrated that Abu Az-Zubayr said,

"I heard Jabir bin Abdullah say,

`When you enter upon your family, greet them with a greeting from Allah, blessed and good.'

He said, `I do not think it is anything but obligatory.'''

Ibn Jurayj said:

"And Ziyad said that Ibn Tawus used to say:

`When any one of you enters his house, let him say **Salam**.'''

Mujahid said:

- "And when you enter the **Masjid**, say: `Peace be upon the Messenger of Allah';
- when you enter upon your families, greet them with **Salam**; and
- when you enter a house in which there is nobody, say: `**As-Salamu `Alayna wa Ala Ibad-Allah-is-Salihin** (peace be upon us and upon the righteous servants of Allah).'

- This is what one is commanded to do, and it has been narrated to us that the angels will return his greeting.''

... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (٦١)

Thus Allah makes clear the **Ayat** to you that you may understand.

When Allah mentioned what wise rulings and reasonable, well-constructed laws are contained in this **Surah**, He points out to His servants that He explains the **Ayat** to them clearly so that they may ponder them and understand their meanings.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُواْ مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُواْ حَتَّى يَسْتَـْذِنُوهُ

**24:62 The believers are only those who believe in Allah and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission.**

إِنَّ الَّذِينَ يَسْتَـْذِنُونَكَ أُوْلَـئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

**Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger.**

فَإِذَا اسْتَـْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

**So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.**

## Asking Permission to leave when They are doing something together

Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُوْلَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٦٢)

The believers are only those who believe in Allah and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.

This is another matter of etiquette to which Allah has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger, such as the Friday, **`Id**, or congregational prayers, or a meeting for the purpose of consultation and so on.

Allah commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allah commanded His Messenger to give permission when someone asked for it, if he wanted to.

He said:

... شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ...

give permission to whom you will of them, and ask Allah for their forgiveness.

Abu Dawud reported that Abu Hurayrah said,

"The Messenger of Allah said:

إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتِ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ

When any of you joins a gathering, let him say **Salam**, and when he wants to leave, let him say **Salam**. The former is not more important than the latter.

This was also recorded by At-Tirmidhi and An-Nasa'i;

At-Tirmidhi said: "It is a **Hasan Hadith**.''

لاَّ تَجْعَلُواْ دُعَآءَ الرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضاً

**24:63 Make not the calling of the Messenger among you as your calling one of another.**

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذاً

**Allah knows those of you who slip away under shelter.**

فَلْيَحْذَرِ الَّذِينَ يُخَـلِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

**And let those beware who oppose the Messenger's commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.**

## The Etiquette of addressing the Prophet

Allah says:

لَا تَجْعَلُوا دُعَاء الرَّسُولِ بَيْنَكُمْ كَدُعَاء بَعْضِكُم بَعْضًا ...

Make not the calling of the Messenger among you as your calling one of another.

Ad-Dahhak said, reporting from Ibn Abbas:

> "They used to say, `O Muhammad,' or `O Abu Al-Qasim,' but Allah forbade them to do that, as a sign of respect towards His Prophet, and told them to say, `O Prophet of Allah,' `O Messenger of Allah.'''
>
> This was also the view of Mujahid and Sa`id bin Jubayr.

Qatadah said:

> "Allah commanded that His Prophet should be treated with respect and honor, and that he should be a leader.''

Muqatil said concerning the **Ayah**: **لَا تَجْعَلُوا دُعَاء الرَّسُولِ بَيْنَكُمْ كَدُعَاء بَعْضِكُم بَعْضًا** (Make not the calling of the Messenger among you as your calling one of another).

> "When you address him, do not say, `O Muhammad,' or `O son of `Abdullah'; rather honor him and say, `O Prophet of Allah,' or, `O Messenger of Allah.'
>
> **لَا تَجْعَلُوا دُعَاء الرَّسُولِ بَيْنَكُمْ كَدُعَاء بَعْضِكُم بَعْضًا**
>
> Make not the calling of the Messenger among you as your calling one of another."

A second view concerning the meaning of the **Ayah** is that it means

> `do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.'
>
> Ibn Abi Hatim recorded this from Ibn Abbas, Al-Hasan Al-Basri and Atiyyah Al-`Awfi. And Allah knows best.

**... قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ...**

Allah knows those of you who slip away under shelter.

Muqatil bin Hayyan said,

> "This refers to the hypocrites who used to find it too difficult to listen to the **Khutbah** on Fridays, so they would hide behind some of the Companions of Muhammad and sneak out of the **Masjid**.
>
> It was not proper for a man to leave on Fridays once the **Khutbah** began, unless he had permission from the Prophet. If one of them wanted to leave, he would make a gesture to the Prophet with his finger, and the Prophet would give permission without the man speaking. This is because if the Prophet was giving the **Khutbah** and a man spoke, it would invalidate his Friday prayer.'' As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them.''

## The Prohibition of going against the Messenger's Commandment

Then Allah says:

... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ ...

And let those beware who oppose the Messenger's commandment,

> This means going against the commandment of the Prophet, which is his way, methodology and **Sunnah**. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them.

It was recorded in the Two **Sahihs** and elsewhere that the Messenger of Allah said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whoever does a deed that is not in accordance with this matter of ours will have it rejected.

meaning, let those beware who go against the **Shariah** of the Messenger, in secret and in the open,

... أَن تُصِيبَهُمْ فِتْنَةٌ ...

lest some **Fitnah** should befall them,

i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

... أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (٦٣)

or a painful torment be inflicted on them.

means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imam Ahmad recorded that Abu Hurayrah said,

"The Messenger of Allah said:

مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّائِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا قَالَ: فَذَلِكَ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَقْتَحِمُونَ فِيهَا

The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.

This was also narrated by Al-Bukhari and Muslim.

أَلا إِنَّ لِلَّهِ مَا فِى السَّمَوَتِ وَالأٌّرْضِ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُواْ وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمُ

**24:64 Certainly, to Allah belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.**

## Allah knows your Condition

Allah says:

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

Certainly, to Allah belongs all that is in the heavens and the earth.

Allah tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open.

So He says:

... قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ ...

Indeed, He knows your condition,

He knows and it is visible to Him, and not one iota is hidden from him.

This is like the **Ayah**:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

الَّذِي يَرَاكَ حِينَ تَقُومُ

وَتَقَلُّبَكَ فِي السَّاجِدِينَ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up. And your movements among those who fall prostrate. Verily, He, only He, is the All-Hearer, the All-Knower. (26:217-220)

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلاَ أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record. (10:61)

أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

Is then He Who takes charge of every person and knows all that he has earned. (13: 33)

He sees all that His servants do, good and evil alike.

And Allah says:

أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. (11:5)

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

It is the same (to Him) whether any of you conceals his speech or declares it openly). (13:10)

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book. (11:6)

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of the Unseen, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

And there are many **Ayat** and **Hadiths** which say similar things.

... وَيَوْمَ يُرْجَعُونَ إِلَيْهِ ...

the Day when they will be brought back to Him,

means, the day when all creatures will be brought back to Allah, which is the Day of Resurrection.

... فَيُنَبِّئُهُم بِمَا عَمِلُوا ...

then He will inform them of what they did.

means, He will tell them everything they did in this life, major and minor, significant and insignificant.

As Allah says:

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

On that Day man will be informed of what he sent forward (of deeds), and what he left behind. (75:13)

وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يوَيْلَتَنَا مَا لِهَـذَا الْكِتَـبِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!''

And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18:49)

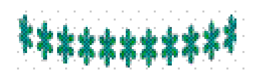
Allah says here:

... وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٦٤)

the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.

Praise be to Allah, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the Tafsir of Surah **Al-Nur**. All praise and thanks are due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Furqan

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَـلَمِينَ نَذِيراً

**25:1 Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.**

الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَتَّخِذْ وَلَداً وَلَمْ يَكُن لَّهُ شَرِيكٌ فِى الْمُلْكِ

**25:2 He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.**

وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُ تَقْدِيراً

**He has created everything, and has measured it exactly according to its due measurements.**

## Blessed be Allah

Allah says while praising Himself:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (١)

Blessed be He Who sent down (**Nazzala**) the criterion to His servant that he may be a warner to all nations.

Here Allah praises Himself for the Noble Qur'an He has revealed to His noble Messenger.

This is like the **Ayat**:

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ وَلَمْ يَجْعَل لَّهُ عِوَجَا

قَيِّماً لِّيُنْذِرَ بَأْساً شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّـلِحَاتِ...

All the praises and thanks be to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds... (18:1-2)

Here Allah says:

تَبَارَكَ ...

Blessed be He.

The verbal form used here implies an ongoing, permanent, eternal blessing.

... الَّذِي نَزَّلَ الْفُرْقَانَ ...

Who sent down the criterion,

The verb **Nazzala** is a form which implies something done a great deal and often. This is like the **Ayah**:

وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنزَلَ مِن قَبْلُ

And the Book which He (**Nazzala**) sent down to His Messenger, and the Scripture which He (**Anzala**) sent down to those before (him). (4:136)

Each of the previous Books was sent down at one time, but the Qur'an was revealed gradually, in stages, **Ayat** after **Ayat**, rulings after rulings, **Surahs** after **Surahs**. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allah says later in this **Surah**:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

And those who disbelieve say: "Why is not the Qur'an revealed to him all at once!'' Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof. (25:32-33)

This **Surah** was named **Al-Furqan**, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

... عَلَى عَبْدِهِ ...

to His servant,

This description is one of praise and commendation, because here Allah is connecting him to Himself, describing him as His servant.

Allah also described him in this manner when referring to the noblest of events, the Night of the **Isra'**, as He said:

سُبْحَانَ الَّذِى أَسْرَى بِعَبْدِهِ لَيْلاً

> Glorified be He Who took His servant for a journey by night. (17:1)

Allah also described him in this way when He described how he stood and called to Him:

وَأَنَّهُ لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَداً

> And when the servant of Allah stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). (72:19)

This description is also used here when Allah describes how the Book is revealed to him and how the angel comes down to him:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

> Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.

... لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

that he may be a warner to all nations.

means, he alone has been blessed with this great, detailed, clear Book which,

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

> Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah). (41:42)

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet said:

بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَد

I have been sent to the red and the black.

And he said:

إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي

I have been given five things which no Prophet before me was given.

Among them he mentioned:

كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

(Before me) a Prophet was sent only to his own people, but I have been sent to all of mankind.

And Allah says:

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah..'' (7:158),

meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!'' and it is. He is the one who gives life and causes death.

Allah says here:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ ...

He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.

> Allah states that He is above having any offspring or partner.

Then He tells us:

... وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا (٢)

He has created everything, and has measured it exactly according to its due measurements.

> meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

وَاتَّخَذُواْ مِن دُونِهِ ءَالِهَةً لاَّ يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ وَلاَ يَمْلِكُونَ لأَنفُسِهِمْ ضَرّاً وَلاَ نَفْعاً وَلاَ يَمْلِكُونَ مَوْتاً وَلاَ حَيَوةً وَلاَ نُشُوراً

**25:3 Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.**

## The Foolishness of the Idolators

Allah tells:

وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا ...

Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves,

Allah tells us of the ignorance of the idolators in taking other gods instead of Allah, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers!

... وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا (٣)

and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

means, they could not do any of that at all;

that power belongs only to Allah, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. (31:28)

This is like the **Ayat**;

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**. When behold, they find themselves on the surface of the earth alive after their death. (79:13-14)

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ

It will be a single **Zajrah**, and behold, they will be staring! (37:19)

إِن كَانَتْ إِلاَّ صَيْحَةً وَحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

It will be but a single **Sayhah**, so behold they will all be brought up before Us! (36:53)

He is Allah besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

وَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ

**25:4 Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it.''**

فَقَدْ جَآءُوا ظُلْماً وَزُوراً

**In fact, they have produced an unjust wrong and a lie.**

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

**25:5 And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon.''**

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالاٌّرْضِ

**25:6 Say: "It has been sent down by Him Who knows the secret of the heavens and the earth.**

إِنَّهُ كَانَ غَفُوراً رَّحِيماً

**Truly, He is Oft-Forgiving, Most Merciful.''**

## What the Disbelievers said about the Qur'an

Allah tells:

وَقَالَ الَّذِينَ كَفَرُوا ...

Those who disbelieve say:

Allah tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'an:

... إِنْ هَذَا إِلَّا إِفْكٌ ...

This is nothing but a lie,

meaning an untruth.

... افْتَرَاهُ ...

that he has invented,

meaning the Prophet.

... وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ...

and others have helped him in it.

means, he asked other people to help him compile it.

So Allah said:

... فَقَدْ جَاؤُوا ظُلْمًا وَزُورًا (٤)

In fact, they have produced an unjust wrong and a lie.

meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا ...

And they say: "Tales of the ancients which he has written down...''

meaning, the ancients wrote them down, and he has copied it.

... فَهِيَ تُمْلَى عَلَيْهِ ...

and they are dictated to him,

means, they are read or recited to him.

... بُكْرَةً وَأَصِيلًا (٥)

morning and afternoon.

at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through **Mutawatir** reports and is a common fact that Muhammad the Messenger of Allah never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him **Al-Amin** (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allah honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of.

Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar.

So Allah said:

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الأَمْثَالَ فَضَلُّوا فَلاَ يَسْتَطِيعُونَ سَبِيلاً

See what examples they have put forward for you. So they have gone astray, and never can they find a way. (17:48)

In response to their stubbornness, Allah says here:

قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ...

Say: "It has been sent down by Him Who knows the secret of the heavens and the earth.''

meaning, He has revealed the Qur'an which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

الَّذِي يَعْلَمُ السِّرَّ (Who knows the secret),

means, Allah is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

... إِنَّهُ كَانَ غَفُورًا رَّحِيمًا (٦)

Truly, He is Oft-Forgiving, Most Merciful.

This is an invitation to them to repent and turn back to Allah, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger and the Qur'an, He still invites them to repent and give up their sin, and to come to Islam and true guidance.

This is like the **Ayat**:

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ ثَالِثُ ثَلَـثَةٍ وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Surely, disbelievers are those who said: "Allah is the third of the three.''

But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

Will they not turn with repentance to Allah and ask His forgiveness! For Allah is Oft-Forgiving, Most Merciful. (5:73-74)

إِنَّ الَّذِينَ فَتَنُواْ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ ثُمَّ لَمْ يَتُوبُواْ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire. (85:10)

Al-Hasan Al-Basri said:

> "Look at this kindness and generosity! They killed His friends and He is calling them to repentance and mercy.''

وَقَالُواْ مَا لِهَـذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِى فِى الاٌّسْوَاقِ لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيراً

**25:7 And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him!''**

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا

**25:8 "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat!''**

وَقَالَ الظَّـلِمُونَ إِن تَتَّبِعُونَ إِلاَّ رَجُلاً مَّسْحُوراً

**And the wrongdoers say: "You follow none but a man bewitched.''**

انظُرْ كَيْفَ ضَرَبُواْ لَكَ الاٌّمْثَـلَ فَضَلُّواْ فَلاَ يَسْتَطِيعُونَ سَبِيلاً

**25:9 See how they coin similitudes for you, so they have gone astray, and they cannot find a path.**

تَبَارَكَ الَّذِى إِن شَآءَ جَعَلَ لَكَ خَيْراً مِّن ذلِكَ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَيَجْعَل لَّكَ قُصُوراً

**25:10 Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow and will assign you palaces.**

بَلْ كَذَّبُواْ بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيراً

**25:11 Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.**

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظاً وَزَفِيراً

**25:12 When it sees them from a far place, they will hear its raging and its roaring.**

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

**25:13 And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.**

لاَّ تَدْعُواْ الْيَوْمَ ثُبُوراً وَحِداً وَادْعُواْ ثُبُوراً كَثِيراً

**25:14 Exclaim not today for one destruction, but exclaim for many destructions.**

## What the Disbelievers said about the Messenger , refutation of Their Words, and Their ultimate Destiny

Allah tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so.

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ ...

And they say: "Why does this Messenger eat food,

meaning, `as we eat, and why does he need food as we need it.'

... وَيَمْشِي فِي الْأَسْوَاقِ ...

and walk about in the markets.

means, he walks around and goes there often seeking to trade and earn a living.

... لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا (٧)

Why is not an angel sent down to him to be a warner with him!

They were saying: why doesn't an angel come down to him from Allah, to be a witness that what he is claiming is true!

This is like when Fir`awn said:

فَلَوْلاَ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ الْمَلَـئِكَةُ مُقْتَرِنِينَ

"Why then are not golden bracelets bestowed on him, or angels sent along with him!'' (43:53)

These people had a similar mentality and said the same kind of thing.

They said:

أَوْ يُلْقَى إِلَيْهِ كَنزٌ ...

Or (why) has not a treasure been granted to him,

meaning, treasure that he could spend on his needs and wants.

... أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ...

or why has he not a garden whereof he may eat,

> meaning, a garden that would go with him wherever he went.

All of this is easy for Allah, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

... وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا (٨)

And the wrongdoers say: "You follow none but a man bewitched.''

Allah said:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا ...

See how they coin similitudes for you, so they have gone astray,

> meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying.

Allah says:

... فَضَلُّوا ...

so they have gone astray,

> from the path of guidance.

... فَلَا يَسْتَطِيعُونَ سَبِيلًا (٩)

and they cannot find a path.

> Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allah tells His Prophet that if He willed, He could bestow on him in this world something far better than what they were saying.

He said:

تَبَارَكَ الَّذِي إِن شَاء جَعَلَ لَكَ خَيْرًا مِّن ذَلِكَ ...

Blessed be He Who, if He wills, will assign you better than (all) that...

"This means in this world.''

... جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَيَجْعَل لَّكَ قُصُورًا (١٠)

-- Gardens under which rivers flow and will assign you palaces.

Mujahid said,

"The Quraysh used to call every house that was made of stone a `palace', whether it was large or small.''

بَلْ كَذَّبُوا بِالسَّاعَةِ ...

Nay, they deny the Hour,

means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

... وَأَعْتَدْنَا ...

And We have prepared,

means, `We have made ready,'

... لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا (١١)

for those who deny the Hour, a flaming Fire.

means, an unbearably hot and painful torment in the fire of Hell.

... إِذَا رَأَتْهُم ...

When it sees them,

means, when Hell sees them,

... مِّن مَّكَانٍ بَعِيدٍ ...

from a far place,

means from the place of gathering (on the Day of Resurrection),

... سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

they will hear its raging and its roaring.

means, (it will make those sounds) out of hatred towards them.

This is like the **Ayah**,

إِذَآ أُلْقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا وَهِىَ تَفُورُ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ

When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury. (67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allah.

Imam Abu Jafar bin Jarir narrated that Ibn Abbas said:

"A man will be dragged towards Hell, which will be expanding and contracting, and **Ar-Rahman** will say to it: `What is the matter with you!'

It will say: `He is seeking refuge from me.'

So Allah will say, `Let My servant go.'

Another man will be dragged towards Hell and he will say, `O Lord, I never expected this from You.'

Allah will say, `What did you expect!'

The man will say, `I expected that Your mercy would be great enough to include me.'

So Allah will say, `Let My servant go.'

Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone.''

Its chain of narrators is **Sahih**.

... سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا

they will hear its raging and its roaring.

Abdur-Razzaq recorded that Ubayd bin Umayr said:

"Hell will utter a moan such that there will be no angel who is close to Allah and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrahim, peace be upon him, will fall to his knees and say: `O Lord, I do not ask You for salvation this Day except for myself.''

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ ...

And when they shall be thrown into a narrow place thereof, chained together,

Qatadah narrated from Abu Ayyub that Abdullah bin `Amr said:

"Like the point of a spear, i.e., in its narrowness.''

Abu Salih said, **مُقَرَّنِينَ** (chained together),

"This means, tied from their shoulders.''

... دَعَوْا هُنَالِكَ ثُبُورًا (١٣)

they will exclaim therein for destruction.

means, they will utter cries of woe, regret and sorrow.

لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا (١٤)

Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِى وَعِدَ الْمُتَّقُونَ

**25:15 Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwa!''**

كَانَتْ لَهُمْ جَزَآءً وَمَصِيراً

**It will be theirs as a reward and final destination.**

لَّهُمْ فِيهَا مَا يَشَآءُونَ خَـلِدِينَ

**25:16 For them there will be therein all that they desire, and they will abide (therein forever).**

كَانَ عَلَى رَبِّكَ وَعْداً مَّسْئُولاً

**It is upon your Lord a Wa`dan Mas'ula.**

Allah says:

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاء وَمَصِيرًا (١٥)

Say: "Is that better or the Paradise of Eternity which is promised to those who have **Taqwa**!''

It will be theirs as a reward and final destination.

Here Allah says: `O Muhammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a

scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight --- is this better, or the eternal Paradise which Allah has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world!'

لَهُمْ فِيهَا مَا يَشَاؤُونَ ...

For them there will be therein all that they desire,

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend.

... خَالِدِينَ ...

and they will abide (therein forever),

They will abide therein forever; it will never cease or come to an end, and they will never leave it.

This is what Allah has promised to those whom He has blessed and to whom He has shown His favor. He says:

... كَانَ عَلَى رَبِّكَ وَعْدًا مَسْؤُولًا (١٦)

It is a upon your Lord a **Wa`dan Mas'ula**,

meaning, it must inevitably come to pass.

Abu Jafar bin Jarir reported from some of the scholars of the Arabic language that the words **وَعْدًا مَسْؤُولًا** (**Wa`dan Mas'ula**),

mean: a binding pledge.

In this Surah Allah mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in Surah **As-Saffat** where Allah mentions the status of the people of Paradise, with its beauty and joy, then He says:

أَذَلِكَ خَيْرٌ نُّزُلاً أَمْ شَجَرَةُ الزَّقُّومِ

إِنَّا جَعَلْنَـهَا فِتْنَةً لِّلظَّـلِمِينَ

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ الْجَحِيمِ

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَـطِينِ

فَإِنَّهُمْ لاّكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْباً مِنْ حَمِيمٍ

ثُمَّ إِنَّ مَرْجِعَهُمْ لإِلَى الْجَحِيمِ

إِنَّهُمْ أَلْفَوْاْ ءَابَآءَهُمْ ضَآلِّينَ

فَهُمْ عَلَى ءَاثَارِهِمْ يُهْرَعُونَ

Is that better entertainment or the tree of **Zaqqum**! Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit stalks are like the heads of **Shayatin**. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps! (37:62-70)

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَءَنتُمْ أَضْلَلْتُمْ عِبَادِى هَـؤُلاَءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ

**25:17 And on the Day when He will gather them together and that which they worship besides Allah. He will say: "Was it you who misled these My servants or did they stray from the path!"**

قَالُواْ سُبْحَـنَكَ مَا كَانَ يَنبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَـكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّى نَسُواْ الذِّكْرَ وَكَانُواْ قَوْماً بُوراً

**25:18 They will say: "Glorified be You! It was not for us to take any Awliya' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people.''**

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفاً وَلاَ نَصْراً

**25:19 Thus they will deny you in what you say; then you can neither avert nor find help.**

وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَاباً كَبِيراً

**And whoever among you does wrong, We shall make him taste a great torment.**

## The gods of the Idolators will disown Them on the Day of Resurrection

Allah tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allah, angels and others, will rebuke them.

Allah says:

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ ...

> And on the Day when He will gather them together and that which they worship besides Allah.
>
> Mujahid said,
>
> > "This means `Isa, `Uzayr and the angels.''

... فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَؤُلَاء ...

He will say: "Was it you who misled these My servants...''

Allah will say to those who were worshipped: `Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part!'

This is like the **Ayah**,

وَإِذْ قَالَ اللَّهُ يعِيسَى ابْنَ مَرْيَمَ أَءَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِى وَأُمِّىَ إِلَـهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَـنَكَ مَا يَكُونُ لِى أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِى نَفْسِى وَلاَ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّـمُ الْغُيُوبِ

مَا قُلْتُ لَهُمْ إِلاَّ مَآ أَمَرْتَنِى بِهِ

And when Allah will say: "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah!'''

He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say.'' (5:116-117)

... أَمْ هُمْ ضَلُّوا السَّبِيلَ (١٧)

...or did they stray from the path!''

Describing how those who were worshipped will respond on the Day of Resurrection,

Allah says:

قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاء ...

They will say: "Glorified be You! It was not for us to take (**Nattakhidh**) any **Awliya**' besides You...''

Most of the scholars recite a **Fathah** on the **Nun** of the word **Nattakhidh** in His saying:

... نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاء ...

"...for us to take (**Nattakhidh**) any **Awliya**' besides You,''

meaning, `it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.'

This is like the **Ayah**,

وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَـئِكَةِ أَهَـؤُلاَءِ إِيَّاكُمْ كَانُواْ يَعْبُدُونَ قَالُواْ سُبْحَـنَكَ

And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship'' They (the angels) will say: "Glorified be You!'' (34:40-41)

Other scholars understand this phrase to mean:

`it is not proper for us to take anyone except You as protectors or helpers (**Awliya**'),'

meaning, `it is not proper for anyone to worship us, for we are Your servants and in need of You.'

This meaning is close to the first.

... وَلَكِن مَّتَّعْتَهُمْ وَآبَاءهُمْ ...

but You gave them and their fathers comfort,

means, `You made such a long period of time pass that they forgot the Reminder,

i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

... حَتَّى نَسُوا الذِّكْرَ ...

till they forgot the warning,

... وَكَانُوا قَوْمًا بُورًا (١٨)

and became a lost people.

Ibn Abbas said,

"This means, they were destroyed.''

Al-Hasan Al-Basri and Malik narrated from Az-Zuhri:

"There was no good in them.''

And Allah says:

فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ ...

Thus they will deny you because of what you say;

meaning, `those whom you used to worship besides Allah will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allah.'

This is like the **Ayat**:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankinds are gathered, they will become their enemies and will deny their worshipping. (46:5-6)

... فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ...

then you can neither avert nor find help.

means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

... وَمَن يَظْلِم مِّنكُمْ ...

And whoever among you does wrong,

means by associating others in worship with Allah,

... نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

We shall make him taste a great torment.

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

**25:20 And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.**

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيراً

**And We have made some of you as a trial for others; will you have patience And your Lord is Ever All-Seer.**

## All of the Previous Messengers were Human

Allah tells:

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ...

And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.

Allah tells us about the previous Messengers He sent:

they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allah gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allah was true.

This **Ayah** is similar to the **Ayat**;

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

وَمَا جَعَلْنَـهُمْ جَسَداً لاَّ يَأْكُلُونَ الطَّعَامَ

And We did not create them bodies that ate not food. (21:8)

... وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ...

And We have made some of you as a trial for others; will you have patience,

means, `We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.'

Allah says:

... أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا (٢٠)

will you have patience! And your Lord is Ever All-Seer.

meaning, He knows who deserves to receive revelation, as Allah says elsewhere:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

> Allah knows best with whom to place His Message. (6:124)

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

... وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ...

And We have made some of you as a trial for others. Will you have patience.

Muhammad bin Ishaq said:

> Allah is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them.''

In **Sahih** Muslim it is narrated from Iyad bin Himar that the Messenger of Allah said:

يَقُولُ اللهُ تَعَالَى: إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ

> Allah says: "I will test you and test others by means of you.''

In the **Sahih** it is recorded that he was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا

**25:21 And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord!''**

لَقَدِ اسْتَكْبَرُواْ فِى أَنفُسِهِمْ وَعَتَوْا عُتُوّاً كَبِيراً

**Indeed they think too highly of themselves, and are scornful with great pride.**

يَوْمَ يَرَوْنَ الْمَلَـئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْراً مَّحْجُوراً

**25:22 On the Day they will see the angels -- no good news will there be for the criminals that day. And they will say: "Hijran Mahjura.''**

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

**25:23 And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.**

أَصْحَـبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرّاً وَأَحْسَنُ مَقِيلاً

**25:24 The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.**

## The Stubbornness of the Disbelievers

Allah tells:

وَقَالَ الَّذِينَ لَا يَرْجُونَ ...

And those who expect not a meeting with Us said:

Allah describes how stubborn the disbelievers were in their disbelief when they said:

... لِقَاءنَا لَوْلَا أُنزِلَ عَلَيْنَا ...

Why are not the angels sent down to us,

meaning, `so that we may see them with our own eyes and they may tell us that Muhammad is the Messenger of Allah.'

This is like when they said:

أَوْ تَأْتِىَ بِاللَّهِ وَالْمَلَـئِكَةِ قَبِيلاً

or you bring Allah and the angels before (us) face to face. (17:92)

Hence they also said:

... الْمَلَائِكَةُ أَوْ نَرَى ...

or why do we not see our Lord,

Allah said:

... رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا (٢١)

Indeed they think too highly of themselves, and are scornful with great pride.

And Allah says:

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى

And even if We had sent down unto them angels, and the dead had spoken unto them... (6:111)

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا (٢٢)

On the Day they will see the angels -- no good news will there be for the criminals that day. And they will say: "**Hijran Mahjura**.''

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them.

This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it,

"Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke.''

It refuses to come out and it scatters throughout his body, so they beat him, as Allah says:

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs...'' (8:50)

... وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلآئِكَةُ بَاسِطُواْ أَيْدِيهِمْ ...

And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.

that is, to beat them:

...أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His **Ayat** with disrespect!'' (6: 93)

Hence in this **Ayah** Allah says:

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ ...

On the Day they will see the angels -- no good news will there be for the criminals,

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight.

Allah says:

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُواْ وَلاَ تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ

> Verily, those who say: "Our Lord is Allah,'' and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful.'' (41:30-32)

According to an authentic Hadith narrated from Al-Bara' bin Azib, the angels say to the believer's soul (at the time of death):

> "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry.''

Other scholars said that the **Ayah**: **يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى** (On the Day they will see the angels -- no good news),

> refers to the Day of Resurrection.
>
> This was the view of Mujahid, Ad-Dahhak and others.

But there is no contradiction between these two views, because on both of these days -- the day of death and the Day of Resurrection -- the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and

sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

... وَيَقُولُونَ حِجْرًا مَّحْجُورًا

And they (angels) will say: "**Hijran Mahjura**.''

> The angels will say to the disbelievers: `success is forbidden to you this day.'

The basic meaning of **Al-Hijr** is preventing or prohibition, hence the word is used in the phrase "**Hajara Al-Qadi `Ala Fulan**'' (or, "The judge prohibited so and so.'') when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc.

The name of **Al-Hijr** (the low semicircular wall near the **Ka`bah**) is also derived from this root, because it prevents people from **Tawaf** inside it, since they have to go behind it.

The mind is also called **Al-Hijr**, because it prevents a person from indulging in things that do not befit him.

In conclusion, the pronoun in the phrase وَيَقُولُونَ (And they will say),

> refers to the angels.
>
> This was the view of Mujahid, Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, Atiyyah Al-`Awfi, Ata' Al-Khurasani, Khusayf and others;
>
> it was also the view favored by Ibn Jarir.

Ibn Jarir recorded that Ibn Jurayj said that,

> this referred to the words of the idolators.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ ...

On the Day they will see the angels,

> means, they will seek refuge from the angels.
>
> This is because when disaster and hardship struck, the Arabs would say: حِجْرًا مَّحْجُورًا (**Hijran Mahjura**).

> Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ ...

And We shall turn to whatever deeds they did,

> This refers to the Day of Resurrection, when Allah will bring mankind to account for their deeds, good and bad alike.

Allah tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the **Shariah** or Laws of Allah, whether in terms of sincere intention or in terms of following the Laws set out by Allah. Every deed that is neither sincere nor in accordance with the Laws of Allah is futile, and the deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted.

Allah says:

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُورًا (٢٣)

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.

Sufyan Ath-Thawri, narrated from Abu Ishaq, from Al-Harith that Ali, may Allah be pleased with him, commented on Allah's saying: **فَجَعَلْنَاهُ هَبَاء مَّنثُورًا** and We shall make such deeds as scattered floating particles of dust (**Haba**').

> "The rays of the sun when they pass through a small aperture.''

> A similar view was also narrated through a different chain of narrators from Ali, and something similar was also narrated from Ibn

Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, As-Suddi, Ad-Dahhak and others.

Al-Hasan Al-Basri said,

"This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot.''

Abu Al-Ahwas narrated from Abu Ishaq from Al-Harith that Ali said:

"**Haba**' refers to the dust raised by animals.''

A similar view was also narrated from Ibn Abbas and Ad-Dahhak, and this was also said by Abdur-Rahman bin Zayd bin Aslam.

هَبَاء مَّنثُورًا (scattered floating particles of dust (**Haba**')).

Qatadah said:

"Have you not seen dry trees when they are blown by the wind? This refers to those leaves.''

It was narrated that Ya`la bin Ubayd said:

"Ashes or dust when it is stirred up by the wind.''

In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever.

As Allah says:

مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ

The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously. (14:18)

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُبْطِلُواْ صَدَقَاتِكُم بِالْمَنِّ وَالأذَى كَالَّذِي يُنفِقُ مَالَهُ رِئَاء النَّاسِ وَلاَ يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ فَمَثَلُهُ كَمَثَلِ

صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لاَّ يَقْدِرُونَ عَلَى شَىْءٍ مِّمَّا كَسَبُواْ

O you who believe! Do not render in vain your **Sadaqah** (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. (2:264)

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

## The Abode of the People of Paradise

Allah says:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا (٢٤)

The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.

meaning, on the Day of Resurrection.

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

خَـلِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرّاً وَمُقَاماً

> Abiding therein -- excellent it is as an abode, and as a place to rest in. (25:76)

The people of Hell will go down to the lowest levels and continual regret, with all kinds of punishments and torments.

إِنَّهَا سَآءَتْ مُسْتَقَرّاً وَمُقَاماً

> Evil indeed it (Hell) is as an abode and as a place to rest in. (25:66)

> means, how evil a dwelling place to look at, and how evil an abode in which to stay.

Allah says:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.

> meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire.

Allah points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Sa`id bin Jubayr said:

> "Allah will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allah says: أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا (The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose)."

Ikrimah said,

> "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allah says: أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا (The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose).

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَـمِ وَنُزِّلَ الْمَلَـئِكَةُ تَنزِيلاً

**25:25 And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.**

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـنِ وَكَانَ يَوْماً عَلَى الْكَـفِرِينَ عَسِيراً

**25:26 The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.**

وَيَوْمَ يَعَضُّ الظَّـلِمُ عَلَى يَدَيْهِ يَقُولُ يلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً

**25:27 And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger.''**

يوَيْلَتَا لَيْتَنِى لَمْ أَتَّخِذْ فُلاَناً خَلِيلاً

**25:28 "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!''**

لَّقَدْ أَضَلَّنِى عَنِ الذِّكْرِ بَعْدَ إِذْ جَآءَنِى

**25:29 "He indeed led me astray from the Reminder after it had come to me.**

وَكَانَ الشَّيْطَـنُ لِلإِنْسَـنِ خَذُولاً

**And Shaytan is to man ever a deserter.''**

## The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger

Allah tells:

وَيَوْمَ تَشَقَّقُ السَّمَاء بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنزِيلًا (٢٥)

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

Here Allah tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight.

The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement.

Mujahid said,

This is as Allah says:

هَلْ يَنظُرُونَ إِلاَّ أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَـئِكَةُ

Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels. (2:210)

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ...

The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,

This is like the **Ayah**,

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

Whose is the kingdom this Day: It is Allah's, the One, the Irresistible! (40:16)

In the **Sahih** it says:

أَنَّ اللهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ الْأَرَضِينَ بِيَدِهِ الْأُخْرَى، ثُمَّ يَقُولُ:

أَنَا الْمَلِكُ أَنَا الدَّيَّانُ، أَيْنَ مُلُوكُ الْأَرْضِ ؟

أَيْنَ الْجَبَّارُونَ ؟ أَيْنَ الْمُتَكَبِّرُونَ ؟

Allah, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say:

"I am the Sovereign, I am the Judge.

Where are the kings of the earth?

Where are the tyrants Where are the arrogant?''

... وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (٢٦)

and it will be a hard Day for the disbelievers.

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allah says:

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ

Truly, that Day will be a hard Day -- Far from easy for the disbelievers! (74:9-10)

This is how the disbelievers will be on the Day of Resurrection.

As for the believers, Allah says:

لاَ يَحْزُنُهُمُ الْفَزَعُ الأَكْبَرُ

The greatest terror will not grieve them.

Then Allah says:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (٢٧)

And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger.''

Here Allah tells us of the regret felt by the wrongdoer who rejected the path of the Messenger and what he brought from Allah of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief.

Whether this **Ayah** was revealed concerning Uqbah bin Abi Mu`it or someone else among the doomed, it applies to every wrongdoer, as Allah says:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ

On the Day when their faces will be turned over in the Fire, (33:66)

As mentioned in those two **Ayat** every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

... يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا (٢٨)

O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ ...

He indeed led me astray from the Reminder,

means the Qur'an,

... بَعْدَ إِذْ جَاءنِي ...

after it had come to me.

means, after it had reached me.

Allah says:

... وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا (٢٩)

And **Shaytan** is to man ever a deserter (in the hour of need).

meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

وَقَالَ الرَّسُولُ يرَبِّ إِنَّ قَوْمِى اتَّخَذُواْ هَـذَا الْقُرْءَانَ مَهْجُوراً

**25:30 And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.''**

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوّاً مِّنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِياً وَنَصِيراً

**25:31 Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.**

## The Messenger will complain against His Opponents

Allah tells:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا (٣٠)

And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.''

Allah tells how His Messenger and Prophet Muhammad will say: "O my Lord! Verily, my people deserted this Qur'an.''

The idolators would not listen to the Qur'an, as Allah says:

وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَسْمَعُواْ لِهَـذَا الْقُرْءَانِ وَالْغَوْاْ فِيهِ

> And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of it.'' (41:26)
>
> When he would recite Qur'an to them, they would talk nonsense or speak about something else, so that they would not hear it.
>
> This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it.
>
> We ask Allah, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ...

Thus have We made for every Prophet an enemy among the criminals.

> means, `just as there is for you, O Muhammad, those people who scorned the Qur'an, so in all the previous nations did Allah make for every Prophet

an enemy among the criminals, who called people to their misguidance and disbelief,' as Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ

And so We have appointed for every Prophet enemies -- **Shayatin** among mankind and Jinn, (6:112),

as stated in these two **Ayat**.

Allah says here:

... وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا (٣١)

But sufficient is your Lord as a Guide and Helper.

meaning, for the one who follows His Messenger and believes in His Book, Allah will be his Guide and Helper in this world and the Hereafter.

Allah says **هَادِيًا وَنَصِيرًا** (a Guide and Helper), because the idolators used to try to prevent people from following the Qur'an lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'an.

Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ...

Thus have We made for every Prophet an enemy among the criminals.

وَقَالَ الَّذِينَ كَفَرُواْ لَوْلاَ نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً

**25:32 And those who disbelieve say: "Why is not the Qur'an revealed to him all at once!'' Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.**

وَلاَ يَأْتُونَكَ بِمَثَلٍ إِلاَّ جِئْنَـكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيراً

**25:33 And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.**

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُوْلَـئِكَ شَرٌّ مَّكَاناً وَأَضَلُّ سَبِيلاً

**25:34 Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.**

## The Reason why the Qur'an was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allah tells:

وَقَالَ الَّذِينَ كَفَرُوا ...

And those who disbelieve say:

Allah tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

... لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ...

"Why is not the Qur'an revealed to him all at once!''

> meaning, why was this Qur'an, which was revealed to him, not sent down all at one time, as the previous Books, the **Tawrah**, **Injil**, **Zabur** and other Divine Books.

Allah answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

وَقُرْءانًا فَرَقْنَاهُ

> And (it is) a Qur'an which We have divided (into parts)... (17:106)

Allah says:

... كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.

Qatadah said it means:

> "We have explained it.''

Abdur-Rahman bin Zayd bin Aslam said it means:

> "We have given its interpretation.''

وَلَا يَأْتُونَكَ بِمَثَلٍ ...

And no example or similitude do they bring,

> This means no arguments or doubts,

... إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

but We reveal to you the truth, and the better explanation thereof.

> They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu Abdur-Rahman An-Nasa'i recorded that Ibn Abbas said,

> "The Qur'an was sent down all at once to the first heaven on **Laylatul-Qadr** (the Night of Power), then it was revealed over twenty years.''

Allah says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.

and:

وَقُرْءانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَـهُ تَنْزِيلاً

And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (17:106)

Then Allah tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُوْلَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا (٣٤)

Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.

In the **Sahih**, it is reported from Anas that a man said,

"O Messenger of Allah, how will the disbeliever be gathered on his face on the Day of Resurrection?''

The Prophet said:

إِنَّ الَّذِي أَمْشَاهُ عَلَى رِجْلَيْهِ قَادِرٌ أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَة

The One Who caused him to walk on his two feet is able to make him walk on his face on the Day of Resurrection.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَـرُونَ وَزِيراً

**25:35 And indeed We gave Musa the Scripture, and placed his brother Harun with him as a helper;**

فَقُلْنَا اذْهَبَآ إِلَى الْقَوْمِ الَّذِينَ كَذَّبُواْ بِـَايَـتِنَا

**25:36 And We said: "Go you both to the people who have denied Our Ayat.''**

فَدَمَّرْنَـهُمْ تَدْمِيراً

**Then We destroyed them with utter destruction.**

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُواْ الرُّسُلَ أَغْرَقْنَـهُمْ وَجَعَلْنَـهُمْ لِلنَّاسِ ءَايَةً

**25:37 And Nuh's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind.**

وَأَعْتَدْنَا لِلظَّـلِمِينَ عَذَاباً أَلِيماً

**And We have prepared a painful torment for the wrongdoers.**

وَعَاداً وَثَمُودَاْ وَأَصْحَـبَ الرَّسِّ وَقُرُوناً بَيْنَ ذَلِكَ كَثِيراً

**25:38 And (also) `Ad and Thamud, and the Dwellers of Ar-Rass, and many generations in between.**

وَكُلاًّ ضَرَبْنَا لَهُ الاٌّمْثَالَ وَكُلاًّ تَبَّرْنَا تَتْبِيراً

**25:39 And for each We put forward examples, and each We brought to utter ruin.**

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِى أُمْطِرَتْ مَطَرَ السَّوْءِ أَفَلَمْ يَكُونُواْ يَرَوْنَهَا بَلْ كَانُواْ لاَ يَرْجُونَ نُشُوراً

**25:40 And indeed they have passed by the town on which was rained the evil rain. Did they not then see it, Nay! But they used not to expect any resurrection.**

## Frightening the Idolators of Quraysh

Allah tells:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا (٣٥)

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا (٣٦)

And indeed We gave Musa the Scripture, and placed his brother Harun with him as a helper; And We said: "Go you both to the people who have denied Our **Ayat**.''

Then We destroyed them with utter destruction.

Allah threatens the idolators who denied and opposed His Messenger Muhammad and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers.

Allah begins by mentioning Musa, upon him be peace, whom He sent along with his brother Harun as a helper -- i.e., as another Prophet who helped and supported him -- but Fir`awn and his chiefs denied them both:

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَـفِرِينَ أَمْثَـلُهَا

Allah destroyed them completely, and similar (awaits) the disbelievers. (47:10)

And when the people of Nuh denied him, Allah destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allah had sent all His Messengers to them, they would have denied them all.

Allah says:

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ ...

And Nuh's people, when they denied the Messengers,

although Allah sent only Nuh to them, and he stayed among them for 950 years, calling them to Allah and warning them of His punishment, وَمَا آمَنَ مَعَهُ إِلاَّ قَلِيلٌ (And none believed with him, except a few. (11:40)

For this reason Allah أَغْرَقْنَاهُمْ drowned them all and left no one among the sons of Adam alive on earth apart from those who boarded the boat,

... وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ...

and We made them a sign for mankind.

meaning a lesson to be learned.

This is like the **Ayah**,

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it. (69:11-12)

which means: `We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allah towards you when He saved you from drowning, and made you the descendants of those who believed in Allah and followed His commandments.'

.. وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا (٣٧)

And We have prepared a painful torment for the wrongdoers.

Allah further tells:

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ ...

And (also) **`Ad** and **Thamud**, and the Dwellers of **Ar-Rass**,

We have already discussed their story, which is referred to in more than one Surah, such as **Surah Al-A`raf**, and there is no need to repeat it here.

As for the Dwellers of **Ar-Rass**, Ibn Jurayj narrated from Ibn Abbas about the Dwellers of **Ar-Rass** that:

> they were the people of one of the villages of **Thamud**.

Ath-Thawri narrated from Abu Bukayr from Ikrimah that:

> **Ar-Rass** was a well where they buried (Rassu) their Prophet.

... وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا (٣٨)

and many generations in between.

> means nations, many more than have been mentioned here, whom We destroyed.

Allah said:

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ...

And for each We put forward examples,

> meaning, `We showed them the proof and gave them clear evidence,'
>
> as Qatadah said, "They had no excuse.''

... وَكُلًّا تَبَّرْنَا تَتْبِيرًا (٣٩)

and each (of them) We brought to utter ruin.

> means, `We destroyed them completely.'
>
> This is like the **Ayah**,
>
> وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ
>
> And how many generations (**Qurun**) have We destroyed after Nuh! (17:17)

"Generations" (**Qurun**) here refers to nations among mankind.

This is like the **Ayah**,

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُوناً ءَاخَرِينَ

Then, after them, We created other generations (**Qurun**). (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two **Sahihs**:

خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ،ثُمَّ الَّذِينَ يَلُونَهُم

The best of generations is my generation, then the one that follows it, then the one that follows that.

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ...

And indeed they have passed by the town on which was rained the evil rain.

refers to the town of the people of Lut, which was called Sodom, and the way in which Allah dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allah says:

وَأَمْطَرْنَا عَلَيْهِم مَّطَراً فَسَآءَ مَطَرُ الْمُنذَرِينَ

And We rained on them a rain. And how evil was the rain of those who had been warned! (26:176)

وَإِنَّكُمْ لَّتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ

وَبِالَّيْلِ أَفَلاَ تَعْقِلُونَ

Verily, you pass by them in the morning. And at night; will you not then reflect! (37:137-138)

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

> And verily, they were right on the highroad. (15:76)

وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ

> They are both on an open highway, plain to see. (15:79)

Allah says:

... أَفَلَمْ يَكُونُوا يَرَوْنَهَا ...

Did they not then see it!

> meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger and going against the commands of Allah.

... بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا (٤٠)

Nay! But they used not to expect any resurrection.

> means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on the Day of Judgement.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى بَعَثَ اللَّهُ رَسُولاً

**25:41 And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger!''**

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلاَ أَن صَبَرْنَا عَلَيْهَا

**25:42 "He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!''**

وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلاً

**And they will know, when they see the torment, who it is that is most astray from the path!**

أَرَءَيْتَ مَنِ اتَّخَذَ إِلَـهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلاً

**25:43 Have you seen him who has taken as his god his own vain desire! Would you then be a guardian over him!**

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ

**25:44 Or do you think that most of them hear or understand!**

إِنْ هُمْ إِلاَّ كَالأَنْعَـمِ بَلْ هُمْ أَضَلُّ سَبِيلاً

**They are only like cattle -- nay, they are even farther astray from the path.**

## How the Disbelievers mocked the Messenger

Allah tells:

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا (٤١)

And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger!''

Allah tells us how the disbelievers mocked the Messenger when they saw him. This is like the **Ayah**,

وَإِذَا رَآكَ الَّذِينَ كَفَرُواْ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً

And when the disbelievers see you, they take you not except for mockery, (21:36)

which means that they tried to find faults and shortcomings in him.

Here Allah says:

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

And when they see you, they treat you only in mockery (saying):

"Is this the one whom Allah has sent as a Messenger!''

i.e., they said this by way of belittling and trying to undermine him, so Allah put them in their place, and said:

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ

And indeed Messengers before you were mocked at. (6:10)

إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا ...

He would have nearly misled us from our gods,

They meant: `he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.'

... لَوْلَا أَن صَبَرْنَا عَلَيْهَا ...

had it not been that we were patient and constant in their worship!''

So Allah said, warning and threatening them:

... وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ ...

And they will know, when they see the torment...

... مَنْ أَضَلُّ سَبِيلًا (٤٢)

who it is that is most astray from the path!

## They took Their Desires as their gods and were more astray than Cattle

Then Allah tells His Prophet that if Allah decrees that someone will be misguided and wretched, then no one can guide him except Allah, glory be to Him:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَـهَهُ هَوَاهُ ...

Have you seen him who has taken as his god his own vain desire!

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allah says:

أَفَمَن زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَءَاهُ حَسَناً فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَآءُ

Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allah sends astray whom he wills. (35:8)

... أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا (٤٣)

Would you then be a guardian over him!

Ibn Abbas said:

"During the **Jahiliyyah**, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first.''

Then Allah said:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ...

Or do you think that most of them hear or understand!

... إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤)

They are only like cattle -- nay, they are even farther astray from the path.

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allah Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُ سَاكِناً ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلاً

**25:45 Have you not seen how your Lord spread the shadow. If He willed, He could have made it still -- but We have made the sun its guide.**

ثُمَّ قَبَضْنَـهُ إِلَيْنَا قَبْضاً يَسِيراً

**25:46 Then We withdraw it towards Ourselves -- a gradual withdrawal.**

وَهُوَ الَّذِى جَعَلَ لَكُمُ الَّيْلَ لِبَاساً وَالنَّوْمَ سُبَاتاً وَجَعَلَ النَّهَارَ نُشُوراً

**25:47 And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushur.**

## Evidence of the existence of the Creator and the extent of His Power

Here Allah begins explaining the evidence for His existence and His perfect power to create various things and pairs of opposites.

Allah says:

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ...

Have you not seen how your Lord spread the shadow.

Ibn Abbas, Ibn Umar, Abu Al-Aliyah, Abu Malik, Masruq, Mujahid, Sa`id bin Jubayr, An-Nakha`i, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others said,

"This refers to the period from the beginning of the dawn until the sun rises.''

... وَلَوْ شَاء لَجَعَلَهُ سَاكِنًا ...

If He willed, He could have made it still,

meaning, immobile, never changing.

This is like the **Ayat**:

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَداً ...

Say: "Tell me! If Allah made the night continuous for you...'' (28:71)

... ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا (٤٥)

but We have made the sun its guide.

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite.

Qatadah and As-Suddi said,

"The sun is a guide which follows the shade until the shade disappears.''

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا (٤٦)

Then We withdraw it towards Ourselves -- a gradual withdrawal.

This refers to the shade.

يَسِيراً (gradual) meaning slowly.

As-Suddi said:

"A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it.''

قَبْضًا يَسِيرًا (a gradual withdrawal).

Ayub bin Musa said:

"Little by little."

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا ...

And it is He Who makes the night a covering for you,

It covers and conceals all things.

This is like the **Ayah**:

وَالَّيْلِ إِذَا يَغْشَى

By the night as it envelops. (92:1)

... وَالنَّوْمَ سُبَاتًا ...

and the sleep a repose,

means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

... وَجَعَلَ النَّهَارَ نُشُورًا (٤٧)

and makes the day **Nushur**.

meaning, people get up and go out to earn a living and attend to their business.

This is like the **Ayah**:

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ

It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty... (28:73)

وَهُوَ الَّذِى أَرْسَلَ الرِّيَـحَ بُشْرَى بَيْنَ يَدَىْ رَحْمَتِهِ

**25:48 And it is He Who sends the winds as heralds of glad tidings, going before His mercy;**

وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوراً

**and We send down pure water from the sky,**

لِّنُحْيِىَ بِهِ بَلْدَةً مَّيْتاً وَنُسْقِيَهِ مِمَّا خَلَقْنَآ أَنْعَـماً وَأَنَاسِىَّ كَثِيراً

**25:49 That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.**

وَلَقَدْ صَرَّفْنَـهُ بَيْنَهُمْ لِيَذَّكَّرُواْ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُوراً

**25:50 And indeed We have distributed it among them in order that they may remember the grace of Allah, but most men refuse (out of) gratitude.**

## This is also part of His complete power and supreme authority

Allah says:

وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ...

And it is He Who sends the winds as heralds of glad tidings, going before His mercy;

Allah sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them.

The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their

coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed'' the clouds to make it rain.

Allah says:

... وَأَنزَلْنَا مِنَ السَّمَاء مَاء طَهُورًا (٤٨)

and We send down pure water from the sky,

meaning, as a means of purifying it.

Abu Sa`id said,

"It was said: "O Messenger of Allah, can we perform **Wudu**' with the water of the well of Buda`ah, for it is a well in which rubbish and the flesh of dogs are thrown.

He said:

إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْء

Water is pure and nothing makes it impure.

This was recorded by Ash-Shafi`i and Ahmad, who graded it **Sahih**, and also by Abu Dawud and At-Tirmidhi, who graded it **Hasan**, and by An-Nasa'i.

His saying:

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا ...

That We may give life thereby to a dead land,

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allah says:

فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ

but when We send down water to it, it is stirred to life and growth... (41:39)

His saying:

... وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا (٤٩)

and We give to drink thereof many of the cattle and men that We had created.

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits.

This is like the **Ayah**:

وَهُوَ الَّذِى يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُواْ

And He it is Who sends down the rain after they have despaired, (42:28)

فَانظُرْ إِلَى ءَاثَـرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْىِ الأٌّرْضَ بَعْدَ مَوْتِهَآ

Look then at the effects of Allah's mercy, how He revives the earth after its death. (30:50)

His saying:

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا ...

And indeed We have distributed it among them in order that they may remember,

means, `We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.'

There is a reason and great wisdom behind this.

Ibn Abbas and Ibn Mas`ud, may Allah be pleased with them said:

"One year does not have more rain than another, but Allah distributes the rain as He wills. Then he recited this **Ayah**:

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allah, but most men refuse (out of) ingratitude.''

meaning, so that they may be reminded, when Allah brings the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

... فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا (٥٠)

but most men refuse (out of) ingratitude.

Ikrimah said,

"This refers to those who say that rain comes because of such and such a star.''

This view of Ikrimah is similar to the authentic **Hadith** recorded in **Sahih** Muslim;

one day after a night's rain, the Messenger of Allah said to his Companions:

أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ؟

Do you know what your Lord says?

They said: "Allah and His Messenger know best.''

He said:

قَالَ:

أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَاكَ كَافِرٌ بِي، مُؤمِنٌ بِالْكَوكَب

He says:

"This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, `We have been given rain by the mercy and grace of Allah,' he is a believer in Me and a disbeliever in the stars. As for the one who said, `We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars.''

وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيراً

**25:51 And had We willed, We would have raised a warner in every town.**

فَلاَ تُطِعِ الْكَـفِرِينَ وَجَـهِدْهُمْ بِهِ جِهَاداً كَبيراً

**25:52 So obey not the disbelievers, but strive against them with the utmost endeavor with it.**

وَهُوَ الَّذِى مَرَجَ الْبَحْرَيْنِ هَـذَا عَذْبٌ فُرَاتٌ وَهَـذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْراً مَّحْجُوراً

**25:53 And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.**

وَهُوَ الَّذِى خَلَقَ مِنَ الْمَآءِ بَشَراً فَجَعَلَهُ نَسَباً وَصِهْراً

**25:54 And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage.**

وَكَانَ رَبُّكَ قَدِيراً

**And your Lord is Ever All-Powerful to do what He wills.**

## The universality of the Prophet's Message, how He was supported in His Mission and Allah's Blessings to Mankind

Allah says:

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا (٥١)

And had We willed, We would have raised a warner in every town.

`Calling them to Allah, but We have singled you out, O Muhammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'an,'

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

that I may therewith warn you and whomsoever it may reach. (6:19)

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

لِّتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

that you may warn the Mother of the Towns and all around it. (42:7)

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...'' (7:158)

In the Two **Sahihs** it is reported that the Prophet said:

بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَد

I have been sent to the red and the black.

And:

وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّة

...A Prophet would be sent to his own people, but I have been sent to all of mankind.

Allah says:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ ...

So obey not the disbelievers, but strive hard against them with it.

meaning, with the Qur'an.

This was the view of Ibn Abbas.

... جِهَادًا كَبِيرًا (٥٢)

with the utmost endeavour.

This is like the **Ayah**,

يَأَيُّهَا النَّبِىُّ جَـهِدِ الْكُفَّـرَ وَالْمُنَـفِقِينَ

O Prophet! Strive hard against the disbelievers and the hypocrites, (9:73)

Allah says:

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ ...

And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water.

This was the view of Ibn Jurayj and of Ibn Jarir, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allah has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allah has portioned it out

among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

... وَهَذَا مِلْحٌ أُجَاجٌ ...

and that is salty and bitter;

meaning that it is salty, bitter and not easy to swallow.

This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases.

Allah, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allah was asked whether sea water can be used for **Wudu**', he said:

هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُه

Its water is pure and its dead are lawful.

This was recorded by Malik, Ash-Shafi`i and Ahmad, and by the scholars of **Sunan** with a good (**Jayyid**) chain of narration.

... وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا (٥٣)

and He has set a barrier and a complete partition between them.

> meaning, between the sweet water and the saltwater.

بَرْزَخًا (a barrier),

> means a partition, which is dry land.

وَحِجْرًا مَّحْجُورًا (and a complete partition),

> means, a barrier, to prevent one of them from reaching the other.
>
> This is like the **Ayat**:
>
> مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ
>
> بَيْنَهُمَا بَرْزَخٌ لاَّ يَبْغِيَانِ
>
> فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ
>
> He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny! (55:19-21)
>
> أَمَّن جَعَلَ الاٌّرْضَ قَرَاراً وَجَعَلَ خِلاَلَهَآ أَنْهَاراً وَجَعَلَ لَهَا رَوَاسِىَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزاً أَءِلَـهٌ مَّعَ اللهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ
>
> Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas! Is there any god with Allah! Nay, but most of them know not! (27:61)

And Allah says:




And it is He Who has created man from water,

means, He created man from a weak **Nutfah**, then gave him shape and formed him, and completed his form, male and female, as He willed.

... فَجَعَلَهُ نَسَبًا وَصِهْرًا ...

and has appointed for him kindred by blood, and kindred by marriage.

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid,

Allah says:

... وَكَانَ رَبُّكَ قَدِيرًا (٥٤)

And your Lord is Ever All-Powerful to do what He wills.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُهُمْ وَلاَ يَضُرُّهُمْ وَكَانَ الْكَـفِرُ عَلَى رَبِّهِ ظَهِيراً

**25:55 And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.**

وَمَآ أَرْسَلْنَـكَ إِلاَّ مُبَشِّراً وَنَذِيراً

**25:56 And We have sent you only as a bearer of good news and a warner.**

قُلْ مَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلاَّ مَن شَآءَ أَن يَتَّخِذَ إِلَى رَبِّهِ سَبِيلاً

**25:57 Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord.''**

وَتَوَكَّلْ عَلَى الْحَىِّ الَّذِى لاَ يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيراً

**25:58 And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,**

الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَـنُ فَاسْأَلْ بِهِ خَبِيراً

**25:59 Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawa) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.**

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَـنِ

**25:60 And when it is said to them: "Prostrate yourselves to Ar-Rahman!''**

قَالُوا وَمَا الرَّحْمَـنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُوراً

**They say: "And what is Ar-Rahman! Shall we fall down in prostration to that which you command us!'' And it increases in them only aversion.**

## The Ignorance of the Idolators

Allah tells:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ...

And they worship besides Allah, that which can neither profit them nor harm them;

Allah tells us how ignorant the idolators are; instead of worshipping Allah, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof;

the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allah and His Messenger and the believers for their sake.

Similarly Allah says:

... وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا (٥٥)

and the disbeliever is ever a helper against his Lord.

meaning, he is a supporter of **Shaytan** against the party of Allah, but the party of Allah are the ones who will prevail, as Allah says:

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ

لاَ يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ

And they have taken besides Allah gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them. (36:74-75)

meaning, the gods which they worshipped instead of Allah cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allah and His Messenger and the believers, in this world and the Hereafter.

... وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

and the disbeliever is ever a helper against his Lord.

Mujahid said:

"He supports and helps the **Shaytan** in disobedience towards Allah."

## The Messenger brings Glad Tidings and Warnings

Then Allah tells His Messenger:

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا (٥٦)

And We have sent you only as a bearer of good news and a warner.

meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allah, and bringing warnings of a dreadful punishment for those who go against the commandments of Allah.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ...

Say: "No reward do I ask of you for this...''

`for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allah, may He be exalted.'

لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ

To whomsoever among you who wills to walk straight. (81:28)

... إِلَّا مَن شَاء أَن يَتَّخِذَ إِلَى رَبِّهِ سَبِيلًا (٥٧)

save that whosoever wills, may take a path to his Lord.

means, a way and a methodology to be followed.

## The Command to the Messenger to put his Trust in Allah, and some of His Qualities

Then Allah says:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ...

And put your trust in the Ever Living One Who dies not,

meaning, in all your affairs, put your trust in Allah, the Ever-Living Who never dies, the One Who الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything. (57:3)

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn.

Allah is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allah says:

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

> O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

... وَسَبِّحْ بِحَمْدِهِ ...

and glorify His praises,

means, combine praising Him with glorifying Him. Hence the Messenger of Allah used to say:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِك

> Glory be to You, O Allah, and with Your praise.

So the **Ayah** means: be sincere in worshipping Him and putting your trust in Him.

This is like the **Ayat**:

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

> The Lord of the east and the west; there is no God but He. So take Him as a Trustee. (73:9)
>
> فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ
>
> So worship Him and put your trust in Him. (11:123)
>
> قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا
>
> Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust.'' (67:29)

... وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا (٥٨)

and sufficient is He as the All-Knower of the sins of His servants.

> means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ ...

Who created the heavens and the earth...

> means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

... وَمَا بَيْنَهُمَا ...

and all that is between them,

... فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

in six Days. Then He rose over the Throne.

> means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا (٥٩)

Then He rose over (**Istawa**) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.

> meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allah than His servant and Messenger Muhammad, the absolute leader of the sons of Adam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it.
>
> Allah says:
>
> فَإِن تَنَازَعْتُمْ فِى شَىْءٍ
>
> (And) if you differ in anything among yourselves... (4:59)
>
> وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُ إِلَى اللَّهِ
>
> And in whatsoever you differ, the decision thereof is with Allah. (42:10)
>
> وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً
>
> And the Word of your Lord has been fulfilled in truth and in justice. (6: 115)
>
> meaning, He has spoken the truth and is fair and just in His commands and prohibitions.

Allah says here:

... فَاسْأَلْ بِهِ خَبِيرًا

Ask Him, as He is Al-Knower.

## Condemnation of the Idolators

Then Allah rebukes the idolators who prostrate to idols and rivals instead of Allah:

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ ...

And when it is said to them: "Prostrate yourselves to **Ar-Rahman**!"

They say: "And what is **Ar-Rahman**!"

meaning: we do not know **Ar-Rahman**. They did not like to call Allah by His Name **Ar-Rahman** (the Most Gracious), as they objected on the day of (the treaty of) Al-Hudaybiyyah, when the Prophet told the scribe:

اكْتُبْ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Write: "In the Name of Allah, **Ar-Rahman** (the Most Gracious), **Ar-Rahim** (the Most Merciful)."

They said, "We do not know **Ar-Rahman** or **Ar-Rahim**. Write what you used to write: `**Bismika Allahumma** (in Your Name, O Allah).'"

So Allah revealed the words:

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say: "Invoke Allah or invoke **Ar-Rahman**, by whatever name you invoke Him (it is the same), for to Him belong the Best Names. (17:110)

meaning, He is Allah and He is the Most Gracious.

And in this **Ayah**, Allah said:

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ ...

And when it is said to them: "Prostrate yourselves to **Ar-Rahman**!"

They say: "And what is the **Ar-Rahman**!''

meaning: we do not know or approve of this Name.

... أَنَسْجُدُ لِمَا تَأْمُرُنَا ...

Shall we fall down in prostration to that which you command us!

means, "Just because you tell us to!''

... وَزَادَهُمْ نُفُورًا (٦٠)

And it increases in them only aversion.

As for the believers, they worship Allah Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him.

The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Surah **Al-Furqan**, and Allah knows best.

تَبَارَكَ الَّذِى جَعَلَ فِى السَّمَآءِ بُرُوجاً وَجَعَلَ فِيهَا سِرَاجاً وَقَمَراً مُّنِيراً

**25:61 Blessed be He Who has placed in the heaven Al-Buruj, and has placed therein a great lamp, and a moon giving light.**

وَهُوَ الَّذِى جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُوراً

**25:62 And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.**

## Mentioning the Might and Power of Allah

Allah glorifies Himself:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاء بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا (٦١)

Blessed be He Who has placed in the heaven **Al-Buruj**, and has placed therein a great lamp, and a moon giving light.

Here Allah glorifies Himself and praises the beauty He created in the heavens of **Al-Buruj**, the giant stars, according to the view of Mujahid, Sa`id bin Jubayr, Abu Salih, Al-Hasan and Qatadah.

This is like the **Ayah**,

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ

And indeed We have adorned the nearest heaven with lamps. (67:5)

Allah says:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاء بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا ...

Blessed be He Who has placed in the heaven **Al-Buruj**, and has placed therein a great lamp,

which is the sun which shines like a lamp, as Allah says:

وَجَعَلْنَا سِرَاجاً وَهَّاجاً

And We have made (therein) a shining lamp. (78:13)

... وَقَمَرًا مُّنِيرًا

and a moon giving light.

means, shining and illuminated by the light of something else, different from the light of the sun, as Allah says:

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً

It is He Who made the sun a shining thing and the moon as a light. (10:5)

And Allah tells us that Nuh, peace be upon him, said to his people:

أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُوراً وَجَعَلَ الشَّمْسَ سِرَاجاً

See you not how Allah has created the seven heavens one above another. And has made the moon a light therein, and made the sun a lamp. (71:15-16)

Then Allah says:

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً ...

And He it is Who has put the night and the day in succession (**Khilfatan**),

meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allah says:

وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ

And He has made the sun and the moon, both constantly pursuing their courses. (14:33)

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ الْقَمَرَ

It is not for the sun to overtake the moon. (36:40)

... لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا (٦٢)

for such who desires to remember or desires to show his gratitude.

means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night.

It was recorded in a **Sahih Hadith**:

إِنَّ اللهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ

Allah spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.

Mujahid and Qatadah said:

"**Khilfatan** means different, i.e., because one is dark and the other is light.''

وَعِبَادُ الرَّحْمَـنِ الَّذِينَ يَمْشُونَ عَلَى الاٌّرْضِ هَوْناً وَإِذَا خَاطَبَهُمُ الجَـهِلُونَ قَالُواْ سَلاَماً

**25:63 And the servants of the Most Gracious are those who walk on the earth Hawna, and when the foolish address them they say; "Salama.''**

وَالَّذِينَ يِبِيتُونَ لِرَبِّهِمْ سُجَّداً وَقِيَـماً

**25:64 And those who spend the night in worship of their Lord, prostrate and standing.**

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ

**25:65 And those who say: "Our Lord! Avert from us the torment of Hell.**

إِنَّ عَذَابَهَا كَانَ غَرَاماً

**Verily, its torment is ever an inseparable, permanent punishment.''**

إِنَّهَا سَآءَتْ مُسْتَقَرّاً وَمُقَاماً

**25:66 Evil indeed it is as an abode and as a place to rest in.**

وَالَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَلِكَ قَوَاماً

**25:67 And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.**

## Attributes of the Servants of the Most Gracious

Allah tells,

وَعِبَادُ الرَّحْمَنِ ...

And the servants of the Most Gracious are,

Allah tells here the attributes of the believing servants of Him,

... الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا ...

those who walk on the earth **Hawna**,

meaning that they walk with dignity and humility, not with arrogance and pride.

This is like the **Ayah**:

وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحًا

> And walk not on the earth with conceit and arrogance... (17:37)

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Adam (the Prophet) used to walk as if he was coming downhill, and as if the earth were folded up beneath him.

What is meant here by **Hawn** is serenity and dignity, as the Messenger of Allah said:

> إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَونَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ مِنْهَا فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا
>
> When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.

... وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣)

and when the foolish address them they say: "**Salama**.''

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words.

This is what the Messenger of Allah did: the more ignorant the people, the more patient he would be.

This is as Allah says:

وَإِذَا سَمِعُواْ اللَّغْوَ أَعْرَضُواْ عَنْهُ

> And when they hear **Al-Laghw** (evil or vain talk), they withdraw from it. (28:55)

Then Allah says that their nights are the best of nights, as He says:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤)

And those who spend the night in worship of their Lord, prostrate and standing.

meaning, worshipping and obeying Him.

This is like the **Ayat**:

كَانُواْ قَلِيلاً مِّن الَّيْلِ مَا يَهْجَعُونَ

وَبِالاٌّسْحَـرِ هُمْ يَسْتَغْفِرُونَ

They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness. (51:17-18)

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

Their sides forsake their beds... (32:16)

أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ الَّيْلِ سَـجِداً وَقَآئِماً يَحْذَرُ الاٌّخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِ

Is one who is obedient to Allah, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord... (39:9)

Allah says:

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥)

And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment.''

meaning, ever-present and never ending.

Al-Hasan said concerning the Ayah, إِنَّ عَذَابَهَا كَانَ غَرَامًا (Verily, its torment is ever an inseparable, permanent punishment),

> Everything that strikes the son of Adam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.
>
> This was also the view of Sulayman At-Taymi.

إِنَّهَا سَاءتْ مُسْتَقَرًّا وَمُقَامًا (٦٦)

Evil indeed it is as an abode and as a place to rest in.

> means, how evil it looks as a place to dwell and how evil it is as a place to rest.

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا ...

And those who, when they spend, are neither extravagant nor stingy...

> They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one extreme nor the other.

... وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (٦٧)

but are in a just balance between them.

This is like the **Ayah**,

> وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ
>
> And let not your hand be tied to your neck, nor stretch it forth to its utmost reach. (17:29)

وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَن يَفْعَلْ ذلِكَ يَلْقَ أَثَاماً

**25:68 And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse -- and whoever does this shall receive Athama.**

يُضَـعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيـمَةِ وَيَخْلُدْ فِيهِ مُهَاناً

**25:69 The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;**

إِلاَّ مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلاً صَـلِحاً فَأُوْلَـئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَـتٍ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

**25:70 Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.**

وَمَن تَابَ وَعَمِلَ صَـلِحاً فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَاباً

**25:71 And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.**

## The Attributes of the Servants of the Most Gracious include avoiding Shirk, Murder and Zina

Allah says:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨)

And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse -- and whoever does this shall receive **Athama**.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

> "The Messenger of Allah was asked which sin is the most serious?''
>
> He said:
>
> أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك
>
> That you appoint a rival to Allah when He has created you.
>
> He asked, "Then what?''
>
> He said:
>
> أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَك
>
> That you kill your child for fear that he may eat with you.
>
> He said, "Then what?''
>
> He said:
>
> أَنْ تُزَانِي حَلِيلَةَ جَارِك
>
> That you commit adultery with your neighbor's wife.
>
> Abdullah said,
>
> "Then Allah revealed, confirming that:
>
> وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ...
>
> And those who invoke not any other god along with Allah....''
>
> This was also recorded by An-Nasa'i, and by Al-Bukhari and Muslim.

It was narrated that Sa`id bin Jubayr heard Ibn Abbas saying that some of the people of **Shirk** killed a great deal and committed **Zina** a great deal, then they came to Muhammad and said:

> "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done.''
>
> Then the **Ayah**:
>
> وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَـهًا آخَرَ ...
>
> And those who invoke not any other god along with Allah...
>
> was revealed, as was the **Ayah**,
>
> قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ
>
> Say: "O My servants who have transgressed against themselves!'' (39:53)

... وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

and whoever does this shall receive **Athama**.

It was recorded that Abdullah bin `Amr said:

> "**Athama** is a valley in Hell.''

Ikrimah also said that **Athama** refers to valleys in Hell in which those who commit unlawful sexual acts will be punished.

This was also narrated from Sa`id bin Jubayr and Mujahid.

As-Suddi said that **Athama** referred to punishment, which is closer to the apparent meaning of the **Ayah**.

This interpretation makes it interchangeable with what comes next, the **Ayah**:

يُضَـاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ ...

The torment will be doubled for him on the Day of Resurrection,

i.e., repetitive and intensified.

... وَيَخْلُدْ فِيهِ مُهَانًا (٦٩)

and he will abide therein in disgrace;

scorned and humiliated.

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا ...

Except those who repent and believe, and do righteous deeds;

means, those who do these evil deeds will be punished in the manner described,

إِلَّا مَن تَابَ (Except those who repent),

that is; those who repent in this world to Allah from all of those deeds, for then Allah will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the **Ayah** in Surah **An-Nisa**':

وَمَن يَقْتُلْ مُؤْمِناً مُّتَعَمِّداً

And whoever kills a believer intentionally, (4:93)

because even though this was revealed in Al-Madinah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this **Ayah** states that forgiveness is only for those who repent.

Moreover Allah says:

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah forgives not that partners should be set up with Him, but He forgives except that to whom He wills. (4:48)

And in the authentic **Sunnah**, it is reported from the Messenger of Allah that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allah accepted his repentance, and other **Hadiths**.

... فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٧٠)

for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.

Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: نَحُّوا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُوهُ عَنْ صِغَارِهَا، قَالَ: فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ مِنْ ذَلِكَ شَيْئًا، فَيُقَالُ: فَإِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هٰهُنَا

I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said,

"Take away his major sins and ask him about his minor sins.''

So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such.''

He will say, "Yes, and he will not be able to deny anything.''

Then it will be said to him: "For every evil deed you now have one good merit.''

He will say: "O Lord, I did things that I do not see here.''

He (Abu Dharr) said:

"And the Messenger of Allah smiled so broadly that his molars could be seen.''

Muslim recorded it.

Ibn Abi Hatim recorded that Abu Jabir heard Makhul say,

"A very old man with sunken eyes came and said, `O Messenger of Allah, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?''

The Messenger of Allah said:

أَأَسْلَمْتَ ؟

Have you become Muslim?

He said, "As for me, I bear witness that there is no God but Allah Alone, with no partner or associate, and that Muhammad is His servant and Messenger.''

The Prophet said:

فَإِنَّ اللهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكَ، وَمُبَدِّلٌ سَيِّئَاتِكَ حَسَنَات

Allah will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.

The man said: "O Messenger of Allah, even my betrayals and immoral actions?''

The Prophet said:

وَغَدَرَاتُكَ وَفَجَرَاتُك

Even your betrayals and immoral actions.

"The man went away saying `**La ilaha illallah**' and `**Allahu Akbar**.'''

Allah tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small.

Allah says:

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (٧١)

And whosoever repents and does righteous good deeds; then indeed he has repented to Allah **Mataba**.

meaning, Allah will accept his repentance.

This is like the **Ayat**:

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4:110)

أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

Know they not that Allah accepts repentance from His servants... (9:104)

قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لاَ تَقْنَطُواْ مِن رَّحْمَةِ اللَّهِ

Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.'' (39:53) - for those who repent to Him.

وَالَّذِينَ لاَ يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّواْ بِاللَّغْوِ مَرُّواْ كِراماً

**25:72 And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.**

وَالَّذِينَ إِذَا ذُكِّرُوا بِـَايَـتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمّاً وَعُمْيَاناً

**25:73 And those who, when they are reminded of the Ayat of their Lord, fall not deaf and blind thereat.**

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَجِنَا وَذُرِّيَّـتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً

**25:74 And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwa.''**

## More Attributes of the Servants of the Most Gracious

Allah says:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (٧٢)

And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words.

Amr bin Qays said, this refers to gatherings of sexual immorality.

It was said that the **Ayah**, لَا يَشْهَدُونَ الزُّورَ (And those who do not bear witness to falsehood), refers to giving false testimony, which means lying deliberately to someone else.

It was recorded in the Two **Sahihs** that Abu Bakrah said,

"The Messenger of Allah said three times:

أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ؟

Shall I not tell you of the greatest of major sins?

We said, "Of course, O Messenger of Allah.''

The Messenger of Allah said:

الشِّرْكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْن

Associating others in worship with Allah and disobeying one's parents.

He was lying down, then he sat up and added:

أَلَا وَقَوْلُ الزُّور، أَلَا وَشَهَادَةُ الزُّور

Beware false speech, and bearing witness to falsehood.

and he kept repeating it until we thought, would that he would stop.''

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or are not present when it happens.

Allah says:

... وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

and if they pass by some evil play or evil talk, they pass by it with dignity.

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allah says: **مَرُّوا كِرَامًا** (they pass by it with dignity).

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا (٧٣)

And those who, when they are reminded of the **Ayat** of their Lord, fall not deaf and blind thereat.

This is also a characteristic of the believers,

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـتُهُ زَادَتْهُمْ إِيمَـناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Those who, when Allah is mentioned, feel a fear in their hearts and when His **Ayat** are recited unto them, they increase their faith; and they put their trust in their Lord. (8:2)

Unlike the disbelievers. When they hear the Words of Allah, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allah says:

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً فَأَمَّا الَّذِينَ ءامَنُوا فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

And whenever there comes down a **Surah**, some of them say: "Which of you has had his faith increased by it!''

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt. (9:124-125)

... لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

fall not deaf and blind thereat.

means, unlike the disbelievers who, when they hear the **Ayat** of Allah, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ ...

And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...''

means those who ask Allah to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him.

Ibn Abbas said,

"This means (offspring) who will strive to obey Allah and bring them joy in this world and the Hereafter.''

Imam Ahmad recorded that Jubayr bin Nufayr said:

"We sat with Al-Miqdad bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allah! Would that we had seen what you saw and witnessed what you witnessed.''

Al-Miqdad got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said,

"What makes a man wish to be present when Allah had caused him to be absent, and he does not know how he would have behaved if he had been there By Allah, there are people who saw the Messenger of Allah, and Allah will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allah brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you Allah sent His Prophet during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allah had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing

that his loved one was in the Fire. This is what Allah referred to in the **Ayah**, وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ (And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...'').

Its chain of narrators is **Sahih**, although they did not report it.

... وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٧٤)

and make us leaders of those who have **Taqwa**.

Ibn Abbas, Al-Hasan, As-Suddi, Qatadah and Rabi` bin Anas said:

"Leaders who would be taken as examples in good.''

Others said:

"Guides who would call others to goodness.''

They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in **Sahih** Muslim from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّامِنْ ثَلَاثٍ:

- وَلَدٍ صَالِحٍ يَدْعُو لَهُ،
- أَوْ عِلْمٍ يُنْتَفَعُ بِهِ مِنْ بَعْدِهِ،
- أَوْ صَدَقَةٍ جَارِيَةٍ

When a son of Adam dies, his deeds cease apart from three:

- a righteous child who will pray for him,
- knowledge from which others may benefit after him, or
- on going charity.

أُوْلَـئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُواْ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـماً

**25:75 Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.**

خَـلِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرّاً وَمُقَاماً

**25:76 Abiding therein -- excellent it is as an abode, and as a place to rest in.**

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّى لَوْلاَ دُعَآؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَاماً

**25:77 Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever.''**

## The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allah then says:

أُوْلَئِكَ ...

Those,

meaning, the people who are described in this manner,

... يُجْزَوْنَ ...

will be rewarded,

on the Day of Resurrection,

... الْغُرْفَةَ ...

with the highest place,

which is Paradise.

Abu Jafar Al-Baqir, Sa`id bin Jubayr, Ad-Dahhak and As-Suddi said,

"It was so called because of its elevation.''

... بِمَا صَبَرُوا ...

because of their patience.

means, their patience in doing what they did.

... وَيُلَقَّوْنَ فِيهَا ...

Therein they shall be met,

means, in Paradise.

... تَحِيَّةً وَسَلَامًا (٧٥)

with greetings and the word of peace and respect.

This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying,

"Peace be upon you for that you persevered in patience! Excellent indeed is the final home!''

خَالِدِينَ فِيهَا ...

Abiding therein,

means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else.

This is like the **Ayah**,

وَأَمَّا الَّذِينَ سُعِدُوا فَفِى الْجَنَّةِ خَـلِدِينَ فِيهَا مَا دَامَتِ السَّمَـوَتُ وَالاٌّرْضُ

And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure. (11:108)

... حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (٧٦)

excellent it is as an abode, and as a place to rest in.

Its appearance is beautiful and it is a good place in which to rest and to dwell.

Then Allah says:

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ...

Say:

"My Lord pays attention to you only because of your invocation to Him...''

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening.

His saying:

... فَقَدْ كَذَّبْتُمْ ...

But now you have indeed denied.

"O you disbelievers.''

... فَسَوْفَ يَكُونُ لِزَامًا (٧٧)

So the torment will be yours forever.

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter.

This also refers to the day of **Badr**, as it was interpreted by Abdullah bin Mas`ud, Ubayy bin Ka`b, Muhammad bin Ka`b Al-Qurazi, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others.

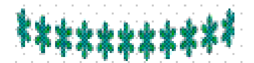
... فَسَوْفَ يَكُونُ لِزَامًا

So the torment will be yours forever.

Al-Hasan Al-Basri said:

> "The Day of Resurrection.''
>
> And there is no conflict between the two interpretations.

This is the end of the Tafsir of Surah **Al-Furqan**, all praise and thanks are due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Shu'ra'

**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

طسم

**26:1 Ta Sin Mim.**

تِلْكَ ءَايَـتُ الْكِتَـبِ الْمُبِينِ

**26:2 These are Ayat of the Book Mubin.**

لَعَلَّكَ بَـخِعٌ نَّفْسَكَ أَلاَّ يَكُونُواْ مُؤْمِنِينَ

**26:3 It may be that you are going Bakhi` yourself, that they do not become believers.**

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـقُهُمْ لَهَا خَـضِعِينَ

**26:4 If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.**

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَـنِ مُحْدَثٍ إِلاَّ كَانُواْ عَنْهُ مُعْرِضِينَ

**26:5 And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.**

فَقَدْ كَذَّبُواْ فَسَيَأْتِيهِمْ أَنبَـؤُا مَا كَانُواْ بِهِ يَسْتَهْزِءُونَ

**26:6 So, they have indeed denied, then the news of what they mocked at will come to them.**

أَوَلَمْ يَرَوْاْ إِلَى الاٌّرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

**26:7 Do they not observe the earth -- how much of every good kind We cause to grow therein!**

إِنَّ فِي ذَلِكَ لاّيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ

**26:8 Verily, in this is an Ayah, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:9 And verily your Lord, He is truly the All-Mighty, the Most Merciful.**

## The Qur'an and the Disbelievers turning away; They could be compelled to believe if Allah so willed

Allah says:

طسم (١)

**Ta Sin Mim.**

At the beginning of the explanation of Surah **Al-Baqarah** we discussed the letters which appear at the beginning of some Surahs.

Allah's saying:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

These are the **Ayat** of the Book **Mubin**.

means, these are the verses of the Clear Qur'an, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ ...

It may be that you are going **Bakhi`** yourself,

means, destroy yourself -- because of your keenness that they should be guided and your grief for them.

... أَلَّا يَكُونُوا مُؤْمِنِينَ (٣)

that they do not become believers.

Here Allah is consoling His Messenger for the lack of faith of those among the disbelievers who do not believe in him.

This is like the **Ayat**:

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So destroy not yourself in sorrow for them. (35:8)

فَلَعَلَّكَ بَـخِعٌ نَّفْسَكَ عَلَى ءَاثَـرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَـذَا الْحَدِيثِ أَسَفاً

Perhaps, you would **Bakhi`** yourself, over their footsteps, because they believe not in this narration. (18:6)

Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan and others said that: لَعَلَّكَ بَاخِعٌ نَّفْسَكَ (It may be that you are going **Bakhi`** yourself),

means, `kill yourself.'

Then Allah says:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (٤)

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

meaning, `if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.'

Allah says:

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُواْ مُؤْمِنِينَ

And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers. (10:99)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

And if your Lord had so willed, He could surely, have made mankind one **Ummah**... (11:118)

But Allah's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them.

Then Allah says:

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ (٥)

And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it.

As Allah says:

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

Alas for mankind! There never came a Messenger to them but they used to mock at him. (36:30)

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ

Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him... (23:44)

Allah says here:

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاء مَا كَانُوا بِهِ يَسْتَهْزِئُون (٦)

So, they have indeed denied, then the news of what they mocked at will come to them.

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

وَسَيَعْلَمْ الَّذِينَ ظَلَمُواْ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ

And those who do wrong will come to know by what overturning they will be overturned. (26:227)

Then Allah tells those who dared to oppose His Messenger and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ (٧)

Do they not observe the earth -- how much of every good kind We cause to grow therein!

Sufyan Ath-Thawri narrated from a man from Ash-Sha`bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.

إِنَّ فِي ذَٰلِكَ لَآيَةً ...

Verily, in this is an **Ayah**,

> meaning an evidence of the power of the Creator of all things.

... وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (٨)

yet most of them are not believers.

> He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ ...

And verily your Lord, He is truly the All-Mighty,

> means, the One Who has power over all things, to subdue and control them,

... الرَّحِيمُ (٩)

the Most Merciful.

> means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment.

Abu Al-Aliyah, Qatadah, Ar-Rabi` bin Anas and Ibn Ishaq said:

"He is Almighty in His punishment of those who went against His commands and worshipped others besides Him.''

Sa`id bin Jubayr said:

"He is Most Merciful towards those who repent to Him and turn to Him.''

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتَ الْقَوْمَ الظَّـلِمِينَ

**26:10 And (remember) when your Lord called Musa (saying): "Go to the people who are wrongdoers.''**

قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ

**26:11 "The people of Fir`awn. Will they not have Taqwa!''**

قَالَ رَبِّ إِنِّى أَخَافُ أَن يُكَذِّبُونِ

**26:12 He said: "My Lord! Verily, I fear that they will deny me,''**

وَيَضِيقُ صَدْرِى وَلاَ يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَى هَـرُونَ

**26:13 "And my breast straitens, and my tongue expresses not well. So send for Harun.''**

وَلَهُمْ عَلَىَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

**26:14 "And they have a charge of crime against me, and I fear they will kill me.''**

قَالَ كَلاَّ فَاذْهَبَا بِـَايَـتِنَآ إِنَّا مَعَكُمْ مُّسْتَمِعُونَ

**26:15 (Allah) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening.''**

فَأْتِيَا فِرْعَوْنَ فَقُولا إِنَّا رَسُولُ رَبِّ الْعَـلَمِينَ

**26:16 "And go both of you to Fira`wn, and say: `We are the Messengers of the Lord of Al-`Alamin,'**

أَنْ أَرْسِلْ مَعَنَا بَنِى إِسْرَءِيلَ

**26:17 `So allow the Children of Israel to go with us.'''**

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيداً وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

**26:18 (Fir`awn) said (to Musa): "Did we not bring you up among us as a child! And you did dwell many years of your life with us.''**

وَفَعَلْتَ فَعْلَتَكَ الَّتِى فَعَلْتَ وَأَنتَ مِنَ الْكَـفِرِينَ

**26:19 "And you did your deed, which you did. While you were one of the ingrates.''**

قَالَ فَعَلْتُهَآ إِذاً وَأَنَاْ مِنَ الضَّآلِّينَ

**26:20 Musa said: "I did it then, when I was in error.''**

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْماً وَجَعَلَنِى مِنَ الْمُرْسَلِينَ

**26:21 "So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.''**

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِى إِسْرَءِيلَ

**26:22 "And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.''**

## Between Musa and Fir`awn

Allah tells us what He commanded His servant, son of Imran and Messenger Musa, peace be upon him, who spoke with Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir`awn and his people.

Allah says:

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (١٠)

قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ (١١)

قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ (١٢)

وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ (١٣)

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ (١٤)

And when your Lord called Musa: "Go to the people who are wrongdoers. The people of Fir`awn. Will they not have **Taqwa**!''

He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Harun. And they have a charge of crime against me, and I fear they will kill me.''

So, Musa asked Allah to remove these difficulties for him, as he said in Surah **Ta Ha**:

قَالَ رَبِّ اشْرَحْ لِى صَدْرِى

وَيَسِّرْ لِى أَمْرِى

Musa said: "O my Lord! Open for me my chest. And ease my task for me.'' (20:25-26) until:

قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

You are granted your request, O Musa! (20:36)

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

And they have a charge of crime against me, and I fear they will kill me.

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

قَالَ كَلَّا ...

(Allah) said: "Nay!...''

Allah told him: do not be afraid of anything like that.

This is like the **Ayah**,

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـناً ...

Allah said: "We will strengthen your arm through your brother, and give you both power, (meaning, proof);

... فَلاَ يَصِلُونَ إِلَيْكُمَا بِـَايَـتِنَآ أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَـلِبُونَ

... so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors. (28:35)

... فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُم مُّسْتَمِعُونَ (١٥)

Go you both with Our signs. Verily, We shall be with you, listening.

This is like the **Ayah**,

إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَى

I am with you both, hearing and seeing. (20:46).

Meaning, `I will be with you by My protection, care, support and help.'

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦)

And go both of you to Fir`awn, and say: `We are the Messengers of the Lord of the all that exists.'

This is like the **Ayah**,

إِنَّا رَسُولاَ رَبِّكَ

> Verily, we are both Messengers of your Lord. (20:47)
>
> which means, `both of us have been sent to you,'

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ (١٧)

So allow the Children of Israel to go with us.

> Meaning, `let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allah, devoted to Him, and with you they are in a position of humiliating torture.'

When Musa said that to him, Fir`awn turned away and ignored him completely, regarding him with scorn and thinking little of him.

قَالَ ...

Saying:

... أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا ...

Did we not bring you up among us as a child!

> meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this manner: you killed one of our men and denied our favors to you.'
>
> ... وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (١٨)
>
> وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ ...

And you did dwell many years of your life with us.''

And you did your deed, which you did.

So he said to him:

... وَأَنتَ مِنَ الْكَافِرِينَ (١٩)

While you were one of the ingrates.

meaning, one of those who deny favors.

This was the view of Ibn Abbas and Abdur-Rahman bin Zayd bin Aslam, and was the view favored by Ibn Jarir.

قَالَ فَعَلْتُهَا إِذًا ...

(Musa) said: "I did it then...''

meaning, at that time,

... وَأَنَا مِنَ الضَّالِّينَ (٢٠)

when I was in error.

meaning, `before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ (٢١)

So, I fled from you when I feared you. But my Lord has granted me **Hukm**, and made me one of the Messengers.

means, `the first situation came to an end and another took its place. Now Allah has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.'

Then Musa said:

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ (٢٢)

And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.

> meaning, `whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them What you have mentioned about me is nothing compared to what you have done to them.'

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَـلَمِينَ

**26:23 Fir`awn said: "And what is the Lord of Al-`Alamin!''**

قَالَ رَبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَآ إن كُنتُمْ مُّوقِنِينَ

**26:24 (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.''**

قَالَ لِمَنْ حَوْلَهُ أَلاَ تَسْتَمِعُونَ

**26:25 (Fir`awn) said to those around: "Do you not hear (what he says)!''**

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الاٌّوَّلِينَ

**26:26 (Musa) said: "Your Lord and the Lord of your ancient fathers!''**

قَالَ إِنَّ رَسُولَكُمُ الَّذِى أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

**26:27 (Fir`awn) said: "Verily, your Messenger who has been sent to you is a madman!''**

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ

**26:28 (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!''**

## Allah tells us about the disbelief, rebellion, oppression and denial of Fir`awn

He tells:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ (٢٣)

(Fir`awn) said: "And what is the Lord of the **`Alamin**!''

This is because he used to say to his people:

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

I know not that you have a god other than me. (28:28)

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ

Thus he fooled his people, and they obeyed him. (43:54)

They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir`awn.

When Musa said to them: "I am the Messenger of the Lord of the worlds,'' Fir`awn said to him, "Who is this who you are claiming is the Lord of **Al-`Alamin** other than me!''

This is how it was interpreted by the scholars of the **Salaf** and the **Imams** of later generations.

As-Suddi said,

"This **Ayah** is like the **Ayah**,

قَالَ فَمَن رَّبُّكُمَا يمُوسَى

قَالَ رَبُّنَا الَّذِى أَعْطَى كُلَّ شَىءٍ خَلْقَهُ ثُمَّ هَدَى

(Fir`awn) said: "Who then, O Musa, is the Lord of you two!''

He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.'' (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance (of Allah) are mistaken.

Fir`awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him.

When Fir`awn asked him about the Lord of **Al-`Alamin**, Musa said:

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

(Musa) said: "The Lord of the heavens and the earth, and all that is between them...''

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

... إن كُنتُم مُّوقِنِينَ (٢٤)

if you seek to be convinced with certainty.

means, if you have believing hearts and clear insight.

قَالَ لِمَنْ حَوْلَهُ ...

(Fir`awn) said to those around:

> i.e., Fir`awn turned to the chiefs and leaders of his state around him, and said to them -- mockingly expressing his disbelief in Musa:

... أَلَا تَسْتَمِعُونَ (٢٥)

"Do you not hear!''

> meaning, `are you not amazed by what this man is claiming -- that you have another god other than me!'

Musa said to them:

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ (٢٦)

Your Lord and the Lord of your ancient fathers!

> meaning, the One Who created you and your forefathers, those who came before Fir`awn and his time.

قَالَ ...

He (Fir`awn ) said:

... إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (٢٧)

Verily, your Messenger who has been sent to you is a madman!

> meaning, there is no sense in his claim that there is any god other than me!'

قَالَ ...

(Musa) said --

> to those in whose hearts Fir`awn had planted doubts:

... رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنتُمْ تَعْقِلُونَ (٢٨)

Lord of the east and the west, and all that is between them, if you did but understand!

`He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir`awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.'

This is similar to the **Ayah**,

الَّذِى حَآجَّ إِبْرَهِيمَ فِى رِبِّهِ أَنْ آتَـهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَهِيمُ رَبِّيَ الَّذِى يُحْىِ وَيُمِيتُ قَالَ أَنَا أُحْىِ وَأُمِيتُ قَالَ إِبْرَهِيمُ فَإِنَّ اللَّهَ يَأْتِى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

who disputed with Ibrahim about his Lord, because Allah had given him the kingdom! When Ibrahim said: "My Lord is He Who gives life and causes death.''

He said, "I give life and cause death.''

Ibrahim said, "Verily, Allah brings the sun from the east. So cause it to rise from the west.'' (2:258)

So when Fir`awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Musa, peace be upon him, so he said, as Allah tells us:

قَالَ لَئِنِ اتَّخَذْتَ إِلَـهَاً غَيْرِى لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

**26:29 He said: "If you choose a god other than me, I will certainly put you among the prisoners.''**

قَالَ أَوَلَوْ جِئْتُكَ بِشَىءٍ مُّبِينٍ

**26:30 He said: "Even if I bring you something manifest!''**

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّـدِقِينَ

**26:31 He said: "Bring it forth then, if you are of the truthful!''**

فَأَلْقَى عَصَـهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ

**26:32 So he threw his stick, and behold, it was a serpent, manifest.**

وَنَزَعَ يَدَهُ فَإِذَا هِىَ بَيْضَآءُ لِلنَّـظِرِينَ

**26:33 And he drew out his hand, and behold, it was white to all beholders!**

قَالَ لِلْمَلإِ حَوْلَهُ إِنَّ هَـذَا لَسَـحِرٌ عَلِيمٌ يُرِيدُ

**26:34 He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.''**

أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ

**26:35 "He wants to drive you out of your land by his sorcery: what is it then that you command!''**

قَالُواْ أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِى الْمَدَآئِنِ حَـشِرِينَ

**26:36 They said: "Put him off and his brother (for a while), and send callers to the cities;''**

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ

**26:37 "To bring up to you every well-versed sorcerer.''**

## After the Rational Proof, Fir`awn resorts to Force

Allah tells:

قَالَ ...

He (Fir`awn) said:

> When proof had been established against Fir`awn, clearly and rationally, he resorted to using force against Musa, thinking that after this there would no further room for discussion. So he said:

... لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ (٢٩)

If you choose a god other than me, I will certainly put you among the prisoners.

To this, Musa responded:

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ (٣٠)

(Musa) said: Even if I bring you something manifest!

> meaning, clear and definitive proof.

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ (٣١)

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (٣٢)

He (Fir`awn) said: "Bring it forth then, if you are of the truthful!''

So he (Musa) threw his stick, and behold, it was a serpent, manifest.

> meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

وَنَزَعَ يَدَهُ ...

And he (Musa) drew out his hand,

> meaning, from his sleeve,

... فَإِذَا هِيَ بَيْضَاء لِلنَّاظِرِينَ (٣٣)

and behold, it was white to all beholders!

It was shining like a piece of the moon.

قَالَ لِلْمَلَإِ حَوْلَهُ ...

He said to the chiefs around him:

Since Fir`awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

... إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (٣٤)

Verily, this is indeed a well-versed sorcerer.

One who knows a great deal of magic or witchcraft.

Fir`awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Musa, trying to make them oppose him and disbelieve in him, and said:

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ ...

He wants to drive you out of your land by his sorcery...

meaning, `he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you.

... فَمَاذَا تَأْمُرُونَ (٣٥)

what is it then that you command!"

i.e., So advise me, what should I do with him!'

قَالُوا أَرْجِهِ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (٣٦)

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ (٣٧)

They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."

meaning, `delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.'

So Fir`awn did as they suggested, which is what Allah decreed would happen to them, so that all the people would gather in one place and the signs and proof of Allah would be made manifest before them all in one day.

فَجُمِعَ السَّحَرَةُ لِمِيقَـتِ يَوْمٍ مَّعْلُومٍ

**26:38 So, the sorcerers were assembled at a fixed time on a day appointed.**

وَقِيلَ لِلنَّاسِ هَلْ أَنتُمْ مُّجْتَمِعُونَ

**26:39 And it was said to the people: "Are you (too) going to assemble,''**

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُواْ هُمُ الْغَـلِبِينَ

**26:40 "That we may follow the sorcerers if they are the winners.''**

فَلَمَّا جَآءَ السَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَإِنَّ لَنَا لاّجْراً إِن كُنَّا نَحْنُ الْغَـلِبِينَ

**26:41 So, when the sorcerers arrived, they said to Fir`awn: "Will there surely be a reward for us if we are the winners!''**

قَالَ نَعَمْ وَإِنَّكُمْ إِذاً لَّمِنَ الْمُقَرَّبِينَ

**26:42 He said: "Yes, and you shall then verily be of those brought near (to myself).''**

قَالَ لَهُمْ مُّوسَى أَلْقُوا۟ مَآ أَنتُمْ مُّلْقُونَ

**26:43 Musa said to them: "Throw what you are going to throw!''**

فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

**26:44 So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!''**

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ

**26:45 Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!**

فَأُلْقِىَ السَّحَرَةُ سَاجِدِينَ

**26:46 And the sorcerers fell down prostrate.**

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

**26:47 Saying: "We believe in the Lord of Al-`Alamin.''**

رَبِّ مُوسَى وَهَارُونَ

**26:48 "The Lord of Musa and Harun.''**

## Between Musa, peace be upon him, and the Sorcerers

Allah describes the actual encounter between Musa, peace be upon him, and the Egyptians in Surah **Al-A`raf**, Surah **Ta Ha**, and in this Surah.

The Egyptians wanted to extinguish the Light of Allah with their words, but Allah insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of

disbelief and faith; they never confront one another but faith always prevails:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَـطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe. (21:18)

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَـطِلُ

And say: "Truth has come and falsehood has vanished.'' (17:81)

And Allah tells:

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ (٣٨)

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ (٣٩)

So, the sorcerers were assembled at a fixed time on a day appointed. And it was said to the people: "Are you (too) going to assemble,''

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allah Alone, one of them said:

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ (٤٠)

That we may follow the sorcerers if they are the winners.

They did not say: `we will follow the truth, whether it rests with the sorcerers or with Musa;' the people were followers of the religion of their king.

فَلَمَّا جَاء السَّحَرَةُ ...

So, when the sorcerers arrived,

means, when they reached the court of Fir`awn, and a pavilion had been erected for him. There he gathered his

servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir`awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

... قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ (٤١)

"Will there surely be a reward for us if we are the winners!''

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ (٤٢)

He (Fir`awn) said: "Yes, and you shall then verily be of those brought near.''

> meaning, `and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.'
>
> So they went back to their places:
>
> > قَالُواْ يمُوسَى إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى
> > قَالَ بَلْ أَلْقُواْ
> >
> > They said: "O Musa! Either you throw first or we be the first to throw!''
> >
> > (Musa) said: "Nay, throw you (first)!'' (20:65-66)

Here the incident is described more briefly.

قَالَ لَهُم مُّوسَى ...

Musa said to them:

... أَلْقُوا مَا أَنتُم مُّلْقُونَ (٤٣)

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ (٤٤)

"Throw what you are going to throw!''

So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!''

This is what the ignorant masses say when they do something: `this is by the virtue of So-and-so!'

In Surah **Al-A`raf** Allah mentioned that:

سَحَرُواْ أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. (7:116)

And in Surah **Ta Ha** He said:

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَى

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.'' (20:66-69)

And here Allah says:

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (٤٥)

Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched.

Allah says:

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (٤٦)

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (٤٧)

رَبِّ مُوسَى وَهَارُونَ (٤٨)

And the sorcerers fell down prostrate. Saying: "We believe in the Lord of **Al-`Alamin**, the Lord of Musa and Harun.''

This is as Allah mentions elsewhere:

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ

فَغُلِبُواْ هُنَالِكَ وَانقَلَبُواْ صَاغِرِينَ

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

قَالُواْ آمَنَّا بِرِبِّ الْعَالَمِينَ

رَبِّ مُوسَى وَهَارُونَ

Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists, the Lord of Musa and Harun.'' (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir`awn's supporters, who sought and hoped that they would prevail over Musa, were themselves defeated. At that moment they believed in Musa and prostrated to Allah, the Lord of **Al-`Alamin** Who sent Musa and Harun with the truth and an obvious miracle. Fir`awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allah and the angels and all of mankind be upon him.

He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ

Verily, he is your chief who has taught you magic. (20:71)

إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى الْمَدِينَةِ

Surely, this is a plot which you have plotted in the city. (7:123)

قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ

**26:49 He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know.**

لأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلاَفٍ وَلأُصَلِّبَنَّكُمْ أَجْمَعِينَ

**Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.''**

قَالُواْ لاَ ضَيْرَ إِنَّآ إِلَى رَبِّنَا مُنقَلِبُونَ

**26:50 They said: "No harm! Surely, to our Lord we are to return.''**

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَـيَنَآ أَن كُنَّآ أَوَّلَ الْمُؤْمِنِينَ

**26:51 "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.''**

## Between Fir`awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allah, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Musa had done could not have been done by any human being unless Allah helped him, making it proof and an evidence of the truth of what he had brought from his Lord.

Allah tells that:

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ...

He (Fir`awn) said: You have believed in him before I give you leave.

meaning, `you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

... إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ...

Surely, he indeed is your chief, who has taught you magic!

This is stubborn talk, and anyone can see that it is nonsense, for they had never met Musa before that day, so how could he have been their chief who taught them how to do magic! No rational person would say this.

... فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (٤٩)

So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.''

Then Fir`awn threatened to cut off their hands and feet, and crucify them.

قَالُوا لَا ضَيْرَ ...

They said: No harm!

> meaning, `no problem, that will not harm us and we do not care.'

... إِنَّا إِلَى رَبِّنَا مُنقَلِبُونَ (٥٠)

Surely, to our Lord we are to return.

> means, `the return of us all is to Allah, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.'

So they said:

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا ...

Verily, we really hope that our Lord will forgive us our sins,

> `the sins we have committed and the magic you forced us to do.'

... أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ (٥١)

as we are the first of the believers,

> means, because we are the first of our people, the Egyptians, to believe.
>
> So he killed them all.

وَأَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى إِنَّكُم مّتَّبِعُونَ

**26:52 And We revealed to Musa, saying: "Depart by night with My servants, verily, you will be pursued.''**

فَأَرْسَلَ فِرْعَونُ فِى الْمَدَآئِنِ حَـشِرِينَ

**26:53 Then Fir`awn sent callers to (all) the cities.**

إِنَّ هَـؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ

**26:54 (Saying): "Verily, these indeed are but a small band.''**

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ

**26:55 "And verily, they have done what has enraged us.''**

وَإِنَّا لَجَمِيعٌ حَـذِرُونَ

**26:56 "But we are a host all assembled, amply forewarned.''**

فَأَخْرَجْنَـهُمْ مِّن جَنَّـتٍ وَعُيُونٍ

**26:57 So, We expelled them from gardens and springs,**

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

**26:58 Treasures, and every kind of honorable place.**

كَذَلِكَ وَأَوْرَثْنَـهَا بَنِى إِسْرَءِيلَ

**26:59 Thus and We caused the Children of Israel to inherit them.**

## The Exodus of the Children of Israel from Egypt

Allah tells:

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ (٥٢)

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ (٥٣)

And We revealed to Musa, saying: "Depart by night with My servants, verily, you will be pursued.''

Then Fir`awn sent callers to (all) the cities.

After Musa stayed in Egypt for a long time, and the proof of Allah was established against Fir`awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allah commanded Musa, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Musa, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir`awn.

As more than one of the scholars of Tafsir have said, they left when the moon was rising, and Mujahid, may Allah have mercy on him, said that the moon was eclipsed that night. And Allah knows best.

Musa asked about the grave of Yusuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Musa himself, may peace be upon them both.

It was also said that Yusuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.

The following morning, when there was nobody to be found in the Israelite quarters, Fir`awn became angry and his anger intensified since Allah had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

إِنَّ هَؤُلَاء ...

Verily, these,

meaning, the Children of Israel,

... لَشِرْذِمَةٌ قَلِيلُونَ (٥٤)

indeed are but a small band.

meaning, a small group.

وَإِنَّهُمْ لَنَا لَغَائِظُونَ (٥٥)

And verily, they have done what has enraged us.

> means, `every time we have heard anything about them, it has upset us and made us angry.'

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ (٥٦)

But we are a host all assembled, amply forewarned.

> means, `we are constantly taking precautions lest they betray us.'

Some of the **Salaf** read this with the meaning,

> "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property.''

So he and his troops were punished with the very things he sought to inflict upon the Children of Israel.

Allah says:

فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ (٥٧)

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨)

So, We expelled them from gardens and springs, treasures, and every kind of honorable place.

> meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ (٥٩)

Thus and We caused the Children of Israel to inherit them.

This is like the **Ayat**:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَـرِقَ الاٌّرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. (7: 137)

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their armies receive from them that which they feared. (28:5-6)

فَأَتْبَعُوهُم مُّشْرِقِينَ

**26:60 So, they pursued them at sunrise.**

فَلَمَّا تَرَآءَا الْجَمْعَانِ قَالَ أَصْحَـبُ مُوسَى إِنَّا لَمُدْرَكُونَ

**26:61 And when the two hosts saw each other, the companions of Musa said: "We are sure to be overtaken.''**

قَالَ كَلاَّ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ

**26:62 (Musa) said: "Nay, verily with me is my Lord. He will guide me.''**

فَأَوْحَيْنَآ إِلَى مُوسَى أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

**26:63 Then We revealed to Musa (saying): "Strike the sea with your stick.'' And it parted, and each separate part became like huge mountain.**

وَأَزْلَفْنَا ثَمَّ الاٌّخَرِينَ

**26:64 Then We brought near the others to that place.**

وَأَنجَيْنَا مُوسَى وَمَن مَّعَهُ أَجْمَعِينَ

**26:65 And We saved Musa and all those with him.**

ثُمَّ أَغْرَقْنَا الاٌّخَرِينَ

**26:66 Then We drowned the others.**

إِنَّ فِى ذَلِكَ لاّيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:67 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:68 And verily your Lord, He is truly the All-Mighty, the Most Merciful.**

## Fir`awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of Tafsir said that Fir`awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

Allah tells:

فَأَتْبَعُوهُم مُّشْرِقِينَ (٦٠)

So, they pursued them at sunrise.

means, they caught up with the Children of Israel at sunrise.

فَلَمَّا تَرَاءى الْجَمْعَانِ ...

And when the two hosts saw each other,

> means, each group saw the other.

At that point,

... قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ (٦١)

the companions of Musa said: "We are sure to be overtaken.''

> This was because Fir`awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir`awn and his troops were behind them. Hence they said: إِنَّا لَمُدْرَكُونَ (We are sure to be overtaken).

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ (٦٢)

(Musa) said: "Nay, verily with me is my Lord. He will guide me.''

> meaning, `nothing of what you fear will happen to you, for Allah is the One Who commanded me to bring you here, and He does not go back on His promise.'



**verily with me is my Lord. He will guide me**

> Harun, peace be upon him, was in the front, with Yusha` bin Nun and a believer from the family of Fir`awn, and Musa, peace be upon him, was in the rear.

More than one of the scholars of Tafsir said that they stood there not knowing what to do, and Yusha` bin Nun or the believer from the family of Fir`awn said to Musa, peace be upon him, "O Prophet of Allah, is it here that your Lord commanded you to bring us!''

He said: "Yes.''

Then Fir`awn and his troops drew near and were very close indeed. At that point Allah commanded his Prophet Musa, peace be upon him, to strike the sea with his staff, so he struck it, and it parted, by the will of Allah.

Allah says:

فَأَوْحَيْنَا إِلَى مُوسَى أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ...

Then We revealed to Musa (saying): "Strike the sea with your stick.''

فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (٦٣)

And it parted, and each separate part became like huge mountain.

meaning, like mighty mountains.

This was the view of Ibn Mas`ud, Ibn Abbas, Muhammad bin Ka`b, Ad-Dahhak, Qatadah and others.

Ata' Al-Khurasani said,

"It refers to a pass between two mountains.''

Ibn Abbas said,

"The sea divided into twelve paths, one for each of the tribes.''

As-Suddi added,

"And in it there were windows through which they could see one another, and the water was erected like walls.''

Allah sent the wind to the sea bed to make it solid like the land.

Allah says:

فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

> and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid. (20:77)

And here He says:

وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ (٦٤)

Then We brought near the others to that place.

Ibn Abbas, Ata' Al-Khurasani, Qatadah and As-Suddi said: **وَأَزْلَفْنَا** (Then We brought near) means,

> "We brought Fir`awn and his troops near to the sea.''

وَأَنجَيْنَا مُوسَى وَمَن مَّعَهُ أَجْمَعِينَ (٦٥)

ثُمَّ أَغْرَقْنَا الْآخَرِينَ (٦٦)

And We saved Musa and all those with him. Then We drowned the others.

> meaning: `We saved Musa and the Children of Israel and whoever followed their religion, and none of them were destroyed, but Fir`awn and his troops were drowned and not one of them remained alive, but was destroyed.'

Then Allah says:

إِنَّ فِي ذَلِكَ لَآيَةً ...

Verily, in this is indeed a sign,

> meaning, this story with its wonders and tales of aid to the believing servants of Allah is definitive proof and evidence of Allah's wisdom.

... وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (٦٧)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (٦٨)

yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

The explanation of this phrase has already been discussed above.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَهِيمَ

**26:69 And recite to them the story of Ibrahim.**

إِذْ قَالَ لأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

**26:70 When he said to his father and his people: "What do you worship!''**

قَالُواْ نَعْبُدُ أَصْنَاماً فَنَظَلُّ لَهَا عَـكِفِينَ

**26:71 They said: "We worship idols, and to them we are ever devoted.''**

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ

**26:72 He said: "Do they hear you when you call,''**

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ

**26:73 "Or do they benefit you or do they cause harm!''**

قَالُواْ بَلْ وَجَدْنَآ ءابَآءَنَا كَذَلِكَ يَفْعَلُونَ

**26:74 They said: "(Nay) but we found our fathers doing so.''**

قَالَ أَفَرَءيْتُم مَّا كُنْتُمْ تَعْبُدُونَ

**26:75 He said: "Do you observe that which you have been worshipping --''**

أَنتُمْ وَءَابَآؤُكُمُ الاٌّقْدَمُونَ

**26:76 "You and your ancient fathers,''**

فَإِنَّهُمْ عَدُوٌّ لِى إِلاَّ رَبَّ الْعَـلَمِينَ

**26:77 "Verily, they are enemies to me, save the Lord of Al-`Alamin,''**

## How the Close Friend of Allah, Ibrahim spoke out against Shirk

Allah commanded His Messenger to:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ (٦٩)

And recite to them the story of Ibrahim.

Here Allah tells us about His servant, Messenger and Close Friend, Ibrahim, upon him be peace, the leader of the pure monotheists.

Allah commanded His Messenger Muhammad to recite this story to his **Ummah** so that they could follow this example of sincerity towards Allah, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing **Shirk** and its people.

Allah granted guidance to Ibrahim before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allah, may He be exalted.

Allah tells:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ (٧٠)

When he said to his father and his people: "What do you worship!''

meaning: what are these statues to which you are so devoted!

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ (٧١)

They said: "We worship idols, and to them we are ever devoted.''

> meaning: we are devoted to worshipping them and praying to them.

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ (٧٢)

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ (٧٣)

قَالُوا بَلْ وَجَدْنَا آبَاءنَا كَذَلِكَ يَفْعَلُونَ (٧٤)

He said: "Do they hear you when you call Or do they benefit you or do they cause harm!''

They said: "(Nay) but we found our fathers doing so.''

> They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps.

So Ibrahim said to them:

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ (٧٥)

أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ (٧٦)

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ (٧٧)

He said: Do you observe that which you have been worshipping --you and your ancient fathers Verily, they are enemies to me, save the Lord of **Al-`Alamin**.

> meaning, `if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.'
>
> This is akin to the way Allah described **Nuh**:
>
> فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَآءَكُمْ
>
> So devise your plot, you and your partners. (10:71)

And **Hud**, upon him be peace, said:

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

"I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path. (11:54-56)

Similarly, Ibrahim denounced their gods and idols and said:

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ

And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah. (6:81)

And Allah said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred

forever until you believe in Allah alone,'' -- (60:4)

وَإِذْ قَالَ إِبْرَٰهِيمُ لأَبِيهِ وَقَوْمِهِ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ

إِلاَّ الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ

وَجَعَلَهَا كَلِمَةً بَـقِيَةً فِى عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me.''

And he made it a Word lasting among his offspring, that they may turn back. (43:26-28)

meaning: "**La Ilaha Illallah**.''

الَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ

**26:78 Who has created me, and it is He Who guides me.**

وَالَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ

**26:79 And it is He Who feeds me and gives me to drink.**

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

**26:80 And when I am ill, it is He Who cures me.**

وَالَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ

**26:81 And Who will cause me to die, and then will bring me to life.**

وَالَّذِى أَطْمَعُ أَن يَغْفِرَ لِى خَطِيئَتِى يَوْمَ الدِّينِ

**26:82 And Who, I hope, will forgive me my faults on the Day of Recompense.**

## Ibrahim mentions Allah's Kindness towards Him

Ibrahim said, "I will not worship any but the One Who does these things:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨)

Who has created me, and it is He Who guides me.

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him.

Allah is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩)

And it is He Who feeds me and gives me to drink.

He is my Creator Who provides for me from that which He has made available in the heavens and on earth.

He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠)

And when I am ill, it is He Who cures me.

Here he attributed sickness to himself, even though it is Allah Who decrees it, out of respect towards Allah.

By the same token, Allah commands us to say in the prayer, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Guide us to the straight way) (1:6) to the end of the Surah.

Grace and guidance are attributed to Allah, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people.

This is like when the Jinn said:

وَأَنَّا لاَ نَدْرِى أَشَرٌّ أُرِيدَ بِمَن فِى الاٌّرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَداً

> And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path. (72:10)

Similarly, Ibrahim said: وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (And when I am ill, it is He Who cures me).

> meaning, `when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١)

And Who will cause me to die, and then will bring me to life.

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢)

And Who, I hope, will forgive me my faults on the Day of Recompense.

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allah! For He is the One Who does whatever He wills.

رَبِّ هَبْ لِى حُكْماً وَأَلْحِقْنِى بِالصَّـلِحِينَ

**26:83 My Lord! Bestow Hukm on me, and join me with the righteous.**

وَاجْعَل لِّى لِسَانَ صِدْقٍ فِى الاٌّخِرِينَ

**26:84 And grant me an honorable mention in later generations.**

وَاجْعَلْنِى مِن وَرَثَةِ جَنَّةِ النَّعِيمِ

**26:85 And make me one of the inheritors of the Paradise of Delight.**

وَاغْفِرْ لاًّبِى إِنَّهُ كَانَ مِنَ الضَّآلِّينَ

**26:86 And forgive my father, verily, he is of the erring.**

وَلاَ تُخْزِنِى يَوْمَ يُبْعَثُونَ

**26:87 And disgrace me not on the Day when they will be resurrected.**

يَوْمَ لاَ يَنفَعُ مَالٌ وَلاَ بَنُونَ

**26:88 The Day whereon neither wealth nor sons will avail,**

إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

**26:89 Except him who brings to Allah a clean heart.**

## The Prayer of Ibrahim for Himself and for His Father

Allah tells about the prayer of Ibrahim:



My Lord! Bestow **Hukm** on me,

Here Ibrahim, upon him be peace, asks his Lord to give him **Hukm**.

Ibn Abbas said,

> "This is knowledge.''

... وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٣)

and join me with the righteous.

> means, `make me one of the righteous in this world and the Hereafter.'

This is like the words the Prophet said three times when he was dying:

> اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى
>
> O Allah, with the Exalted Companion (of Paradise).

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤)

And grant me an honorable mention in later generations.

> meaning, `cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.'
>
> This is like the **Ayah**,
>
> وَتَرَكْنَا عَلَيْهِ فِى الأٌّخِرِينَ
>
> سَلَـمٌ عَلَى إِبْرَهِيمَ
>
> كَذَلِكَ نَجْزِى الْمُحْسِنِينَ
>
> And We left for him (a goodly remembrance) among the later generations:

"Salam (peace) be upon Ibrahim. Thus indeed do we reward the good doers. (37:108-110)

وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ (٨٥)

And make me one of the inheritors of the Paradise of Delight.

meaning, `bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

وَاغْفِرْ لِأَبِي ...

And forgive my father,

This is like the **Ayah**,

رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ

My Lord! Forgive me, and my parents. (71:28)

... إِنَّهُ كَانَ مِنَ الضَّالِّينَ (٨٦)

verily, he is of the erring.

But this is something which Ibrahim, peace be upon him, later stopped doing, as Allah says:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he )Ibrahim( had made to him (his father). But when it became clear to him )Ibrahim( that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was **Awwah** and forbearing. (9:114)

Allah stopped Ibrahim from asking for forgiveness for his father, as He says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone,'' -- except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.'' (60:4)

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ (٨٧)

And disgrace me not on the Day when they will be resurrected.

means, `protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.'

Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبَرَةُ وَالْقَتَرَة

Ibrahim will see his father on the Day of Resurrection, covered with dust and darkness.

According to another narration, also from Abu Hurayrah, may Allah be pleased with him, the Prophet said:

يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِينِي يَوْمَ يُبْعَثُون،

فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِين

Ibrahim will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected.''

And Allah will say to him: "I have forbidden Paradise to the disbelievers.''

He also recorded this in the **Hadiths** about the Prophets, upon them be peace, where the wording is:

يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِينِي،

فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ،

فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ

فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ،

ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ انْظُرْ تَحْتَ رِجْلِكَ،

فَيَنْظُرُ،فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّار

Ibrahim will meet his father Azar on the Day of Resurrection, and there will be dust and darkness on Azar's face. Ibrahim will say to him, "Did I not tell you not to disobey me!''

His father will say to him: "Today I will not disobey you.''

Ibrahim will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state!''

Allah will say to him: "I have forbidden Paradise to the disbelievers.''

Then it will be said: "O Ibrahim! Look beneath your feet.''

So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.

This was also recorded by Abu Abdur-Rahman An-Nasa'i in the **Tafsir** of his **Sunan** Al-Kubra.

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (٨٨)

The Day whereon neither wealth nor sons will avail,

means, a man's wealth will not protect him from the punishment of Allah, even if he were to pay a ransom equivalent to an earth full of gold.

وَلَا بَنُونَ (nor sons),

means, `or if you were to pay a ransom of all the people on earth.'

On that Day nothing will be of any avail except faith in Allah and sincere devotion to Him, and renunciation of **Shirk** and its people.

Allah says:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

Except him who brings to Allah a clean heart.

meaning, free from any impurity or **Shirk**.

Ibn Sirin said,

"The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves.''

Sa`id bin Al-Musayyib said,

"The clean heart is the sound heart.''

This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allah

says: فِى قُلُوبِهِمْ مَّرَضٌ (In their hearts is a disease). (2:10)

Abu Uthman An-Nisaburi said,

"It is the heart that is free from innovation and is content with the **Sunnah**.''

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

**26:90 And Paradise will be brought near to those who had Taqwa.**

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ

**26:91 And the (Hell) Fire will be placed in full view of the astray.**

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

**26:92 And it will be said to them: "Where are those that you used to worship.''**

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

**26:93 "Instead of Allah, Can they help you or help themselves''**

فَكُبْكِبُواْ فِيهَا هُمْ وَالْغَاوُونَ

**26:94 Then they will be thrown on their faces into it (the Fire), they and the astray.**

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

**26:95 And all of the hosts of Iblis together.**

قَالُواْ وَهُمْ فِيهَا يَخْتَصِمُونَ

**26:96 They will say while contending therein,**

تَاللَّهِ إِن كُنَّا لَفِى ضَلَـلٍ مُّبِينٍ

**26:97 "By Allah, we were truly in a manifest error,**

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَـلَمِينَ

**26:98 "When we held you as equals with the Lord of all that exists;''**

وَمَآ أَضَلَّنَآ إِلاَّ الْمُجْرِمُونَ

**26:99 "And none has brought us into error except the criminals.''**

فَمَا لَنَا مِن شَـفِعِينَ

**26:100 "Now we have no intercessors,''**

وَلاَ صَدِيقٍ حَمِيمٍ

**26:101 "Nor a close friend.''**

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

**26:102 "(Alas!) If we only had a chance to return, we shall truly be among the believers!''**

إِنَّ فِى ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:103 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:104 And verily your Lord, He is truly the All-Mighty, the Most Merciful.**

## Those Who have Taqwa and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

Allah says:

وَأُزْلِفَتِ الْجَنَّةُ ...

And Paradise will be brought near,

means, it will be brought close to its people, adorned and decorated for them to behold it.

... لِلْمُتَّقِينَ (٩٠)

to those who had **Taqwa**.

Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ (٩١)

And the (Hell) Fire will be placed in full view of the astray.

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats.

It will be said to its people by way of reproach and rebuke:

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ (٩٢)

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ (٩٣)

Where are those that you used to worship instead of Allah! Can they help you or help themselves!

meaning, `the gods and idols whom you used to worship instead of Allah cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ (٩٤)

Then they will be thrown on their faces into it (the Fire), they and the astray.

Mujahid said,

> "This means, they will be hurled into it.''

Others said:

> "They will be thrown on top of one another, the disbelievers and their leaders who called them to **Shirk**.''

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ (٩٥)

And all of the hosts of Iblis together.

> they will all be thrown into it.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ (٩٦)

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ (٩٧)

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ (٩٨)

They will say while contending therein, "By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.''

> The weak ones among them will say to their arrogant leaders: `Verily, we were following you; can you avail us anything from the Fire!' Then they will realize that themselves are to blame and will say:
>
> تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ
>
> إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ
>
> By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.

meaning, `we obeyed your commands as we should have obeyed the commands of the Lord of the all that exits, and we worshipped you along with the Lord of all that exits.'

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ (٩٩)

And none has brought us into error except the criminals.

meaning, `nobody called us to do that except the evildoers.'

فَمَا لَنَا مِن شَافِعِينَ (١٠٠)

Now we have no intercessors.

This is like the **Ayah** which tells us that they will say:

... فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِى كُنَّا نَعْمَلُ

...now are there any intercessors for us that they might intercede on our behalf! Or could we be sent back so that we might do deeds other than those deeds which we used to do. (7:53)

Similarly, in this Surah, Allah tells us that they will say:

فَمَا لَنَا مِن شَافِعِينَ

وَلَا صَدِيقٍ حَمِيمٍ (١٠١)

Now we have no intercessors, nor a close friend.

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٢)

(Alas!) If we only had a chance to return, we shall truly be among the believers!

They will wish that they could come back to this world so that they could do deeds of obedience to their Lord -- as they claim -- but Allah knows that if they were to come back to this world, they

would only go back to doing forbidden things, and He knows that they are liars.

Allah tells us in Surah **Sad** about how the people of Hell will argue with one another, as He says:

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

Verily, that is the very truth -- the mutual dispute of the people of the Fire! (38:64)

Then He says:

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٠٣)

Verily, in this is indeed a sign, yet most of them are not believers.

meaning, in the dispute of Ibrahim with his people and his proof of **Tawhid** there is a sign, i.e., clear evidence that there is no God but Allah.

... وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٠٤)

yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

**26:105 The people of Nuh denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ

**26:106 When their brother Nuh said to them: "Will you not have Taqwa!''**

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

**26:107 "I am a trustworthy Messenger to you.''**

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

**26:108 "So have Taqwa of Allah, and obey me.''**

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:109 "No reward do I ask of you for it; my reward is only from the Lord of all that exists.''**

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

**26:110 "So have Taqwa of Allah, and obey me.''**

## Nuh's preaching to His People, and Their Response

Here Allah tells us about His servant and Messenger Nuh, peace be upon him, who was the first Messenger sent by Allah to the people of earth after they started to worship idols.

Allah sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allah. Allah revealed that their disbelieving in him was akin to disbelieving in all the Messengers,

So Allah said:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (١٠٥)

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ (١٠٦)

The people of Nuh belied the Messengers. When their brother Nuh said to them: "Will you not have Taqwa!''

meaning, `do you not fear Allah when you worship others instead of Him!'

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٠٧)

I am a trustworthy Messenger to you.

means, `I am the Messenger of Allah to you, faithfully fulfilling the mission with which Allah has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.'

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٠٨)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ...

So have **Taqwa** of Allah, and obey me. No reward do I ask of you for it;

means, `I do not want any payment for the advice I give you; I will save my reward for it with Allah.'

... إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٠٩)

my reward is only from the Lord of all that exists.''

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١١٠)

So have **Taqwa** of Allah, and obey me.

`It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allah has entrusted me.'

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

**26:111 They said: "Shall we believe in you, when the inferior follow you!''**

قَالَ وَمَا عِلْمِى بِمَا كَانُوا يَعْمَلُونَ

**26:112 He said: "And what knowledge have I of what they used to do,''**

إِنْ حِسَابُهُمْ إِلاَّ عَلَى رَبِّى لَوْ تَشْعُرُونَ

**26:113 "Their account is only with my Lord, if you could (but) know.''**

وَمَآ أَنَاْ بِطَارِدِ الْمُؤْمِنِينَ

**26:114 "And I am not going to drive away the believers.''**

إِنْ أَنَاْ إِلاَّ نَذِيرٌ مُّبِينٌ

**26:115 "I am only a plain warner.''**

## The Demand of the People of Nuh and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us.''

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ (١١١)

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ (١١٢)

They said: "Shall we believe in you, when the inferior follow you!''

He said: "And what knowledge have I of what they used to do''

meaning, `what does it have to do with me if they follow me! No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is accept it if they believe in me; whatever is in their hearts is for Allah to know.'

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ (١١٣)

Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ (١١٥)

And I am not going to drive away the believers. I am only a plain warner.

meaning, `I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

قَالُواْ لَئِن لَّمْ تَنْتَهِ يٰنُوحُ لَتَكُونَنَّ مِنَ الْمُرْجُومِينَ

**26:116 They said: "If you cease not, O Nuh you will surely be among those stoned.''**

قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ

**26:117 He said: "My Lord! Verily, my people have denied me.''**

فَافْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحاً وَنَجِّنِى وَمَن مَّعِى مِنَ الْمُؤْمِنِينَ

**26:118 "Therefore judge You between me and them, and save me and those of the believers who are with me.''**

فَأَنجَيْنَـهُ وَمَن مَّعَهُ فِى الْفُلْكِ الْمَشْحُونِ

**26:119 And We saved him and those with him in the laden ship.**

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَـقِينَ

**26:120 Then We drowned the rest thereafter.**

إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:121 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:122 And verily your Lord, He is indeed the All-Mighty, the Most Merciful.**

Nuh stayed among his people for a long time, calling them to Allah night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ (١١٦)

They said: If you cease not, O Nuh you will surely be among those stoned.

meaning, `if you do not stop calling us to your religion,'

لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ (you will surely be among those stoned),

meaning, `we will stone you.'

At that point, he prayed against them, and Allah responded to his prayer.

Nuh said:

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ (١١٧)

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا ...

My Lord! Verily, my people have denied me. Therefore judge You between me and them.

This is like the **Ayah**:

فَدَعَا رَبَّهُ أَنِّى مَغْلُوبٌ فَانتَصِرْ

Then he invoked his Lord (saying): "I have been overcome, so help (me)!'' (54:10)

... وَنَجِّنِي وَمَن مَّعِي مِنَ الْمُؤْمِنِينَ (١١٨)

and save me and those of the believers who are with me.''

And Allah says here:

فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ الْمَشْحُونِ (١١٩)

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ (١٢٠)

And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.

The "laden ship'' is one that is filled with cargo and the couples, one pair from every species, that were carried in it.

This **Ayah** means:

`We saved Nuh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٢١)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٢٢)

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

**26:123 `Ad denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

**26:124 When their brother Hud said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:125 "Verily, I am a trustworthy Messenger to you.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:126 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:127 "No reward do I ask of you for it; my reward is only from the Lord of all that exists.''**

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ

**26:128 "Do you build on every Ri` an Ayah for your amusement''**

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

**26:129 "And do you get for yourselves Masani` as if you will live therein forever,''**

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

**26:130 "And when you seize (somebody), seize you (him) as tyrants.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:131 "So have Taqwa of Allah, and obey me.''**

وَاتَّقُواْ الَّذِى أَمَدَّكُمْ بِمَا تَعْلَمُونَ

**26:132 "And have Taqwa of Him, fear Him Who has aided you with all (good things) that you know.''**

أَمَدَّكُمْ بِأَنْعَـمٍ وَبَنِينَ

**26:133 "He has aided you with cattle and children.''**

وَجَنَّـتٍ وَعُيُونٍ

**26:134 "And gardens and springs.''**

إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

**26:135 "Verily, I fear for you the torment of a Great Day.''**

Allah tells:

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ (١٢٣)

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (١٢٤)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٢٥)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٢٦)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٢٧)

**`Ad** denied the Messengers. When their brother **Hud** said to them:

"Will you not have **Taqwa**! Verily, I am a trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of all that exists.''

Here Allah tells us about His servant and Messenger **Hud**, when he called his people **`Ad**. His people used to live in the **Ahqaf**, curved sand-hills near Hadramawt, on the borders of Yemen. They lived after the time of Nuh, as Allah says in Surah **Al-A`raf**:

وَاذكُرُواْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى الْخَلْقِ بَسْطَةً

And remember that He made you successors after the people of Nuh and increased you amply in stature. (7:69)

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allah. So Allah sent **Hud**, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allah alone, and he warned them of Allah's wrath and punishment if they were to go against him and treating him harshly.

He said to them, as Nuh had said to his people:

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ (١٢٨)

Do you build on every **Ri`** an **Ayah** for your amusement!

The scholars of Tafsir differed over the meaning of the word **Ri`**. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً (Do you build on every **Ri`** an **Ayah**) i.e., a well-known landmark,

تَعْبَثُونَ (for your amusement), meaning, `you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.'

So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next.

He said:

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ (١٢٩)

And do you get for yourselves **Masani`** as if you will live therein forever!

Mujahid said,

> "This means fortresses built up strong and high and structures that are built to last.''

... لَعَلَّكُمْ تَخْلُدُونَ

as if you will live therein forever,

> means, `so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ (١٣٠)

And when you seize (somebody), seize you (him) as tyrants.

> They are described as being strong, violent and tyrannical.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٣١)

So, have **Taqwa** of Allah, and obey me.

> `Worship your Lord and obey your Messenger.'

Then **Hud** began reminding them of the blessings that Allah had bestowed upon them.

He said:

وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ (١٣٢)

أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ (١٣٣)

وَجَنَّاتٍ وَعُيُونٍ (١٣٤)

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (١٣٥)

And have **Taqwa** of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.

meaning, `if you disbelieve and oppose (your Prophet).'

So he called them to Allah with words of encouragement and words of warning, but it was to no avail.

قَالُواْ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِّنَ الْوَعِظِينَ

**26:136 They said: "It is the same to us whether you preach or be not of those who preach.''**

إِنْ هَـذَا إِلاَّ خُلُقُ الاٌّوَّلِينَ

**26:137 "This is no other than Khuluq of the ancients,''**

وَمَا نَحْنُ بِمُعَذَّبِينَ

**26:138 "And we are not going to be punished.''**

فَكَذَّبُوهُ فَأَهْلَكْنَـهُمْ

**26:139 So they denied him, and We destroyed them.**

إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:140 And verily your Lord, He is indeed the Almighty, the Most Merciful.**

## The Response of the People of Hud, and Their Punishment

Allah tells us how the people of **Hud** responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

قَالُوا سَوَاء عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ (١٣٦)

They said: "It is the same to us whether you preach or be not of those who preach.''

meaning, `we will not give up our ways.'

وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

And we shall not leave our gods for your (mere) saying! And we are not believers in you. (11:53)

This is how it was, as Allah says:

إِنَّ الَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe (2:6)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. (10:96-97)

And they said:

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (١٣٧)

This is no other than **Khuluq** of the ancients.

Some scholars read this: "**Khalq**''.

According to Ibn Mas`ud and according to Abdullah bin Abbas -- as reported from Al-Awfi -- and Alqamah and Mujahid, they meant,

"What you have brought to us is nothing but the tales (**Akhlaq**) of the ancients.''

This is like what the idolators of Quraysh said:

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:5)

And Allah said:

وَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُوا ظُلْماً وَزُوراً

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ ...

Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie.''

And they say: "Tales of the ancients...'' (25:4-5)

وَإِذَا قِيلَ لَهُمْ مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ

And when it is said to them: "What is it that your Lord has sent down''

They say: "Tales of the ancient!'' (16:24)

Some other scholars recited it, إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (This is no other than **Khuluq** of the ancients), "as **Khuluq**,''

meaning their religion.

What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying:

"We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement.''

Hence they said:

وَمَا نَحْنُ بِمُعَذَّبِينَ (١٣٨)

And we are not going to be punished.

Allah's saying;

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ....

So they denied him, and We destroyed them.

meaning, they continued to disbelieve and stubbornly oppose Allah's Prophet **Hud**, so Allah destroyed them.

The means of their destruction has been described in more than one place in the Qur'an:

Allah sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allah overpowered them with something that was even stronger and fiercer than them, as Allah says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

إِرَمَ ذَاتِ الْعِمَادِ

Have you not seen how your Lord dealt with **`Ad** of Iram Possessors of the pillars. (89:6-7)

This refers to the former **`Ad**, as Allah says:

وَأَنَّهُ أَهْلَكَ عَاداً الأُولَى

And that it is He Who destroyed the former **`Ad**. (53:50)

They were descendents of Iram bin Sam bin Nuh,

ذَاتِ الْعِمَادِ (Possessors of the pillars),

They used to live among pillars.

Those who claim that Iram was a city take this idea from Israeli narrations, from the words of Ka`b and Wahb, but there is no real basis for that.

Allah says:

الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ

The like of which were not created in the land. (89:8)

meaning, nothing like this tribe was created in terms of might, power and tyranny.

If what was meant was a city, it would have said,

"The like of which was not built in the land.''

And Allah says:

فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُواْ بِـَايَـتِنَا يَجْحَدُونَ

As for **`Ad**, they were arrogant in the land without right, and they said: "Who is mightier than us in strength!''

See they not that Allah Who created them was mightier in strength than them. And they used to deny Our **Ayat**! (41:15)

And Allah says:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا

And as for **`Ad**, they were destroyed by a wind, **Sarsar `Atiyah**! Which Allah imposed on them for seven nights and eight days **Husum**, (in succession). (69:6-7)

meaning, consecutively (i.e., seven nights and eight days).

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms. They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allah at all.

إِنَّ أَجَلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَخَّرُ

Verily, the term given by Allah, when it comes, cannot be delayed. (71:4)

Allah says here: **فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ** (So they denied him, and We destroyed them).

.. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٣٩)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٤٠)

Verily, in this is indeed a sign, yet most of them are not believers.

And verily your Lord, He is indeed the Almighty, the Most Merciful.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

**26:141 Thamud denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَـلِحٌ أَلاَ تَتَّقُونَ

**26:142 When their brother Salih said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:143 "I am a trustworthy Messenger to you.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:144 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْـَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:145 "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.''**

## Salih and the People of Thamud

Allah tells:

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (١٤١)

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ (١٤٢)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٤٣)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٤٤)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٤٥)

**Thamud** denied the Messengers. When their brother Salih said to them: "Will you not have **Taqwa**! I am a

trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of **Al-`Alamin**.''

Here Allah tells us about His servant and Messenger Salih, whom He sent to his people **Thamud**. They were Arabs living in the city of Al-Hijr -- which is between Wadi Al-Qura and Greater Syria. Their location is well known.

In our explanation of Surah **Al-A`raf**, we mentioned the **Hadiths** which tell how the Messenger of Allah passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabuk, then he went back to Al-Madinah to prepare himself for the campaign. Thamud came after `Ad and before Ibrahim, peace be upon him. Their Prophet Salih called them to Allah, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allah. Then he reminded them of the blessings of Allah.

أَتُتْرَكُونَ فِى مَا هَاهُنَآ ءَامِنِينَ

**26:146 "Will you be left secure in that which you have here,''**

فِى جَنَّـتٍ وَعُيُونٍ

**26:147 "In gardens and springs.''**

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ

**26:148 "And crops and date palms with soft clusters.''**

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتاً فَرِهِينَ

**26:149 "And you hew out in the mountains, houses with great skill.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:150 "So, have Taqwa of Allah, and obey me.''**

وَلاَ تُطِيعُوۤاْ أَمْرَ الْمُسْرِفِينَ

**26:151 "And follow not the command of the extravagant,''**

الَّذِينَ يُفْسِدُونَ فِى الاٌّرْضِ وَلاَ يُصْلِحُونَ

**26:152 Who make mischief in the land, and reform not.''**

## A Reminder to Them of their Circumstances and the Blessings

Salih warns:

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ (١٤٦)

فِي جَنَّاتٍ وَعُيُونٍ (١٤٧)

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ (١٤٨)

"Will you be left secure in that which you have here, In gardens and springs. And crops and date palms with soft clusters.''

They enjoyed Salih preached to them, warning them that the punishment of Allah could overtake them and reminding them of the blessings that Allah had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

... وَنَخْلٍ طَلْعُهَا هَضِيمٌ

and date palms with soft clusters.

Al-Awfi narrated from Ibn Abbas,

"Ripe and rich.''

Ali bin Abi Talhah narrated from Ibn Abbas that:

this meant growing luxuriantly.

Ismail bin Abi Khalid narrated from `Amr bin Abi `Amr -- who met the Companions -- from Ibn Abbas that this means,

"When it becomes ripe and soft.''

This was narrated by Ibn Abi Hatim, then he said: "And something similar was narrated from Abu Salih.''

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ (١٤٩)

And you hew out in the mountains, houses with great skill.

Ibn Abbas and others said,

"With great skill.''

According to another report from him:

"They were greedy and extravagant.''

This was the view of Mujahid and another group.

There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures.

So, Salih said to them:

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٥٠)

So, have **Taqwa** of Allah, and obey me.

> Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who granted you provisions so that you could worship Him alone and glorify Him morning and evening.

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ (١٥١)

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (١٥٢)

And follow not the command of the extravagant, who make mischief in the land, and reform not.

> meaning, their chiefs and leaders, who called them to **Shirk**, disbelief and opposition to the truth.

قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ الْمُسَحَّرِينَ

**26:153 They said: "You are only of those bewitched!''**

مَآ أَنتَ إِلاَّ بَشَرٌ مِّثْلُنَا فَأْتِ بِـَايَةٍ إِن كُنتَ مِنَ الصَّـدِقِينَ

**26:154 "You are but a human being like us. Then bring us a sign if you are of the truthful.''**

قَالَ هَـذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ

**26:155 He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.''**

وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ

**26:156 "And touch her not with harm, lest the torment of a Great Day should seize you.''**

فَعَقَرُوهَا فَأَصْبَحُواْ نَـدِمِينَ

**26:157 But they killed her, and then they became regretful.**

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:158 So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:159 And verily, your Lord He is indeed the All-Mighty, the Most Merciful.**

## The Response of Thamud, Their Demand for a Sign, and Their Punishment

Allah tells us how **Thamud** responded to their Prophet Salih, upon him be peace, when he called them to worship their Lord, may He be glorified.

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ (١٥٣)

They said: "You are only of those bewitched!''

Mujahid said,

"They meant he was one affected by witchcraft.''

Then they said:

مَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا ...

You are but a human being like us.

meaning, `how can you receive Revelation when we do not!'

This is like the **Ayah** where they are described as saying:

أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الأَشِرُ

"Is it that the Reminder is sent to him alone from among us! Nay, he is an insolent liar!''

Tomorrow they will come to know who is the liar, the insolent one! (54:26-27)

... فَأْتِ بِآيَةٍ إِن كُنتَ مِنَ الصَّادِقِينَ (١٥٤)

Then bring us a sign if you are of the truthful.

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst.

Allah's Prophet Salih made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that.

The Prophet of Allah Salih, peace be upon him, stood and prayed, then he prayed to Allah to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested.

So some of them believed, but most of them disbelieved.

قَالَ هَذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ (١٥٥)

He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

meaning, `she will drink from your water one day, and on the next day you will drink from it.'

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ (١٥٦)

And touch her not with harm, lest the torment of a Great Day should seize you.

> He warned them of the punishment of Allah if they should do her any harm.

The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they benefited from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ (١٥٧)

فَأَخَذَهُمُ الْعَذَابُ ...

But they killed her, and then they became regretful. So, the torment overtook them.

> Their land was shaken by a strong earthquake, and there came to them an overwhelming **Sayhah** (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

... إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٥٨)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٥٩)

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

**26:160 The people of Lut denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلا تَتَّقُونَ

**26:161 When their brother Lut said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:162 "Verily, I am a trustworthy Messenger to you.''**

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

**26:163 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:164 "No reward do I ask of you for it; my reward is only from the Lord of all that exits.''**

## Lut and His Call

Allah tells:

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ (١٦٠)

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ (١٦١)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٦٢)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٦٣)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٦٤)

The people of **Lut** denied the Messengers. When their brother **Lut** said to them:

"Will you not have **Taqwa**! Verily, I am a trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of all that exits.''

Here Allah tells us about His servant and Messenger **Lut**, peace be upon him.

He was Lut bin Haran bin Azar, the nephew of Ibrahim Al-Khalil, upon him be peace. Allah sent him to a mighty nation during the lifetime of Ibrahim, peace be upon them both. They lived in Sadum (Sodom) and its environs, where Allah destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghur (the Jordan Valley), bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak.

> He called them to Allah, to worship Him alone with no partner or associate, and to obey the Messenger whom Allah sent to them.
>
> He forbade from disobeying Allah and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females.

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَـلَمِينَ

**26:165 "Go you in unto the males of Al-`Alamin (people),''**

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَجِكُمْ

**26:166 "And leave those whom Allah has created for you to be your wives!**

بَلْ أَنتُمْ قَوْمٌ عَادُونَ

**Nay, you are a trespassing people!''**

قَالُواْ لَئِن لَّمْ تَنتَهِ يلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ

**26:167 They said: "If you cease not, O Lut, verily, you will be one of those who are driven out!''**

قَالَ إِنِّى لِعَمَلِكُمْ مِّنَ الْقَـلِينَ

**26:168 He said: "I am indeed of those who disapprove with severe anger and fury your behavior.''**

رَبِّ نَّجِنِى وَأَهْلِى مِمَّا يَعْمَلُونَ

**26:169 "My Lord! Save me and my family from what they do.''**

فَنَجَّيْنَـهُ وَأَهْلَهُ أَجْمَعِينَ

**26:170 So, We saved him and his family, all,**

إِلاَّ عَجُوزاً فِى الْغَـبِرِينَ

**26:171 Except an old woman among those who remained behind.**

ثُمَّ دَمَّرْنَا الاٌّخَرِينَ

**26:172 Then afterward We destroyed the others.**

وَأَمْطَرْنَا عَلَيْهِم مَّطَراً فَسَآءَ مَطَرُ الْمُنذَرِينَ

**26:173 And We rained on them a rain, and how evil was the rain of those who had been warned!**

إِنَّ فِى ذَلِكَ لاّيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:174 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:175 And verily your Lord, He is indeed the All-Mighty, the Most Merciful.**

## Lut's Denunciation of His People's Deeds, Their Response and Their Punishment

Allah said:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ (١٦٥)

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ (١٦٦)

"Go you in unto the males of Al-`Alamin (people), And leave those whom Allah has created for you to be your wives! Nay, you are a trespassing people!''

The Prophet of Allah forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allah had created for them. Their response was only to say:

قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ ...

They said: If you cease not, O Lut,

meaning, `if you do not give up what you have brought,'

... لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ (١٦٧)

verily, you will be one of those who are driven out!

meaning, `we will expel you from among us.'

This is like the **Ayah**,

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ أَخْرِجُواْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهمْ أُنَاسٌ يَتَطَهَّرُونَ

There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!'' (27:56)

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them:

قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ (١٦٨)

He said: I am, indeed, of those who disapprove with severe anger and fury.

`Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.'

Then he prayed to Allah against them and said:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ (١٦٩)

My Lord! Save me and my family from what they do.

Allah says:

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٧٠)

إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٧١)

So, We saved him and his family, all. Except an old woman among those who remained behind.

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left.

This is similar to what **Allah** says about them in Surah **Al-A`raf** and Surah **Hud**, and in Surah **Al-Hijr**, where Allah commanded him to take his family at night, except for his wife, and not to turn around when they heard the **Sayhah** as it came upon his people. So they patiently obeyed the command of Allah and persevered, and Allah sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up.

Allah says:

ثُمَّ دَمَّرْنَا الْآخَرِينَ (١٧٢)

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاء مَطَرُ الْمُنذَرِينَ (١٧٣)

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٧٤)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٧٥)

Then afterward We destroyed the others. And We rained on them a rain, and how evil was the rain of those who had been warned!

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَ أَصْحَـبُ لْئَيْكَةِ الْمُرْسَلِينَ

**26:176 The companions of Al-Aykah denied the Messengers.**

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلاَ تَتَّقُونَ

**26:177 When Shu`ayb said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:178 "I am a trustworthy Messenger to you.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:179 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:180 "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.''**

## Shu`ayb and His Preaching to the Dwellers of Al-Aykah

Allah says:

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ (١٧٦)

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ (١٧٧)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٧٨)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٧٩)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٨٠)

The companions of **Al-Aykah** denied the Messengers. When Shu`ayb said to them: "Will you not have **Taqwa**! I am a trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of **Al-`Alamin**.''

The companions of **Al-Aykah** were the people of Madyan, according to the most correct view.

The Prophet of Allah Shu`ayb was one of them, but it does not say here, their brother Shu`ayb, because they called themselves by a name denoting their deification of **Al-Aykah**, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allah said that the companions of **Al-Aykah** denied the Messengers, He did not say, "When their brother Shu`ayb said to them.'' Rather, He said:

إِذْ قَالَ لَهُمْ شُعَيْبٌ ...

When Shu`ayb said to them,

He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood.

Some people did not notice this point, so they thought that the dwellers of **Al-Aykah** were different from the

people of Madyan, and claimed that Shu`ayb was sent to two nations; some said that he was sent to three.

أَصْحَابُ الْأَيْكَةِ (The companions of **Al-Aykah**) were the people of Shu`ayb.

This was the view of Ishaq bin Bishr.

Someone besides Juwaybir said,

> "The dwellers of **Al-Aykah** and the people of Madyan are one and the same.''
>
> And Allah knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different places.

Shu`ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

أَوْفُوا۟ الْكَيْلَ وَلاَ تَكُونُوا۟ مِنَ الْمُخْسِرِينَ

**26:181 "Give full measure, and cause no loss (to others).''**

وَزِنُوا۟ بِالْقِسْطَاسِ الْمُسْتَقِيمِ

**26:182 "And weigh with the true and straight balance.''**

وَلاَ تَبْخَسُوا۟ النَّاسَ أَشْيَآءهُمْ وَلاَ تَعْثَوْا۟ فِى الاٌّرْضِ مُفْسِدِينَ

**26:183 "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.''**

وَاتَّقُوا الَّذِى خَلَقَكُمْ وَالْجِبِلَّةَ الاوَّلِينَ

**26:184 "And have Taqwa of Him Who created you and the generations of the men of old.''**

## The Command to give Full Measure

Allah commanded them to give full measure, and forbade them to give short measure.

He said:

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ (١٨١)

Give full measure, and cause no loss.

meaning, `when you give to people, give them full measure, and do not cause loss to them by giving them short measure, while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ (١٨٢)

And weigh with the true and straight balance.

The balance is the scales.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءهُمْ ...

And defraud not people by reducing their things,

means, do not shortchange them.

... وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (١٨٣)

nor do evil, making corruption and mischief in the land.

means, by engaging in banditry.

This is like the **Ayah**,

وَلاَ تَقْعُدُواْ بِكُلِّ صِرَطٍ تُوعِدُونَ

And sit not on every road, threatening, (7:86)

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ (١٨٤)

And have **Taqwa** of Him Who created you and the generations of the men of old.

Here he is frightening them with the punishment of Allah Who created them and created their forefathers.

This is like when Musa, peace be upon him, said:

رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الاٌّوَّلِينَ

Your Lord and the Lord of your ancient fathers! (26:26)

Ibn Abbas, Mujahid, As-Suddi, Sufyan bin Uyaynah and Abdur-Rahman bin Zayd bin Aslam said:

وَالْجِبِلَّةَ الْأَوَّلِينَ (the generations of the men of old) means, He created the early generations. And Ibn Zayd recited:

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاًّ كَثِيراً

And indeed he (**Shaytan**) did lead astray a great multitude of you. (36:62)

قَالُوا۟ إِنَّمَآ أَنتَ مِنَ الْمُسَحَّرِينَ

**26:185 They said: "You are only one of those bewitched!''**

وَمَآ أَنتَ إِلاَّ بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَـذِبِينَ

**26:186 "You are but a human being like us and verily, we think that you are one of the liars!''**

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

**26:187 "So, cause a piece of the heaven to fall on us, if you are of the truthful!''**

قَالَ رَبِّى أَعْلَمُ بِمَا تَعْمَلُونَ

**26:188 He said: "My Lord is the Best Knower of what you do.''**

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ

**26:189 But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them.**

إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

**Indeed that was the torment of a Great Day.**

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:190 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:191 And verily your Lord, He is indeed the All-Mighty, the Most Merciful.**

## The Response of Shu`ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allah tells us how his people responded and how it was like the response of **Thamud** to their Messenger -- for they were of like mind -- when:

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ (١٨٥)

They said: You are only one of those bewitched!

meaning, `you are one of those who are affected by witchcraft.'

وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ (١٨٦)

You are but a human being like us and verily, we think that you are one of the liars!

means, `we think you are deliberately lying to us in what you say, and Allah has not sent you to us.'

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاء ...

So cause a piece of the heaven to fall on us,

Ad-Dahhak said:

"One side of the heavens.''

Qatadah said:

"A piece of the heaven.''

As-Suddi said:

"A punishment from heaven.''

This is like what the Quraysh said, as Allah tells us:

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَْرْضِ يَنْبُوعًا

And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us, until:

أَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِاللَّهِ وَالْمَلَـئِكَةِ قَبِيلاً

Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face.'' (17:90-92)

وَإِذْ قَالُوا۟ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ

And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky....'' (8:32)

Similarly, these ignorant disbelievers said:

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاء إِن كُنتَ مِنَ الصَّادِقِينَ (١٨٧)

So, cause a piece of the heaven to fall on us, if you are of the truthful!

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ (١٨٨)

He said: "My Lord is the Best Knower of what you do.''

means, `Allah knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.'

So this is what happened to them -- as they asked for -- an exact recompense.

Allah says:

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ (١٨٩)

But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allah made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it.

Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allah sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty **Sayhah** which destroyed their souls.

Allah says:

... إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

...Indeed that was the torment of a Great Day.

Allah has mentioned how they were destroyed in three places in the Qur'an, in each of which it is described in a manner which fits the context.

In Surah **Al-A`raf** He says that:

the earthquake seized them, and they lay (dead), prostrate in their homes. This was because they said:

لَنُخْرِجَنَّكَ يـشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

"We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.'' (7:88)

They had sought to scare the Prophet of Allah and those who followed him, so they were seized by the earthquake.

In Surah **Hud**, Allah says:

وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ

And **As-Sayhah** seized the wrongdoers. (11:94)

This was because they mocked the Allah's Prophet when they said:

أَصَلَوَتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءابَاؤُنَآ أَوْ أَن نَّفْعَلَ فِى أَمْوَالِنَا مَا نَشَؤُا إِنَّكَ لاّنتَ الْحَلِيمُ الرَّشِيدُ

"Does your Salah command that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!'' (11:87)

They had said this in a mocking, sarcastic tone, so it was befitting that the **Sayhah** should come and silence them, as Allah says:

فَأَخَذَتْهُمُ الصَّيْحَةُ

So **As-Saihah** overtook them. (15:73)

وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ

And **As-Saihah** seized the wrongdoers. (11:94)

And here, they said:

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاء ...

So, cause a piece of the heaven to fall on us,

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

... فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.

Muhammad bin Jarir narrated from Yazid Al-Bahili: "I asked Ibn Abbas about this **Ayah**: فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ (so the torment of the Day of Shadow seized them).

He said:

`Allah sent upon them thunder and intense heat, and it terrified them (so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further), and they ran fleeing from their houses into the fields. Then Allah sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allah sent fire upon them.'

Ibn Abbas said,

`That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٩٠)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٩١)

Verily, in this is an **Ayah**, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.

> meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

**26:192 And truly, this is a revelation from the Lord of all that exists,**

نَزَلَ بِهِ الرُّوحُ الاٌّمِينُ

**26:193 Which the trustworthy Ruh (Jibril) has brought down.**

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

**26:194 Upon your heart that you may be (one) of the warners,**

بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ

**26:195 In the plain Arabic language.**

## The Qur'an was revealed by Allah

Here Allah tells us about the Book which He revealed to His servant and Messenger Muhammad.

وَإِنَّهُ ...

And truly, this

> refers to the Qur'an, which at the beginning of the Surah was described as وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحْدَثٍ (and never comes there unto them a

Reminder as a recent revelation from the Most Gracious...) (26:5)

... لَتَنزِيلُ رَبِّ الْعَالَمِينَ (١٩٢)

is a revelation from the Lord of **Al-`Alamin**.

means, Allah has sent it down to you and revealed it to you.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣)

Which the trustworthy **Ruh** has brought down.

This refers to Jibril, peace be upon him.

This was the view of more than one of the **Salaf**: Ibn Abbas, Muhammad bin Ka`b, Qatadah, Atiyyah Al-`Awfi, As-Suddi, Ad-Dahhak, Az-Zuhri and Ibn Jurayj.

This is an issue concerning which there is no dispute.

Az-Zuhri said,

"This is like the **Ayah**:

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Say: "Whoever is an enemy to Jibril -- for indeed he has brought it down to your heart by Allah's permission, confirming what came before it...'' (2:97)

عَلَى قَلْبِكَ ...

Upon your heart,

`O Muhammad, free from any contamination, with nothing added or taken away.'

... لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤)

that you may be of the warners,

means, `so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ (١٩٥)

In the plain Arabic language.

meaning, `this Qur'an which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

وَإِنَّهُ لَفِى زُبُرِ الاٌّوَّلِينَ

**26:196 And verily, it is in the Zubur of the former people.**

أَوَلَمْيَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِى إِسْرَءِيلَ

**26:197 Is it not a sign to them that the learned scholars of the Children of Israel knew it,**

وَلَوْ نَزَّلْنَـهُ عَلَى بَعْضِ الاٌّعْجَمِينَ

**26:198 And if We had revealed it unto any of the non-Arabs,**

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ

**26:199 And he had recited it unto them, they would not have believed in it.**

## The Qur'an was mentioned in the Previous Scriptures

Allah says:

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ (١٩٦)

And verily, it is in the **Zubur** of the former people.

Allah says: this Qur'an was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently.

Allah took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of **Ahmad**:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يبَنِى إِسْرَءِيلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقاً لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُولٍ يَأْتِى مِن بَعْدِى اسْمُهُ أَحْمَدُ

And (remember) when **`Isa**, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the **Tawrah** before me, and giving glad tidings of a Messenger to come after me, whose name shall be **Ahmad**. (61:6)

**Zubur** here refers to Books;

**Zubur** is the plural of **Az-Zabur**, which is also the name used to refer to the Book given to Dawud.

Allah says:

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى الزُّبُرِ

And everything they have done is noted in the **Az-Zubur**. (54:52),

meaning, it is recorded against them in the books of the angels.

Then Allah says:

أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاء بَنِي إِسْرَائِيلَ (١٩٧)

Is it not a sign to them that the learned scholars of the Children of Israel knew it!

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of

Israel found this Qur'an mentioned in the Scriptures which they study! The meaning is:

> the fair-minded among them admitted that the attributes of Muhammad and his mission and his **Ummah** were mentioned in their Books, as was stated by those among them who believed, such as Abdullah bin Salam, Salman Al-Farisi and others who met the Prophet.

Allah said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ

> Those who follow the Messenger, the Prophet who can neither read nor write ... (7:157)

## The Intense Disbelief of Quraysh

Then Allah tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'an. If this Book with all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him.

Allah says:

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ (١٩٨)

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ (١٩٩)

> And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.

And Allah says:

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا

> And even if We opened to them a gate from the heaven and they were to keep on ascending

thereto. They would surely say: "Our eyes have been dazzled...'' (15:14-15)

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى

And even if We had sent down unto them angels, and the dead had spoken unto them... (6:111)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. (10:96)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

**26:200 Thus have We caused it to enter the hearts of the criminals.**

لاَ يُؤْمِنُونَ بِهِ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

**26:201 They will not believe in it until they see the painful torment.**

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

**26:202 It shall come to them of a sudden, while they perceive it not.**

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ

**26:203 Then they will say: "Can we be respited!''**

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

**26:204 Would they then wish for Our torment to be hastened on!**

أَفَرَأَيْتَ إِن مَّتَّعْنَـهُمْ سِنِينَ

**26:205 Think, if We do let them enjoy for years,**

ثُمَّ جَآءَهُم مَّا كَانُواْ يُوعَدُونَ

**26:206 And afterwards comes to them that which they had been promised.**

مَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يُمَتَّعُونَ

**26:207 All that with which they used to enjoy shall not avail them.**

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلاَّ لَهَا مُنذِرُونَ

**26:208 And never did We destroy a township but it had its warners,**

ذِكْرَى وَمَا كُنَّا ظَـلِمِينَ

**26:209 By way of reminder, and We have never been unjust.**

## The Deniers will never believe until They see the Torment

Allah says:

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ (٢٠٠)

Thus have We caused it to enter the hearts of the criminals.

`thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

لَا يُؤْمِنُونَ بِهِ ...

They will not believe in it,

i.e., the truth,

... حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ (٢٠١)

until they see the painful torment.

means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

فَيَأْتِيَهُم بَغْتَةً ...

It shall come to them of a sudden,

means, the punishment of Allah will come upon them suddenly,

... وَهُمْ لَا يَشْعُرُونَ (٢٠٢)

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ (٢٠٣)

while they perceive it not. Then they will say: "Can we be respited!''

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allah -- or so they claim.

This is like the **Ayah**:

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُواْ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!'' (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter).'' (14: 44)

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir`awn, when Musa prayed against him:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلأهُ زِينَةً وَأَمْوَالاً فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا

Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.'

Allah said: "Verily, the invocation of you both is accepted. (10:88-89)

This supplication had an effect on Fir`awn: he did not believe until he saw the painful torment:

حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

till when drowning overtook him, he (Fir`awn) said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.'' Now (you believe) while you refused to believe before and you were one of the mischief-makers. (10:90-91)

And Allah says:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.''

Then their Faith could not avail them when they saw Our punishment. (Like) this has been the

way of Allah in dealing with His servants. And there the disbelievers lost utterly. (40:84-85)

And Allah says:

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ (٢٠٤)

Would they then wish for Our torment to be hastened on!

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

ائْتِنَا بِعَذَابِ اللَّهِ

Bring Allah's torment upon us. (29:29)

This is as Allah said:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ...

And they ask you to hasten on the torment... (29:53-55)

Then Allah says:

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ (٢٠٥)

ثُمَّ جَاءهُم مَّا كَانُوا يُوعَدُونَ (٢٠٦)

مَا أَغْنَى عَنْهُم مَّا كَانُوا يُمَتَّعُونَ (٢٠٧)

Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.

meaning, `even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allah comes upon them, what good will their life of luxury do them then.'

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

And Allah says:

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ

Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. (2:96)

وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى

And what will his wealth avail him when he goes down. (92:11)

Allah says here:

مَا أَغْنَى عَنْهُم مَّا كَانُوا يُمَتَّعُونَ

All that with which they used to enjoy shall not avail them.

According to an authentic **Hadith**:

يُؤْتَى بِالْكَافِرِ فَيُغْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا كَانَ فِي الدُّنْيَا، فَيُصْبَغُ فِي الْجَنَّةِ صَبْغَةً، ثُمَّ يُقَالُ لَهُ::هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَب

The disbelievers will be brought and once dipped into the Fire, then it will be said to him:

"Did you ever see anything good!

Did you ever see anything good!''

He will say, "No, O Lord!''

Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad!"

He will say, "No, O Lord.''

meaning: as if nothing ever happened.

Then Allah tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them.

He says:

وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ (٢٠٨)

ذِكْرَى وَمَا كُنَّا ظَالِمِينَ (٢٠٩)

And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.

This is like the **Ayat**:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا

وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ

And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our **Ayat**.

And never would We destroy the towns unless the people thereof are wrongdoers. (28:59)

وَمَا تَنَزَّلَتْ بِهِ الشَّيَـطِينُ

**26:210 And it is not the Shayatin (devils) who have brought it down.**

وَمَا يَنبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ

**26:211 Neither would it suit them nor are they able.**

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

**26:212 Verily, they have been removed far from hearing it.**

## The Qur'an was brought down by Jibril, not Shaytan

Allah tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise.

He states that it has been brought down by the trustworthy **Ruh** (i.e., Jibril) who is helped by Allah,

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ (٢١٠)

And it is not the **Shayatin** who have brought it down.

Then He tells us that it could not be the case for three reasons that the **Shayatin** brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the **Shayatin**, Allah says:

وَمَا يَنبَغِي لَهُمْ ...

Neither would it suit them,

... وَمَا يَسْتَطِيعُونَ (٢١١)

nor are they able.

meaning, even if they wanted to, they could not do it.

Allah says:

لَوْ أَنزَلْنَا هَـذَا الْقُرْءَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَـشِعاً مُّتَصَدِّعاً مِّنْ خَشْيَةِ اللَّهِ

> Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. (59:21)

Then Allah explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'an when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'an was being revealed to the Messenger of Allah, so none of the **Shayatin** could hear even one letter of it, lest there be any confusion in the matter.

This is a part of Allah's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger.

Allah says:

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ (٢١٢)

Verily, they have been removed far from hearing it.

This is like what Allah tells us about the Jinn:

وَأَنَّا لَمَسْنَا السَّمَاء فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

> And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.' (72:8-10)

فَلاَ تَدْعُ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

**26:213 So, invoke not with Allah another god lest you should be among those who receive punishment.**

وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ

**26:214 And warn your tribe of near kindred.**

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

**26:215 And be kind and humble to the believers who follow you.**

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىءٌ مِّمَّا تَعْمَلُونَ

**26:216 Then if they disobey you, say: "I am innocent of what you do.''**

وَتَوكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

**26:217 And put your trust in the All-Mighty, the Most Merciful,**

الَّذِى يَرَاكَ حِينَ تَقُومُ

**26:218 Who sees you when you stand up.**

وَتَقَلُّبَكَ فِى السَّـجِدِينَ

**26:219 And your movements among those who fall prostrate.**

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

**26:220 Verily, He, only He, is the All-Hearer, the All-Knower.**

## The Command to warn His Tribe of near Kindred

Allah said:

فَلَا تَدْعُ مَعَ اللَّهِ إِلَـهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ (٢١٣)

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (٢١٤)

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (٢١٥)

So, invoke not with Allah another god lest you should be among those who receive punishment. And warn your tribe of near kindred. And be kind and humble to the believers who follow you.

Here Allah commands (His Prophet) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them.

Then Allah commands His Messenger to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allah.

Allah also commanded him to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were.

Allah said:

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ (٢١٦)

Then if they disobey you, say: "I am innocent of what you do.''

This specific warning does not contradict the general warning; indeed it is a part of it, as Allah says elsewhere:

لِتُنذِرَ قَوْماً مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَـفِلُونَ

In order that you may warn a people whose forefathers were not warned, so they are heedless. (36:6)

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

> but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

According to Sahih Muslim, the Prophet said:

> وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

> By the One in Whose Hand is my soul, no one from these nations -- Jewish or Christian -- hears of me then does not believe in me, but he will enter Hell.

Many Hadiths have been narrated concerning the revelation of this Ayah, some of which we will quote below:

Imam Ahmad, may Allah have mercy on him, recorded that Ibn `Abbas, may Allah be pleased with him, said:

> "When Allah revealed the **Ayah**, **وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ** (And warn your tribe of near kindred), the Prophet went to **As-Safa'**, climbed up and called out, يَا صَبَاحَاه O people!

> The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening.

> The Messenger of Allah said:

> يَا بَنِي عَبْدِالْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَاابَنِي لُؤَيٍ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ صَدَّقْتُمُونِي؟

> O Bani `Abd Al-Muttalib, O Bani Fihr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you -- would you believe me!

> They said, "Yes.''

> He said:

> فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَي عَذَابٍ شَدِيد

Then I warn you of a great punishment that is close at hand.

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this''

Then Allah revealed:

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ

Perish the two hands of Abu Lahab and perish he! (111:1)

This was also recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Imam Ahmad recorded that A'ishah, may Allah be pleased with her said:

"When the **Ayah**, وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (And warn your tribe of near kindred) was revealed, the Messenger of Allah stood up and said:

يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِالْمُطَّلِبِ، يَا بَنِي عَبْدِالْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُم

O Fatimah daughter of Muhammad, O Safiyyah daughter of Abd Al-Muttalib, O Bani Abd Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.

This was recorded by Muslim.

Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin `Amr said:

"When the Ayah: وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (And warn your tribe of near kindred) was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out:

يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ يَرْبَأُ أَهْلَهُ يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يُنَادِي وَيَهْتِفُ: يَا صَبَاحَاه

O Bani Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does. And he started to call out, (O people!)

It was also recorded by Muslim and An-Nasa'i.

Allah's saying:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ (٢١٧)

And put your trust in the All-Mighty, the Most Merciful,

means, `in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

الَّذِي يَرَاكَ حِينَ تَقُومُ (٢١٨)

Who sees you when you stand up.

means, He is taking care of you.

This is like the **Ayah**,

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

So wait patiently for the decision of your Lord, for verily, you are under Our Eyes. (52:48)

Ibn Abbas said that the **Ayah**, **الَّذِي يَرَاكَ حِينَ تَقُومُ** (Who sees you when you stand up) means,

"To pray''

Ikrimah said:

"He sees him when he stands and bows and prostrates.''

Al-Hasan said: **الَّذِي يَرَاكَ حِينَ تَقُومُ** (Who sees you when you stand up) means,

"When you pray alone.''

Ad-Dahhak said: الَّذِي يَرَاكَ حِينَ تَقُومُ (Who sees you when you stand up) means,

"When you are lying in bed and when you are sitting.''

Qatadah said: الَّذِي يَرَاكَ (Who sees you)

"When you are standing, when you are sitting, and in all other situations.''

وَتَقَلُّبَكَ فِي السَّاجِدِينَ (٢١٩)

And your movements among those who fall prostrate.

Qatadah said:

الَّذِي يَرَاكَ حِينَ تَقُومُ

وَتَقَلُّبَكَ فِي السَّاجِدِينَ

Who sees you when you stand up. And your movements among those who fall prostrate.

"When you pray, He sees you when you pray alone and when you pray in congregation.''

This was also the view of Ikrimah, Ata' Al-Khurasani and Al-Hasan Al-Basri.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٢٢٠)

Verily, He, only He, is the All-Hearer, the All-Knower.

He hears all that His servants say and He knows all their movements, as He says:

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof, when you are doing it. (10:61)

هَلْ أُنَبِّئُكُمْ عَلَى مَن تَنَزَّلُ الشَّيَـطِينُ

**26:221 Shall I inform you upon whom the Shayatin descend.**

تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

**26:222 They descend on every lying, sinful person (Athim).**

يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَـذِبُونَ

**26:223 Who gives ear, and most of them are liars.**

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوُونَ

**26:224 As for the poets, the astray follow them,**

أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ

**26:225 See you not that they speak about every subject in their poetry!**

وَأَنَّهُمْ يَقُولُونَ مَا لاَ يَفْعَلُونَ

**26:226 And that they say what they do not do.**

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَذَكَرُواْ اللَّهَ كَثِيراً وَانتَصَرُواْ مِن بَعْدِ مَا ظُلِمُواْ

**26:227 Except those who believe and do righteous deeds, and remember Allah much and vindicate themselves after they have been wronged.**

وَسَيَعْلَمْ الَّذِينَ ظَلَمُواْ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ

**And those who do wrong will come to know by what overturning they will be overturned.**

## Refutation of the Fabrications of the Idolators

Here Allah addresses those idolators who claimed that what was brought by the Messenger was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn.

Allah stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allah, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the **Shayatin**, because they have no desire for anything like this Noble Qur'an -- they descend upon those who are like them, the lying fortune-tellers.

Allah says:

هَلْ أُنَبِّئُكُمْ ...

Shall I inform you,

meaning, shall I tell you,

... عَلَى مَن تَنَزَّلُ الشَّيَاطِينُ (٢٢١)

تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢)

upon whom the **Shayatin** descend.

They descend on every lying, sinful person (**Athim**).

meaning, one whose speech is lies and fabrication.

أَثِيمٍ (**Athim**)

means, whose deeds are immoral.

This is the person upon whom the **Shayatin** descend, fortune-tellers and other sinful liars.

The **Shayatin** are also sinful liars.

يُلْقُونَ السَّمْعَ ...

Who gives ear,

means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens.

... وَأَكْثَرُهُمْ كَاذِبُونَ (٢٢٣)

and most of them are liars.

This was stated in an authentic **Hadith** recorded by Al-Bukhari from A'ishah, may Allah be pleased with her, who said,

"The people asked the Prophet about fortune-tellers, and he said:

إِنَّهُمْ لَيْسُوا بِشَيْء

They are nothing.

They said: "O Messenger of Allah, they say things that come true.''

The Prophet said:

تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيُقَرْقِرُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَة

That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.

Al-Bukhari also recorded that Abu Hurayrah said,

"The Prophet said:

إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا (لِلَّذِي قَالَ): الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا

بَعْضُهُمْ فَوْقَ بَعْضٍ وَصَفَ سُفْيَانُ بِيَدِهِ، فَحَرَّفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ،فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وكَذَا: كَذَا وكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاء

When Allah decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said''

They say: "The truth. And He is the Most High, the Most Great.''

Then when the Jinn who are listening out, one above the other

(-- and Sufyan illustrated this with a gesture, holding his hand vertically with his fingers outspread --)

when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said:

"Did he not tell us that on such and such a day, such and such would happen''

So they believe him because of that one thing which was heard from the heavens.

This was recorded by Al-Bukhari.

Al-Bukhari recorded from A'ishah, may Allah be pleased with her, that the Prophet said:

إِنَّ الْمَلَائِكَةَ تَحَدَّثُ فِي الْعَنَانِ وَالْعَنَانُ: الْغَمَامُ بِالْأَمْرِ (يَكُونُ) فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقُرُّهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقَرُّ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذْبَةَ

The angels speak in the clouds about some matter on earth, and the **Shayatin** overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.

## Refutation of the Claim that the Prophet was a Poet

Allah tells:

وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ (٢٢٤)

As for the poets, the astray ones follow them.

Ali bin Abi Talhah reported from Ibn Abbas that this means:

"The disbelievers follow the misguided among mankind and the Jinn.''

This was also the view of Mujahid, Abdur-Rahman bin Zayd bin Aslam, and others.

Ikrimah said,

"Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allah revealed the **Ayah**, **وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ** (As for the poets, the erring ones follow them).

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (٢٢٥)

See you not that they speak about every subject in their poetry!

Ali bin Abi Talhah reported from Ibn Abbas that this means:

"They indulge in every kind of nonsense.''

Ad-Dahhak reported that Ibn Abbas said,

> "They engage in every kind of verbal art.''
>
> This was also the view of Mujahid and others.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ (٢٢٦)

And that they say what they do not do.

Al-Awfi reported that Ibn Abbas said:

> at the time of the Messenger of Allah, two men, one from among the Ansar and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allah said:
>
> وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ
>
> أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ
>
> وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ
>
> > As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry and that they say what they do not do.

What is meant here is that the Messenger, to whom this Qur'an was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allah says:

وَمَا عَلَّمْنَـهُ الشِّعْرَ وَمَا يَنبَغِى لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

> And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an. (36:69)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَّا تُؤْمِنُونَ

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلاً مَّا تَذَكَّرُونَ

تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ

That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe!

Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exits. (69:40-43)

## The Exception of the Poets of Islam

Allah tells:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Except those who believe and do righteous deeds,

Muhammad bin Ishaq narrated from Yazid bin Abdullah bin Qusayt, that Abu Al-Hasan Salim Al-Barrad, the freed servant of Tamim Ad-Dari said:

"When the **Ayah** -- وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ (As for the poets, the erring ones follow them) was revealed, Hasan bin Thabit, Abdullah bin Rawahah and Ka`b bin Malik came to the Messenger of Allah, weeping, and said:

"Allah knew when He revealed this **Ayah** that we are poets."

The Prophet recited to them the **Ayah**, إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ (Except those who believe and do righteous deeds), and said: أَنْتُم (This means) you.

... وَذَكَرُوا اللَّهَ كَثِيرًا ...

and remember Allah much.

He said: أَنْتُم (This means) you.

... وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا ...

and vindicate themselves after they have been wronged.

He said: أَنْتُم (This means) you.

This was recorded by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq.

But this Surah was revealed in Makkah, so how could the reason for its revelation be the poets of the Ansar? This is something worth thinking about.

The reports that have been narrated about this are all **Mursal** and cannot be relied on. And Allah knows best.

But this exception could include the poets of the Ansar and others. It even includes those poets of the **Jahiliyyah** who indulged in condemning Islam and its followers, then repented and turned to Allah, and gave up what they used to do and started to do righteous deeds and remember Allah much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islam and its followers in order to make up for their insults, as (the poet) Abdullah bin Az-Zab`ari said when he became Muslim:

"O Messenger of Allah, indeed my tongue will try to make up for things it said when I was bad -- When I went along with the **Shaytan** during the years of misguidance, and whoever inclines towards his way is in a state of loss.''

Similarly, Abu Sufyan bin Al-Harith bin Abd Al-Muttalib was one of the most hostile people towards the Prophet, even though he was his cousin, and he was the one who used to mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allah. He began to praise the Messenger of Allah where he had mocked him,

and take him as a close friend where he had regarded him as an enemy.

... وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا ...

and vindicate themselves after they have been wronged.

Ibn Abbas said,

"They responded in kind to the disbelievers who used to ridicule the believers in verse.''

This was also the view of Mujahid, Qatadah and several others.

It was also recorded in the **Sahih** that the Messenger of Allah said to Hasan:

اهْجُهُم

Ridicule them in verse.

Or he said:

هَاجِهِمْ وَجِبْرِيلُ مَعَك

Ridicule them in verse, and Jibril is with you.

Imam Ahmad recorded that Ka`b bin Malik said to the Prophet,

"Allah has revealed what He revealed about the poets. The Messenger of Allah said:

إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْل

The believer wages **Jihad** with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.

... وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ (٢٢٧)

And those who do wrong will come to know by what overturning they will be overturned.

This is like the **Ayah**,

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ

> The Day when their excuses will be of no profit to wrongdoers. (40: 52)

According to the **Sahih**, the Messenger of Allah said:

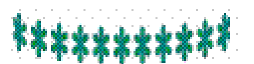
إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَة

> Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.

Qatadah bin Di`amah said concerning the **Ayah** -- **وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنقَلِبُونَ** (And those who do wrong will come to know by what overturning they will be overturned),

> this refers to the poets and others.

This is the end of the Tafsir Surah **Ash-Shu`ara'**. Praise be to Allah, Lord of the worlds.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Naml

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

طس تِلْكَ ءَايَـتُ الْقُرْءَانِ وَكِتَـبٍ مُّبِينٍ

**27:1 Ta Sin,**

**These are the Ayat of the Qur'an, and (it is) a Book (that is) clear.**

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

**27:2 A guide and glad tidings for the believers.**

الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُم بِالاٌّخِرَةِ هُمْ يُوقِنُونَ

**27:3 Those who perform the Salah and give the Zakah and they believe with certainty in the Hereafter.**

إِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ زَيَّنَّا لَهُمْ أَعْمَـلَهُمْ فَهُمْ يَعْمَهُونَ

**27:4 Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly.**

أُوْلَـئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِى الاٌّخِرَةِ هُمُ الاٌّخْسَرُونَ

**27:5 They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.**

وَإِنَّكَ لَتُلَقَّى الْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ

**27:6 And verily, you are being taught the Qur'an from One, All-Wise, All-Knowing.**

## The Qur'an is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allah

Allah says:

طس ...

**Ta Sin**.

In (the comments on) Surah **Al-Baqarah**, we discussed the letters which appear at the beginning of some Surahs.

... تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ (١)

These are the **Ayat** of the Qur'an, and (it is) a Book (that is) clear.

It is plain and evident.

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (٢)

A guide and glad tidings for the believers.

meaning, guidance and good news may be attained from the Qur'an for those who believe in it, follow it and put it into practice.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ (٣)

Those who perform the **Salah** and give the **Zakah** and they believe with certainty in the Hereafter.

They establish obligatory prayers, pay **Zakah** and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell.

This is like the **Ayat**:

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears...'' (41:44)

لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُّدّاً

that you may give glad tidings to those who have **Taqwa**, and warn with it the **Ludd** (most quarrelsome) people. (19: 97)

Allah says here:

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ...

Verily, those who believe not in the Hereafter,

meaning, those who deny it and think that it will never happen,

... زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (٤)

We have made their deeds fair seeming to them, so that they wander about blindly.

means, `We have made what they are doing seem good to them, and We have left them to

continue in their misguidance, so they are lost and confused.'

This is their recompense for their disbelief in the Hereafter, as Allah says:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ

And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time. (6:110)

أُوْلَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ ...

They are those for whom there will be an evil torment.

in this world and the Hereafter.

... وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ (٥)

And in the Hereafter they will be the greatest losers.

means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ (٦)

And verily, you are being taught the Qur'an from One, All-Wise, All-Knowing.

وَإِنَّكَ (And verily, you), O Muhammad. Qatadah said:

لَتُلَقَّى (are being taught) "Are receiving.''

...الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ

the Qur'an from One, All-Wise, All-Knowing.

from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allah says:

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

And the Word of your Lord has been fulfilled in truth and in justice. (6:115)

إِذْ قَالَ مُوسَى لأَهْلِهِ إِنِّى آنَسْتُ نَاراً سَـَاتِيكُمْ مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ

**27:7 (Remember) when Musa said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves.''**

فَلَمَّا جَآءَهَا نُودِىَ أَن بُورِكَ مَن فِى النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَـنَ اللَّهِ رَبِّ الْعَـلَمِينَ

**27:8 But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of all that exists.''**

يمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

**27:9 "O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise.''**

وَأَلْقِ عَصَاكَ

**27:10 "And throw down your stick!''**

فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّى مُدْبِراً وَلَمْ يُعَقِّبْ

**But when he saw it moving as if it were a snake, he turned in flight, and did not look back.**

يمُوسَى لاَ تَخَفْ إِنِّى لاَ يَخَافُ لَدَىَّ الْمُرْسَلُونَ

**(It was said:) "O Musa! Fear not: verily, the Messengers fear not in front of Me.''**

إِلاَّ مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْناً بَعْدَ سُوءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ

**27:11 "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.''**

وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوءٍ

**27:12 "And put your hand into opening of your garment, it will come forth white without hurt.**

فِى تِسْعِ ءَايَـتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُواْ قَوْماً فَـسِقِينَ

**(These are) among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious.''**

فَلَمَّا جَآءَتْهُمْ ءَايَـتُنَا مُبْصِرَةً قَالُواْ هَـذَا سِحْرٌ مُّبِينٌ

**27:13 But when Our Ayat came to them, clear to see, they said: "This is a manifest magic.''**

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

**27:14 And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.**

فَانْظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُفْسِدِينَ

**So, see what was the end of the mischief-makers.**

## The Story of Musa and the End of Fir`awn

Here Allah tells His Messenger Muhammad about what happened to Musa, peace be upon him, how Allah chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir`awn and his people,

but they denied the proof, disbelieved in him and arrogantly refused to follow him.

Allah says:

إِذْ قَالَ مُوسَى لِأَهْلِهِ ...

when Musa said to his household,

meaning, remember when Musa was traveling with his family and lost his way. This was at night, in the dark. Musa had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

... لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُم مِّنْهَا بِخَبَرٍ ...

to his household: "Verily, I have seen a fire; I will bring you from there some information...''

meaning, `about the way we should take.'

... أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ (٧)

or I will bring you a burning ember, that you may warm yourselves.

meaning, so that they could keep warm. And it was as he said:

"He came back with great news, and a great light.''

Allah says:

فَلَمَّا جَاءهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا ...

But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!''

meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and

beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky.

Ibn Abbas and others said,

"It was not a fire, rather it was shining light.''

According to one report narrated from Ibn Abbas,

it was the Light of the Lord of the worlds.

Musa stood amazed by what he was seeing and نُودِيَ أَن بُورِكَ مَن فِي النَّارِ (he was called: "Blessed is whosoever is in the fire...''),

Ibn Abbas said,

"This means, Holy is (whosoever is in the fire).''

وَمَنْ حَوْلَهَا (and whosoever is round about it)

means, of the angels.

This was the view of Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Al-Hasan and Qatadah.

... وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ (٨)

And glorified be Allah, the Lord of all that exists,

Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ (٩)

O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise.

Allah told him that the One Who was addressing him was his Lord Allah, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds.

وَأَلْقِ عَصَاكَ ...

"And throw down your stick!''

Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills.

When Musa threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size.

Allah says:

... فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ ...

But when he saw it moving as if it were a **Jann** (snake).

**Jann** refers to a type of snake that is the fastest-moving and most agile.

When Musa saw that with his own eyes,

... وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ...

he turned in flight, and did not look back.

meaning, he did not turn around, because he was so afraid.

Allah's saying:

... يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ (١٠)

O Musa! Fear not: verily, the Messengers fear not in front of Me.

means, `do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ (١١)

Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.

This is an exception of the exclusionary type.

This is good news for mankind, for whoever does an evil deed then gives it up and repents and turns to Allah, Allah will accept his repentance, as He says:

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَـلِحَاً ثُمَّ اهْتَدَى

And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then **Ahtada**. (20:82)

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ

And whoever does evil or wrongs himself... (4:110).

And there are many other Ayat which say the same.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاء مِنْ غَيْرِ سُوءٍ ...

And put your hand into the opening of your garment, it will come forth white without hurt.

This is another sign, further brilliant proof of the ability of Allah to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given.

Allah commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

... فِي تِسْعِ آيَاتٍ ...

among the nine signs,

means, `these are two of the nine signs which you will be supported with and which will serve as proof for you. '

... إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (١٢)

to Fir`awn and his people. Verily, they are a people who are rebellious.

These were the nine signs of which Allah said:

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَـتٍ بَيِّنَاتٍ

> And indeed We gave Musa nine clear signs. (17:101) --
>
> as we have stated there.

فَلَمَّا جَاءتْهُمْ آيَاتُنَا مُبْصِرَةً ...

But when Our **Ayat** came to them, clear to see,

> i.e., clear and obvious,

... قَالُوا هَذَا سِحْرٌ مُّبِينٌ (١٣)

they said: "This is a manifest magic''.

> They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

وَجَحَدُوا بِهَا ...

And they belied them,

> means, verbally,

... وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ...

though they themselves were convinced thereof.

> means, they knew deep down that this was truth from Allah, but they denied it and were stubborn and arrogant.

... ظُلْمًا وَعُلُوًّا ...

wrongfully and arrogantly,

> means, wronging themselves because this was the despicable manner to which they were

accustomed, and they were arrogant because they were too proud to follow the truth.

Allah said:

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (١٤)

So, see what was the end of the mischief-makers.

meaning, `see, O Muhammad, what were the consequences of their actions when Allah destroyed them and drowned every last one of them in a single morning.'

The point of this story is: beware, `O you who disbelieve in Muhammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.'

But what is worse, is that Muhammad is nobler and greater than Musa, and his proof is stronger than that of Musa, for the signs that Allah has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

وَلَقَدْ ءَاتَيْنَا دَاوُودَ وَسُلَيْمَـنَ عِلْماً وَقَالاَ الْحَمْدُ لِلَّهِ الَّذِى فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

**27:15 And indeed We gave knowledge to Dawud and Suleiman, and they both said: "All praise be to Allah, Who has preferred us above many of His believing servants!''**

وَوَرِثَ سُلَيْمَـنُ دَاوُودَ

**27:16 And Suleiman inherited from Dawud.**

وَقَالَ يأَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ إِنَّ هَـذَا لَهُوَ الْفَضْلُ الْمُبِينُ

**He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace.''**

وَحُشِرَ لِسْلَيْمَـنَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

**27:17 And there were gathered before Suleiman his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).**

حَتَّى إِذَآ أَتَوْا عَلَى وَادِى النَّمْلِ قَالَتْ نَمْلَةٌ يأَيُّهَا النَّمْلُ ادْخُلُواْ مَسَـكِنَكُمْ لاَ يَحْطِمَنَّكُمْ سُلَيْمَـنُ وَجُنُودُهُ وَهُمْ لاَ يَشْعُرُونَ

**27:18 Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Suleiman and his armies should crush you, while they perceive not.''**

فَتَبَسَّمَ ضَـحِكاً مِّن قَوْلِهَا وَقَالَ

**27:19 So he (Suleiman) smiled, amused at her speech and said:**

رَبِّ أَوْزِعْنِى أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِى أَنْعَمْتَ عَلَىَّ وَعَلَى وَالِدَىَّ وَأَنْ أَعْمَلَ صَـلِحاً تَرْضَـهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ الصَّـلِحِينَ

**"My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.''**

## Dawud and Suleiman (peace be upon them), the organization of Suleiman's Troops and His passage through the Valley of the Ants

Here Allah tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dawud (David) and his son Suleiman (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers.

Allah says:

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ (١٥)

And indeed We gave knowledge to Dawud and Suleiman, and they both said:

"All the praises and thanks be to Allah, Who has preferred us above many of His believing servants!''

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ...

And Suleiman inherited from Dawud.

means, in kingship and Prophethood.

What is meant here is not wealth, because if that were the case, Suleiman would not have been singled out from among the sons of Dawud, as Dawud had one hundred wives. Rather what is meant is the inheritance of kingship and Prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allah said:

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَاهُ فَهُوَ صَدَقَة

We Prophets cannot be inherited from; whatever we leave behind is charity.

... وَقَالَ ...

And (Suleiman) said:

... يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ ...

O mankind! We have been taught the language of birds, and we have been given from everything.

Here Suleiman was speaking of the blessings that Allah bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him.

He also knew the language of the birds and animals, which is something that had never been given to any other human being -- as far as we know from what Allah and His Messenger told us.

Allah enabled Suleiman to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said.

Suleiman said: عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ (We have been taught the language of birds, and we have been given from everything).

i.e., all things that a king needs.

... إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ (١٦)

This, verily, is an evident grace.

means, `this is clearly the blessings of Allah upon us.'

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (١٧)

And there were gathered before Suleiman his hosts of Jinn and men, and birds, and they all were set in battle order.

means, all of Suleiman's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings.



and they all were set in battle order.

> The first and the last of them were brought together, so that none of them would step out of place.

Mujahid said:

> "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line -- just as kings do nowadays.''

حَتَّى إِذَا أَتَوْا عَلَى وَادِي النَّمْلِ ...

Till, when they came to the valley of the ants,

> meaning, when Suleiman, the soldiers and the army with him crossed the valley of the ants,

... قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨)

one of the ants said: "O ants! Enter your dwellings, lest Suleiman and his armies should crush you, while they perceive not.''

Suleiman, peace be upon him, understood what the ant said,

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ ...

So he smiled, amused at her speech and said:

"My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,

> meaning: `inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and

animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

... وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ ...

and that I may do righteous good deeds that will please You,

means, `deeds that You love which will earn Your pleasure.'

... وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (١٩)

and admit me by Your mercy among Your righteous servants.

means, `when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

**"My Lord!**

**Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.**

وَتَفَقَّدَ الطَّيْرَ فَقَالَ

**27:20 He inspected the birds, and said:**

مَالِيَ لاَ أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَآئِبِينَ

**"What is the matter that I see not the hoopoe Or is he among the absentees!''**

لأُعَذِّبَنَّهُ عَذَاباً شَدِيداً أَوْ لاّذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّى بِسُلْطَـنٍ مُّبِينٍ

**27:21 "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.''**

## The Absence of the Hoopoe

Allah tells:

وَتَفَقَّدَ الطَّيْرَ ...

He inspected the birds,

Mujahid, Sa`id bin Jubayr and others narrated from Ibn Abbas and others that the hoopoe was an expert who used to show Suleiman where water was if he was out in open land and needed water.

The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed him where the water was, Suleiman would command the Jinn to dig in that place until they brought water from the depths of the earth.

One day Suleiman went to some open land and checked on the birds, but he could not see the hoopoe.

... فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ (٢٠)

and (Suleiman) said: "What is the matter that I see not the hoopoe Or is he among the absentees!''

One day Abdullah bin Abbas told a similar story,

> and among the people was a man from the **Khawarij** whose name was Nafi` bin Al-Azraq, who often used to raise objections to Ibn Abbas. He said to him,
>
> "Stop, O Ibn Abbas; you will be defeated (in argument) today!''
>
> Ibn Abbas said: "Why?''
>
> Nafi` said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap.''
>
> Ibn Abbas said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn Abbas in argument, I would not even answer.''
>
> Then he said to Nafi`:
>
> "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution.''
>
> Nafi` said: "By Allah I will never dispute with you concerning anything in the Qur'an.''

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا ...

I will surely punish him with a severe torment,

Al-A`mash said, narrating from Al-Minhal bin `Amr from Sa`id that Ibn Abbas said:

> "He meant, by plucking his feathers.''

Abdullah bin Shaddad said:

"By plucking his feathers and exposing him to the sun.''

This was also the view of more than one of the **Salaf**, that it means plucking his feathers and leaving him exposed to be eaten by ants.

... أَوْ لَأَذْبَحَنَّهُ ...

or slaughter him,

means, killing him.

... أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ (٢١)

unless he brings me a clear reason.

i.e., a valid excuse.

Sufyan bin Uyaynah and Abdullah bin Shaddad said:

"When the hoopoe came back, the other birds said to him: "What kept you, Suleiman has vowed to shed your blood.''

The hoopoe said: "Did he make any exception (did he say `unless!').''

They said, "Yes, he said: لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ (I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason).

The hoopoe said, "Then I am saved.''

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ

**27:22 But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news.''**

إِنِّى وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

**27:23 "I found a woman ruling over them, she has been given all things, and she has a great throne.''**

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَـنُ أَعْمَـلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لاَ يَهْتَدُونَ

**27:24 "I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them to prevent them from the way, so they have no guidance.''**

أَلاَّ يَسْجُدُواْ لِلَّهِ الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَـوَتِ وَالاٌّرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

**27:25 So they do not prostrate themselves before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.**

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**27:26 Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!''**

## How the Hoopoe came before Suleiman and told Him about Saba'

Allah says:



But (the hoopoe) stayed not long,

meaning, he was absent for only a short time.

... فَقَالَ ...

he said:

Then he came and said to Suleiman:

... أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ ...

I have grasped which you have not grasped,

meaning, `I have come to know something that you and your troops do not know.'

... وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ (٢٢)

and I have come to you from **Saba'** with true news.

meaning, with true and certain news.

**Saba'** (Sheba) refers to **Himyar**, they were a dynasty in Yemen.

Then the hoopoe said:

إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ ...

I found a woman ruling over them,

Al-Hasan Al-Basri said,

"This is Bilqis bint Sharahil, the queen of Saba'.''

Allah's saying:

... وَأُوتِيَتْ مِن كُلِّ شَيْءٍ ...

she has been given all things,

means, all the conveniences of this world that a powerful monarch could need.

... وَلَهَا عَرْشٌ عَظِيمٌ (٢٣)

and she has a great throne.

meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls.

The historians said,

> "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening."

This is why the hoopoe said:

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ ...

I found her and her people worshipping the sun instead of Allah, and **Shaytan** has made their deeds fair seeming to them, and has prevented them from the way,

> meaning, from the way of truth,

... فَهُمْ لَا يَهْتَدُونَ (٢٤)

so they have no guidance.

Allah's saying:

... وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

أَلَّا يَسْجُدُوا لِلَّهِ ...

and **Shaytan** has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allah.

> They do not know the way of truth, prostrating only before Allah alone and not before anything that He has created, whether heavenly bodies or anything else.
>
> This is like the **Ayah**:

وَمِنْ ءَايَـتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لاَ تَسْجُدُواْ لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُواْ لِلَّهِ الَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you indeed worship Him. (41:37)

... الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ ...

Who brings to light what is hidden in the heavens and the earth,

Ali bin Abi Talhah reported that Ibn Abbas said:

"He knows everything that is hidden in the heavens and on earth.''

This was also the view of Ikrimah, Mujahid, Sa`id bin Jubayr, Qatadah and others.

His saying:

... وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥)

and knows what you conceal and what you reveal.

means, He knows what His servants say and do in secret, and what they say and do openly.

This is like the **Ayah**:

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. (13:10)

His saying:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٢٦)

Allah, **La ilaha illa Huwa**, the Lord of the Supreme Throne!

> means, He is the One to be called upon, Allah, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation.

Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allah alone, it would have been forbidden to kill him.

Imam Ahmad, Abu Dawud and Ibn Majah recorded that Abu Hurayrah, may Allah be pleased with him, said that:

> the Prophet forbade killing four kinds of animals:
>
> - ants,
> - bees,
> - hoopoes and
> - the sparrow hawks.
>
> Its chain of narration is **Sahih**.

قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَـذِبِينَ

**27:27 (Suleiman) said: "We shall see whether you speak the truth or you are (one) of the liars.''**

اذْهَب بِّكِتَابِى هَـذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ

**27:28 "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return.''**

قَالَتْ يأَيُّهَا الْمَلأ إِنِّى أُلْقِىَ إِلَىَّ كِتَابٌ كَرِيمٌ

**27:29 She said: "O chiefs! Verily, here is delivered to me a noble letter, ''**

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ

**27:30 "Verily, it is from Suleiman, and it (reads):**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**`In the Name of Allah, the Most Gracious, the Most Merciful;'**

أَلاَّ تَعْلُوا عَلَـىَّ وَأْتُونِى مُسْلِمِينَ

**27:31 `Be you not exalted against me, but come to me submitting (as Muslims).' ''**

## Suleiman's Letter to Bilqis

Allah tells us what Suleiman said to the hoopoe when he told him about the people of **Saba'** and their queen:

قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ (٢٧)

(Suleiman) said: "We shall see whether you speak the truth or you are (one) of the liars.''

meaning, `are you telling the truth!'

أَمْ كُنتَ مِنَ الْكَاذِبِينَ (or you are (one) of the liars).

meaning, `or are you telling a lie in order to save yourself from the threat I made against you!'

اذْهَب بِّكِتَابِي هَـذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ (٢٨)

Go you with this letter of mine and deliver it to them then draw back from them and see what they return.

Suleiman wrote a letter to Bilqis and her people and gave it to the hoopoe to deliver.

It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqis, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of good manners.

Bilqis was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it.

The letter said:

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ

> it is from Suleiman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'

So she gathered her commanders and ministers and the leaders of her land, and

قَالَتْ ...

She said: (said to them),

... يَا أَيُّهَا المَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ (٢٩)

"O chiefs! Verily, here is delivered to me a noble letter.''

> She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do.

Then she read the letter to them:

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٣٠)

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ (٣١)

Verily, it is from Suleiman, and it (reads):

`In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'

> Thus they knew that it was from Allah's Prophet Suleiman, upon him be peace, and that they could not match him.

This letter was the utmost in brevity and eloquence, coming straight to the point.

أَلَّا تَعْلُوا عَلَيَّ ....

Be you not exalted against me,

Qatadah said:

"Do not be arrogant with me. وَأْتُونِي مُسْلِمِينَ but come to me submitting (as Muslims).''

Abdur-Rahman bin Zayd bin Aslam said:

"Do not refuse or be too arrogant to come to me, وَأْتُونِي مُسْلِمِينَ (but come to me submitting (as Muslims).''

قَالَتْ يأَيُّهَا الْمَلأ أَفْتُونِى فِى أَمْرِى مَا كُنتُ قَـطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

**27:32 She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me.''**

قَالُواْ نَحْنُ أُوْلُواْ قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالاٌّمْرُ إِلَيْكِ فَانظُرِى مَاذَا تَأْمُرِينَ

**27:33 They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command.''**

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُواْ قَرْيَةً أَفْسَدُوهَا وَجَعَلُواْ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ

**27:34 She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And thus they do.''**

**وَإِنِّى مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ**

**27:35 "But verily, I am going to send him a present, and see with what (answer) the messengers return.''**

## Bilqis consults with Her Chiefs

Allah tells:

قَالَتْ ...

She said:

When she read Suleiman's letter to them and consulted with them about this news, then she said:

... يَا أَيُّهَا المَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ (٣٢)

"O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me.''

> meaning, `until you come together and offer me your advice.'

قَالُوا نَحْنُ أُوْلُوا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ ...

They said: "We have great strength, and great ability for war...''

> They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

... وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ (٣٣)

but it is for you to command; so think over what you will command.

> meaning, `we have the power and strength, if you want to go to him and fight him.'
>
> The matter is yours to decide, so instruct us as you see fit and we will obey.

قَالَتْ ...

She said:

Ibn Abbas said:

"Bilqis said:

... إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ...

Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.

And Allah said:

... وَكَذَلِكَ يَفْعَلُونَ (٣٤)

And thus they do.

Then she resorted to peaceful means, seeking a truce and trying to placate Suleiman, and said:

وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ (٣٥)

But verily, I am going to send him a present, and see with what the messengers return.

> meaning, `I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.'

Qatadah said:

> "May Allah have mercy on her and be pleased with her -- how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people.''

Ibn Abbas and others said:

> "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a Prophet, so follow him.''

فَلَمَّا جَآءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَـنِىَ اللَّهُ خَيْرٌ مِّمَّآ ءَاتَـكُمْ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ

**27:36 So, when (the messengers with the gift) came to Suleiman, he said: "Will you help me in wealth What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!''**

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لاَّ قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَـغِرُونَ

**27:37 "Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.''**

## The Gift and the Response of Sulayman

Allah tells:

فَلَمَّا جَاء سُلَيْمَانَ قَالَ ...

So, when (the messengers with the gift) came to Suleiman, he said:

More than one of the scholars of **Tafsir** among the **Salaf** and others stated that she sent him a huge gift of gold, jewels, pearls and other things.

It is apparent that Suleiman, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

... أَتُمِدُّونَنِ بِمَالٍ ...

"Will you help me in wealth!''

meaning, `are you trying to flatter me with wealth so that I will leave you alone with your **Shirk** and your kingdom!'

... فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِّمَّا آتَاكُم ...

What Allah has given me is better than that which He has given you!

> means, `what Allah has given to me of power, wealth and troops, is better than that which you have.'

... بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ (٣٦)

Nay, you rejoice in your gift!

> means, `you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islam or the sword.'

ارْجِعْ إِلَيْهِمْ ...

Go back to them,

> means, with their gift,

... فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا ...

We verily, shall come to them with armies that they cannot resist,

> they have no power to match them or resist them.

... وَلَنُخْرِجَنَّهُم مِّنْهَا أَذِلَّةً ...

and we shall drive them out from there in disgrace,

> `we shall drive them out in disgrace from their land.'

... وَهُمْ صَاغِرُونَ (٣٧)

and they will be abased.

> means, humiliated and expelled.

When her messengers came back to her with her undelivered gift, and told her what Suleiman said, she and her people paid heed and obeyed him.

She came to him with her troops in submission and humility, honoring Suleiman and intending to follow him in Islam.

When Suleiman, peace be upon him, realized that they were coming to him, he rejoiced greatly.

قَالَ يأَيُّهَا الْمَلأ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ

**27:38 He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims).''**

قَالَ عِفْرِيتٌ مِّن الْجِنِّ أَنَاْ ءَاتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ

**27:39 An `Ifrit from the Jinn said: "I will bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work.''**

قَالَ الَّذِى عِندَهُ عِلْمٌ مِّنَ الْكِتَـبِ أَنَاْ ءَاتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ

**27:40 One with whom was knowledge of the Scripture, said: "I will bring it to you within the twinkling of an eye!''**

فَلَمَّا رَءَاهُ مُسْتَقِرّاً عِندَهُ قَالَ هَـذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِى أَءَشْكُرُ أَمْ أَكْفُرُ

**Then when he saw it placed before him, he said: "This is by the grace of my Lord -- to test me whether I am grateful or ungrateful!**

وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ

**And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful.''**

## How the Throne of Bilqis was brought in an Instant

Muhammad bin Ishaq reported from Yazid bin Ruman:

"When the messengers returned with word of what Suleiman said, she said: `By Allah, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying:

"I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion.''

Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked.

Then she told her deputy whom she was leaving in charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you.''

Then she set off to meet Suleiman with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men.

Suleiman sent the Jinn to bring him news of her progress and route every day and night, then when she drew near, he gathered together the Jinns and humans who were under his control and,

قَالَ يَا أَيُّهَا المَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ (٣٨)

He said: O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims).''

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ ...

An **`Ifrit** from the Jinn said:

Mujahid said,

"A giant Jinn.''

Abu Salih said,

"It was as if he was a mountain.''

... أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ...

I will bring it to you before you rise from your place.

Ibn Abbas, may Allah be pleased with him, said,

"Before you get up from where you are sitting.''

As-Suddi and others said:

"He used to sit to pass judgments and rulings over the people, and to eat, from the beginning of the day until noon.''

... وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (٣٩)

And verily, I am indeed strong and trustworthy for such work.

Ibn Abbas said:

"Strong enough to carry it and trustworthy with the jewels it contains.

Suleiman, upon him be peace, said, "I want it faster than that.''

From this it seems that Suleiman wanted to bring this throne as a demonstration of the greatness of the power and authority that Allah had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his Prophethood before Bilqis and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Suleiman said, "I want it faster than that,

قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ ...

One with whom was knowledge of the Scripture said:

Ibn Abbas said,

> "This was Asif, the scribe of Suleiman.''

It was also narrated by Muhammad bin Ishaq from Yazid bin Ruman that:

> he was Asif bin Barkhiya' and he was a truthful believer who knew the Greatest Name of Allah.

Qatadah said:

> "He was a believer among the humans, and his name was Asif.''

... أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ...

I will bring it to you within the twinkling of an eye!

> Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you.
>
> Then he got up, performed ablution and prayed to Allah, may He be exalted.
>
> Mujahid said:
>
> > "He said, O Owner of majesty and honor.''

... فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ ...

Then when he saw it placed before him,

When Suleiman and his chiefs saw it before them,

... قَالَ هَذَا مِن فَضْلِ رَبِّي ...

he said: "This is by the grace of my Lord...''

> meaning, `this is one of the blessings which Allah has bestowed upon me.'

... لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ...

...to test whether I am grateful or ungrateful!

And whoever is grateful, truly, his gratitude is for himself;

This is like the **Ayat**:

> مَّنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ وَمَنْ أَسَآءَ فَعَلَيْهَا
>
> Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. (41:46)
>
> وَمَنْ عَمِلَ صَـلِحاً فَلأَنفُسِهِمْ يَمْهَدُونَ
>
> and whosoever does righteous good deed, then such will prepare a good place for themselves. (30:44)

... وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (٤٠)

and whoever is ungrateful, certainly my Lord is Rich, Bountiful.

> He has no need of His servants or their worship.

**كَرِيمٌ** (Bountiful),

> He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone.
>
> This is like what Musa said:
>
> > إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ
> >
> > If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise. (14:8)

It is recorded in **Sahih** Muslim:

يَقُولُ اللهُ تَعَالَى:

- يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا.
- يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا.
- يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ،وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Allah, may He be exalted, says:

- "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest.
- O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest.
- O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allah, and whoever finds otherwise, let him blame no one but himself."

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِى أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

**27:41 He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided."**

فَلَمَّا جَآءَتْ قِيلَ أَهَكَذَا عَرْشُكِ

**27:42 So when she came, it was said, "Is your throne like this!''**

قَالَتْ كَأَنَّهُ هُوَ

**She said: "As though it were the very same.''**

وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ

**And he said, "Knowledge was bestowed on us before her, and we had submitted to Allah (as Muslims).''**

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَـفِرِينَ

**27:43 And Saddaha that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.**

قِيلَ لَهَا ادْخُلِى الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا

**27:44 It was said to her: "Enter As-Sarh,'' but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.**

قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوارِيرَ

**Suleiman said: "Verily, it is a Sarh Mumarrad of Qawarir.''**

قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَـنَ لِلَّهِ رَبِّ الْعَـلَمِينَ

**She said: "My Lord! Verily, I have wronged myself, and I submit, together with Suleiman to Allah, the Lord of all that exits.''**

## The Test of Bilqis

Allah tells:

قَالَ ...

He (Suleiman) said:

When Suleiman brought the throne of Bilqis before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not! So he said:

... نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ (٤١)

Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.

Ibn Abbas said:

> "Remove some of its adornments and parts.''

Mujahid said:

> "He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered.''

Ikrimah said,

> "They added some things and took some things away.''

Qatadah said,

> "It was turned upside down and back to front, and some things were added and some things were taken away.''

فَلَمَّا جَاءتْ قِيلَ أَهَكَذَا عَرْشُكِ ...

So when she came, it was said: "Is your throne like this'!'

Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed.

... قَالَتْ كَأَنَّهُ هُوَ ...

She said: (It is) as though it were the very same.

> This is the ultimate in intelligence and strong resolve.

... وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ (٤٢)

Knowledge was bestowed on us before her, and we had submitted to Allah.

Mujahid said,

> "This was spoken by Suleiman.''

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَافِرِينَ (٤٣)

And **Saddaha** that which she used to worship besides Allah has prevented her, for she was of a disbelieving people.

> This is a continuation of the words of Suleiman -- according to the opinion of Mujahid and Sa`id bin Jubayr, may Allah be pleased with them both -- i.e., Suleiman said: **وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ** (Knowledge was bestowed on us before her, and we had submitted to Allah). and what stopped her from worshipping Allah alone was **مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَافِرِينَ** (that which she used to worship besides Allah, for she was of a disbelieving people).
>
> What Mujahid and Sa`id said is good; it was also the view of Ibn Jarir.

Then Ibn Jarir said, "It could be that the subject of the verb وَصَدَّهَا (And **Saddaha**) refers to Suleiman or to Allah, so that the phrase now means: مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ (She would not worship anything over than Allah), إِنَّهَا كَانَتْ مِن قَوْمٍ كَافِرِينَ (for she was of a disbelieving people).

I say: the opinion of Mujahid is supported by the fact that she declared her Islam after she entered the **Sarh**, as we shall see below.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ...

It was said to her: "Enter **As-Sarh**'' but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.

Suleiman had commanded the **Shayatin** to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

... قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ...

He (Suleiman) said: "Verily, it is a **Sarh Mumarrad** of **Qawarir**.''

means a palace or any lofty construction.

Allah says of Fir`awn -- may Allah curse him -- that he said to his minister Haman:

ابْنِ لِى صَرْحاً لَّعَلِّى أَبْلُغُ الأَْسْبَـبَ

Build me a **Sarh** that I may arrive at the ways. (40:36-37)

**Sarh** is also used to refer to the high constructed palaces in Yemen.

**Mumarrad** means sturdily constructed and smooth.



of **Qawarir**,

> means, made of glass, i.e., it was built with smooth surfaces.

**Marid** is a fortress in Dawmat Al-Jandal. What is meant here is that Suleiman built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allah had given him and how majestic his position was, she submitted to the command of Allah and acknowledged that he was a noble Prophet, so she submitted to Allah and said:

... قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ...

She said: My Lord! Verily, I have wronged myself,

> meaning, by her previous disbelief and **Shirk** and by the fact that she and her people had worshipped the sun instead of Allah.

... وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٤)

and I submit, together with Suleiman to Allah, the Lord of all that exists.

> meaning, following the religion of Suleiman, worshipping Allah alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

وَلَقَدْ أَرْسَلْنَآ إِلَى ثَمُودَ أَخَاهُمْ صَـلِحاً أَنِ اعْبُدُواْ اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ

**27:45 And indeed We sent to Thamud their brother Salih, (saying): "Worship Allah.'' Then look! They became two parties quarreling with each other.**

قَالَ يقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلاَ تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

**27:46 He said: "O my people! Why do you seek to hasten the evil before the good! Why seek you not the forgiveness of Allah, that you may receive mercy!''**

قَالُواْ اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ

**27:47 They said: "We augur an omen from you and those with you.''**

قَالَ طَائِرُكُمْ عِندَ اللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ

**He said: "Your omen is of Allah; nay, but you are a people that are being tested.''**

## Salih and Thamud

Allah tells:

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ ...

And indeed We sent to **Thamud** their brother Salih, (saying): "Worship Allah.''

Allah tells us about **Thamud** and how they responded to their Prophet Salih, when Allah sent him to call them to worship Allah alone, with no partner or associate.

... فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ (٤٥)

Then look! They became two parties quarreling with each other.

Mujahid said,

"These were believers and disbelievers.''

This is like the **Ayah**,

قَالَ الْمَلاَ الَّذِينَ اسْتَكْبَرُوا۟ مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا۟ لِمَنْ ءامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَـلِحاً مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا۟ إِنَّا بِمَآ أُرْسِلَ بِهِ مُؤْمِنُونَ

قَالَ الَّذِينَ اسْتَكْبَرُوا۟ إِنَّا بِالَّذِى ءامَنتُمْ بِهِ كَـفِرُونَ

The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord.''

They said: "We indeed believe in that with which he has been sent.''

Those who were arrogant said: "Verily, we disbelieve in that which you believe in.'' (7:75-76)

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ...

He said: "O my people! Why do you seek to hasten the evil before the good!''

meaning, `why are you praying for the punishment to come, and not asking Allah for His mercy!'

Then he said:

... لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (٤٦)

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ...

"Why seek you not the forgiveness of Allah, that you may receive mercy!''

They said: "We augur an omen from you and those with you.''

This means: "We do not see any good in your face and the faces of those who are following you.''

Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Salih and his companions.''

Mujahid said,

"They regarded them as bad omens.''

This is similar to what Allah said about the people of Fir`awn:

فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُواْ لَنَا هَـذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَى وَمَن مَّعَهُ

But whenever good came to them, they said: "Ours is this.'' And if evil afflicted them, they saw it as an omen about Musa and those with him. (7:131)

And Allah says:

وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ

And if some good reaches them, they say, "This is from Allah,'' but if some evil befalls them, they say, "This is from you.''

Say: "All things are from Allah.'' (4:78)

i.e., by virtue of His will and decree.

And Allah tells us about the dwellers of the town, when the Messengers came to them:

قَالُواْ إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُواْ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ

قَالُواْ طَـئِرُكُم مَّعَكُمْ

They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.''

They (Messengers) said: "Your omens are with yourselves! (36:18)

And these people (**Thamud**) said:

اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَائِرُكُمْ عِندَ اللَّهِ ...

"We augur an omen from you and those with you.''

He said: "Your omen is of Allah;

> meaning, Allah will punish you for that.

... بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ (٤٧)

nay, but you are a people that are being tested.

Qatadah said:

> "You are being tested to see whether you will obey or disobey.''

The apparent meaning of the phrase تُفْتَنُونَ (are being tested) is:

> you will be left to get carried away in your state of misguidance.

وَكَانَ فِى الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى الاٌّرْضِ وَلاَ يُصْلِحُونَ

**27:48 And there were in the city nine Rahtin, who made mischief in the land, and would not reform.**

قَالُواْ تَقَاسَمُواْ بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَـدِقُونَ

**27:49 They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'''**

وَمَكَرُواْ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

**27:50 So, they plotted a plot, and We planned a plan, while they perceived not.**

فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ مَكْرِهِمْ

**27:51 Then see how was the end of their plot!**

أَنَّا دَمَّرْنَـهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

**Verily, We destroyed them and their nation all together.**

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُواْ

**27:52 These are their houses in utter ruin, for they did wrong.**

إِنَّ فِى ذَلِكَ لآيَةً لِّقَوْمٍ يَعْلَمُونَ

**Verily, in this is indeed an Ayah for people who know.**

وَأَنجَيْنَا الَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ

**27:53 And We saved those who believed, and had Taqwa of Allah.**

## The Plot of the Mischief-Makers and the End of the People of Thamud

Allah tells us about the evildoers of **Thamud** and their leaders who used to call their people to misguidance and disbelief, and to deny Salih. Eventually they killed the she-camel and were about to kill Salih too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything.

Allah says:

وَكَانَ فِي الْمَدِينَةِ ...

And there were in the city,

meaning, in the city of **Thamud**,

... تِسْعَةُ رَهْطٍ ...

nine **Raht**,

meaning, nine people,

... يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (٤٨)

who made mischief in the land, and would not reform.

They forced their opinions on the people of **Thamud**, because they were the leaders and chiefs.

Al-`Awfi reported that Ibn Abbas said:

"These were the people who killed the she-camel,''

Meaning, that happened upon their instigation, may Allah curse them.

Allah says:

فَنَادَوْاْ صَـحِبَهُمْ فَتَعَاطَى فَعَقَرَ

But they called their comrade and he took (a sword) and killed (the she-camel). (54:29)

إِذِ انبَعَثَ أَشْقَـهَا

When the most wicked man among them went forth (to kill the she-camel). (91:12)

Abdur-Razzaq said that Yahya bin Rabi`ah As-San`ani told them,

"I heard `Ata' -- i.e. Ibn Abi Rabah -- say:

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

(And there were in the city nine **Raht**, who made mischief in the land, and would not reform),

`They used to break silver coins.'''

They would break off pieces from them, as if they used to trade with them in terms of numbers (as opposed to weight), as the Arabs used to do.

Imam Malik narrated from Yahya bin Sa`id that Sa`id bin Al-Musayyib said:

"Cutting gold and silver (coins) is part of spreading corruption on earth.''

What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imams.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ...

They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household...''

They took a mutual oath, pledging that during the night, whoever met the Allah's Prophet Salih, peace be upon him, he would assassinate him.

... ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ (٤٩)

and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'''

But Allah planned against them and caused their plot to backfire.

Mujahid said,

"They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed.''

Abdur-Rahman bin Abi Hatim said:

"When they killed the she-camel, Salih said to them:

تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَـٰثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

"Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied.'' (11:65)

They said: `Salih claims that he will finish with us in three days, but we will finish him and his family before the three days are over.'

Salih had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, `When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.'

Then Allah sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside.

Their people did not know where they were or what had happened to them. So Allah punished some of them here, and some of them there, and He saved Salih and the people who were with him.

Then he recited:

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ (٥٠)

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ (٥١)

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً ...

So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin,

i.e., deserted.''

... بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ (٥٢)

وَأَنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٥٣)

for they did wrong. Verily, in this is indeed an **Ayah** for people who know. And We saved those who believed, and had **Taqwa** of Allah.

وَلُوطاً إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَـحِشَةَ وَأَنتُمْ تُبْصِرُونَ

**27:54 And (remember) Lut! When he said to his people: "Do you commit immoral sins while you see!''**

أَءِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَآءِ

**27:55 "Do you practice your lusts on men instead of women!**

بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ

**Nay, but you are a people who behave senselessly.''**

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ أَخْرِجُواْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهمْ أُنَاسٌ يَتَطَهَّرُونَ

**27:56 There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!''**

فَأَنجَيْنَـهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ قَدَّرْنَـهَا مِنَ الْغَـبِرِينَ

**27:57 So, We saved him and his family, except his wife. We destined her to be of those who remained behind.**

وَأَمْطَرْنَا عَلَيْهِم مَّطَراً فَسَآءَ مَطَرُ الْمُنذَرِينَ

**27:58 And We rained down on them a rain. So, evil was the rain of those who were warned.**

## Lut and His People

Allah tells:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ...

And (remember) Lut! When he said to his people:

Allah tells us about His servant and Messenger Lut, peace be upon him, and how he warned his people of Allah's punishment for committing an act of immorality which no human ever committed before them -- intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality).

Lut said:

... أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ تُبْصِرُونَ (٥٤)

Do you commit immoral sins while you see!

meaning, `while you see one another, and you practice every kind of evil in your meetings.'

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاء بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ (٥٥)

Do you practice your lusts on men instead of women! Nay, but you are a people who behave senselessly.

means, `you do not know anything of what is natural or what is prescribed by Allah.'

This is like the **Ayah**:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَـلَمِينَ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ

Go you in unto the males of mankind, and leave those whom Allah has created for you to be your wives.

Nay, you are a trespassing people! (26:165-166)

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ (٥٦)

There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!''

means, `they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.'

So, the people resolved to do that, and Allah destroyed them, and a similar end awaits the disbelievers.

Allah says:

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ (٥٧)

So, We saved him and his family, except his wife. We destined her to be of those who remained behind.

meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds.

She told them about the guests of Lut so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lut and not because of any honor on her part.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ...

And We rained down on them a rain.

means; stones of **Sijjil**, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers.

Allah said:

... فَسَاء مَطَرُ الْمُنذَرِينَ (٥٨)

So, evil was the rain of those who were warned.

meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَـمٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

**27:59 Say: "Praise and thanks be to Allah, and peace be on His servants whom He has chosen! Is Allah better, or what they ascribe as partners!''**

أَمَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَأَنزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً فَأَنبَتْنَا بِهِ حَدَآئِقَ ذَاتَ بَهْجَةٍ

**27:60 Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight!**

مَّا كَانَ لَكُمْ أَن تُنبِتُوا۟ شَجَرَهَا

**It is not in your ability to cause the growth of their trees.**

أَإِلَـٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

**Is there any god with Allah!**

**Nay, but they are a people who ascribe equals!**

## The Command to praise Allah and send Blessings on His Messengers

Allah commands His Messenger to:

قُلِ...

Say:

... الْحَمْدُ لِلَّهِ ...

Praise and thanks be to Allah,

meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names.

... وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ...

and peace be on His servants whom He has chosen!

And He commands him to send peace upon the servants of Allah whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allah be upon them.

This was the view of Abdur-Rahman bin Zayd bin Aslam and others;the meaning of the servants He has chose is the Prophets. He said,

"This like He said in the **Ayah**;

سُبْحَـنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَـمٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

> Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.'' (37:180-182)

Ath-Thawri and As-Suddi said,

"This refers to the Companions of Muhammad, may Allah be pleased with them all.''

Something similar was also narrated from Ibn Abbas, and there is no contradiction between the two views, because they were also among the servants of Allah whom He had chosen, although the description is more befitting of the Prophets.

... آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ (٥٩)

Is Allah better, or what they ascribe as partners (to Him)!

This is a question aimed at denouncing the idolators for their worship of other gods besides Allah.

## Some more Proofs of Tawhid

Then Allah begins to explain that He is the Only One Who creates, provides and controls, as He says:

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ ...

Is not He Who created the heavens and the earth,

meaning, He created those heavens which are so high and serene, with their shining stars and

revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of all different kinds and colors and shapes, etc.

... وَأَنزَلَ لَكُم مِّنَ السَّمَاء مَاء ...

and sends down for you water from the sky,

means, He sends it as a provision for His servants,

... فَأَنبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ ...

whereby We cause to grow wonderful gardens full of beauty and delight

means, beautiful and delightful to behold.

... مَّا كَانَ لَكُمْ أَن تُنبِتُوا شَجَرَهَا ...

It is not in your ability to cause the growth of their trees.

meaning, `you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.'

The idolators themselves admitted this, as Allah says in another **Ayah**:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them: "Who has created them!'' they will certainly say: "Allah.'' (31:25)

وَلَئِن سَأَلْتَهُمْ مَّن نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ الاٌّرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّه

And if you were to ask them: "Who sends down water from the sky, and gives life

therewith to the earth after its death!'' they will surely reply: "Allah.'' (29:63)

Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide,

Allah says:

... أَإِلَهٌ مَّعَ اللَّهِ ...

Is there any god with Allah,

meaning, `is there any god that can be worshipped alongside Allah, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit!'

Then Allah says:

... بَلْ هُمْ قَوْمٌ يَعْدِلُونَ (٦٠)

Nay, but they are a people who ascribe equals (to Him)!

meaning, they describe others as being equal and comparable to Allah.

أَمَّن جَعَلَ الاٌّرْضَ قَرَاراً وَجَعَلَ خِلاَلَهَآ أَنْهَاراً وَجَعَلَ لَهَا رَوَاسِىَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزاً أَءِلَـهٌ مَّعَ اللهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

**27:61 Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)! Is there any ilah (god) with Allah Nay, but most of them know not!**

Allah says:

أَمَّن جَعَلَ الْأَرْضَ قَرَارًا ...

Is not He Who has made the earth as a fixed abode,

meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved.

This is like the **Ayah**,

اللَّهُ الَّذِى جَعَـلَ لَكُـمُ الاٌّرْضَ قَـرَاراً وَالسَّمَآءَ بِنَـآءً

Allah, Who has made for you the earth as a dwelling place and the sky as a canopy. (40:64)

... وَجَعَلَ خِلَالَهَا أَنْهَارًا ...

and has placed rivers in its midst,

means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

... وَجَعَلَ لَهَا رَوَاسِيَ ...

and has placed firm mountains therein,

means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

... وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ...

and has set a barrier between the two seas,

means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as

it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allah says:

وَهُوَ الَّذِى مَرَجَ الْبَحْرَيْنِ هَـذَا عَذْبٌ فُرَاتٌ وَهَـذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْراً مَّحْجُوراً

And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them. (25:53)

Allah says:

... أَإِلَهٌ مَّعَ اللَّهِ ...

Is there any god with Allah!

meaning, any god who could do this, or who deserves to be worshipped

Both meanings are indicated by the context.

... بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٦١)

Nay, but most of them know not!

means, in that they worship others than Allah.

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَآءَ الاٌّرْضِ أَءِلَـهٌ مَّعَ اللَّهِ قَلِيلاً مَّا تَذَكَّرُونَ

**27:62 Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations! Is there any god with Allah Little is that you remember!**

Allah points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when calamity strikes, as He says elsewhere:

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ

> And when harm touches you upon the sea, those that you call upon vanish from you except Him, (17:67)

ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْـَرُونَ

> Then, when harm touches you, unto Him you cry aloud for help. (16:53)

Similarly, Allah says here:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ ...

> Is not He Who responds to the distressed one, when he calls on Him,

>> meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm

... وَيَكْشِفُ السُّوءَ ...

> and Who removes the evil,

> Imam Ahmad reported that a man of Balhajim said:

>> "O Messenger of Allah, what are you calling for?''

>> He said:

>> أَدْعُو إِلَى اللهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَ عَنْكَ، وَالَّذِي إِنْ أَضْلَلْتَ بِأَرْضٍ قَفْرٍ فَدَعَوْتَهُ رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ فَدَعَوْتَهُ أَنْبَتَ لَك

>> I am calling people to Allah Alone, the One Who,

>> - if you call on Him when harm befalls you, will relieve you; and
>> - when you are lost in the wilderness, you call on Him and He brings you back: and

- when drought (famine) strikes, you call on Him and He makes your crops grow.

He said: "Advise me."

He said:

لَا تَسُبَّنَّ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ، وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِي، وَاتَّزِرْ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَةَ

- Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water.
- Wear your lower garment at mid-calf length, or -- if you insist -- let it reach your ankles, and beware of lowering the garment below the ankles along the ground, for it is a form of showing-off, and Allah does not like showing-off.

## The Story of a Mujahid who fought for the sake of Allah

In his biography of Fatimah bint Al-Hasan Umm Ahmad Al-Ajaliyyah, Al-Hafiz bin Asakir reported that she said:

"One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, `What is the matter with you Woe to you! I was only preparing you for a day such as this.'

The horse said to him: `How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little.'

The man said, `I make you a promise before Allah that from this day on, only I will feed you from my own lap.'

So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap.

This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: `A city where this man is, will be kept safe from harm.' He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islam) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islam and its followers were good, so the Mujahid trusted him.

One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the Mujahid prisoner. When they made their move, he lifted his gaze to the sky and said, `O Allah! He has deceived me by swearing in Your Name, so protect me in whatever way You will.'

Then two wild animals came out and seized them, and the Mujahid came back safe and sound.''

## The Inheritance of the Earth

Allah says:

... وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ ...

and makes you inheritors of the earth,

means, each generation inherits from the generation that came before them, one after the other, as Allah says:

إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُمْ مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ

if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people, (6:133)

وَهُوَ الَّذِى جَعَلَكُمْ خَلَـئِفَ الأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَـتٍ

And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others, (6:165)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً

And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth.'' (2:30)

meaning, people who will come after one another, as we have already stated.

Allah's saying:

... وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ ...

and makes you inheritors of the earth,

means, nation after nation, generation after generation, people after people.

If He had willed, He could have created them all at one time, and not made some of them the offspring of others.

If He had willed, He could have created them all together, as He created Adam from dust.

If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one another.

But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after

generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allah has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds.

Allah says:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَهٌ مَّعَ اللَّهِ ...

Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations! Is there any god with Allah,

meaning, is there anyone else able to do that, or a god with Allah worth worshipping -- while you know that He is the only one who can do that, having no partners

... قَلِيلًا مَّا تَذَكَّرُونَ (٦٢)

Little is that you remember!

meaning, how little they think about that which would guide them to the truth and show them the straight path.

أَمَّن يَهْدِيكُمْ فِى ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ وَمَن يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِ أَءِلَـهٌ مَّعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

**27:63 Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah Exalted be Allah above all that they associate as partners!**

Allah says,

أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ...

Is not He Who guides you in the darkness of the land and the sea,

meaning, by means of what He has created of heavenly and earthly signposts.

This is like the **Ayah**,

وَعَلامَـتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

And landmarks and by the stars, they guide themselves. (16:16)

وَهُوَ الَّذِى جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِى ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ

It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea... (6:97)

... وَمَن يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ...

and Who sends the winds as heralds of glad tidings, going before His mercy,

meaning, ahead of the clouds which bring rain, by means of which Allah shows His mercy to His servants who are suffering drought and despair.

... أَإِلَهٌ مَّعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (٦٣)

Is there any god with Allah! Exalted be Allah above all that they associate as partners!

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعيدُهُ وَمَن يَرْزُقُكُم مِّنَ السَّمَآءِ وَالأَرْضِ أَءِلَـهٌ مَّعَ اللَّهِ

**27:64 Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth! Is there any god with Allah!**

قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ صَـٰدِقِينَ

**Say: "Bring forth your proofs, if you are truthful."**

Allah says,

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

Is not He Who originates creation, and shall thereafter repeat it,

He is the One Who, by His might and power, originates creation and then repeats it.

This is like the **Ayat**:

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ

Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. (85:12-13)

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

... وَمَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ...

and Who provides for you from heaven and earth,

with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

وَالسَّمَآءِ ذَاتِ الرَّجْعِ

وَالاٌّرْضِ ذَاتِ الصَّدْعِ

By the sky which gives rain, again and again. And the earth which splits. (86:11-12)

يَعْلَمُ مَا يَلِجُ فِى الأٌّرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا

He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. (34:2)

Allah, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

كُلُواْ وَارْعَوْاْ أَنْعَـمَكُمْ إِنَّ فِى ذلِكَ لأَيَـتٍ لاٌّوْلِى النُّهَى

Eat and pasture your cattle; verily, in this are signs for men of understanding. (20:54)

Allah says:

... أَإِلَهٌ مَّعَ اللَّهِ ...

Is there any god with Allah!

meaning, who did this Or,

according to another interpretation: after this who could be worth worship!

... قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾

Say: "Bring forth your proofs, if you are truthful.''

Produce the evidence of that.

But it is known that they have no proof or evidence, as Allah says:

وَمَن يَدْعُ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَـفِرُونَ

And whoever invokes besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful. (23:117)

قُل لاَّ يَعْلَمُ مَن فِى السَّمَـوتِ وَالاٌّرْضِ الْغَيْبَ إِلاَّ اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

**27:65 Say: "None in the heavens and the earth knows the Unseen except Allah, nor can they perceive when they shall be resurrected.''**

بَلِ ادرَكَ عِلْمُهُمْ فِى الاٌّخِرَةِ

**27:66 Nay, their knowledge will perceive that in the Hereafter.**

بَلْ هُمْ فِى شَكٍّ مِّنْهَا

**Nay, they are in doubt about it.**

بَلْ هُم مِّنْهَا عَمُونَ

**Nay, they are in complete blindness about it.**

## The One Who knows the Unseen is Allah

Allah says:

قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ ...

Say: "None in the heavens and the earth knows the Unseen,

Allah commands His Messenger to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allah.

... إِلَّا اللَّهُ ...

except Allah,

This is an absolute exception, meaning that no one knows this besides Allah, He is alone in that regard, having no partner in that knowledge.

This is like the **Ayat**:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ

> And with Him are the keys of the Unseen, none knows them but He. (6:59)

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

> Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain. (31:34). until the end of the Surah.
>
> And there are many **Ayat** which mention similar things.

... وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (٦٥)

nor can they perceive when they shall be resurrected.

That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allah says:

ثَقُلَتْ فِى السَّمَـوَتِ وَالاٌّرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً

> Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. (7: 187)
>
> meaning, it is a grave matter for the dwellers of heaven and earth.

بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِّنْهَا ...

Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.

> means their knowledge and amazement stops short of knowing its time.

Other scholars read this with the meaning "their knowledge is all the same with regard to that,''

which reflects the meaning of the **Hadith** in Sahih Muslim which states that the Messenger of Allah said to Jibril, when the latter asked him when the Hour would come:

مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

The one who is being asked about it does not know any more than the one who is asking.

In other words, they were both equal in the fact that their knowledge did not extend that far.

... بَلْ هُم مِّنْهَا عَمِونَ (٦٦)

Nay, they are in doubt about it.

This refers to the disbelievers in general as Allah says elsewhere:

وَعُرِضُوا عَلَى رَبِّكَ صَفًا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُمْ مَّوْعِدًا

And they will be set before your Lord in rows, (and Allah will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).'' (18:48)

i.e., the disbelievers among you.

By the same token, Allah says here: **بَلْ هُمْ فِي شَكٍّ مِّنْهَا** (Nay, they are in doubt about it).

meaning, they doubt that it will come to pass.

... بَلْ هُم مِّنْهَا عَمِونَ

Nay, they are in complete blindness about it.

They are blind and completely ignorant about it.

وَقَالَ الَّذِينَ كَفَرُواْ أَءِذَا كُنَّا تُرَاباً وَءَابَآؤُنَآ أَءِنَّا لَمُخْرَجُونَ

**27:67 And those who disbelieve say: "When we have become dust -- we and our fathers -- shall we really be brought forth''**

لَقَدْ وُعِدْنَا هَـذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَـذَآ إِلاَّ أَسَـطِيرُ الاٌّوَّلِينَ

**27:68 "Indeed we were promised this -- we and our forefathers before, verily, these are nothing but tales of ancients.''**

قُلْ سِيرُواْ فِى الاٌّرْضِ فَانْظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الْمُجْرِمِينَ

**27:69 Say to them: "Travel in the land and see how has been the end of the criminals.''**

وَلاَ تَحْزَنْ عَلَيْهِمْ وَلاَ تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ

**27:70 And grieve you not over them, nor be straitened (in distress) because of what they plot.**

## Scepticism about the Resurrection and Its Refutation

Allah tells:

وَقَالَ الَّذِينَ كَفَرُوا أَئِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ (٦٧)

And those who disbelieve say: "When we have become dust -- we and our fathers -- shall we really be brought forth!''

Allah tells us about the idolators who deny the Resurrection, considering it extremely unlikely

that bodies will be re-created after they have become bones and dust.

Then He says:

لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ ...

Indeed we were promised this -- we and our forefathers before,

meaning, `we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.'

... إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (٦٨)

verily, these are nothing but tales of ancients.

the promises that bodies will be restored are إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (nothing but tales of ancients),

meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality.

Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allah said,

قُلْ ...

Say (`O Muhammad, to these people,')

... سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (٦٩)

Travel in the land and see how has been the end of the criminals.

meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allah struck them and how Allah saved from among them the noble Messengers and the believers who followed them.

This will be an indication of the truth of the Message brought by the Messengers.

Then, to comfort the Prophet, Allah says:

وَلَا تَحْزَنْ عَلَيْهِمْ ...

And grieve you not over them,

meaning, `but do not feel sorry for them or kill yourself with regret for them,'

... وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ (٧٠)

nor be straitened because of what they plot.

means, `because they plot against you and reject what you have brought, for Allah will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

**27:71 And they say: "When this promise, if you are truthful!''**

قُلْ عَسَى أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِى تَسْتَعْجِلُونَ

**27:72 Say: "Perhaps that which you wish to hasten on, may be close behind you.''**

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَشْكُرُونَ

**27:73 Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.**

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

**27:74 And verily, your Lord knows what their breasts conceal and what they reveal.**

وَمَا مِنْ غَآئِبَةٍ فِى السَّمَآءِ وَالاٌّرْضِ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

**27:75 And there is nothing hidden in the heaven and the earth but it is in a Clear Book.**

Allah tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ (٧١)

And they say: "When (will) this promise (be fulfilled), if you are truthful!''

Allah said, responding to them:

قُلْ...

Say, (`O Muhammad,')

... عَسَى أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي تَسْتَعْجِلُونَ (٧٢)

Perhaps that which you wish to hasten on, may be close behind you.

Ibn Abbas said,

"That which you wish to hasten on has come close to you, or some of it has come close.''

This was also the view of Mujahid, Ad-Dahhak, Ata Al-Khurasani, Qatadah and As-Suddi.

This is also what is meant in the **Ayat**:

وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَن يَكُونَ قَرِيبًا

And they say: "When will that be!'' Say: "Perhaps it is near!'' (17:51)

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَـفِرِينَ

They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. (29:54)

... عَسَى أَن يَكُونَ رَدِفَ لَكُم ...

may be close behind you.

means, it is being hastened for you.

This was reported from Mujahid.

Then Allah says:

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ ...

Verily, your Lord is full of grace for mankind,

meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

... وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (٧٣)

yet most of them do not give thanks.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ (٧٤)

And verily, your Lord knows what their breasts conceal and what they reveal.

means, He knows what is hidden in their hearts just as He knows what is easily visible.

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

It is the same (to Him) whether any of you conceals his speech or declares it openly. (13:10)

يَعْلَمُ السِّرَّ وَأَخْفَى

He knows the secret and that which is yet more hidden. (20: 7)

أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. (11:5)

Then Allah tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i.e., that which is unseen by His servants and that which they can see.

And Allah says:

وَمَا مِنْ غَائِبَةٍ ...

and there is nothing hidden,

Ibn Abbas said,

"This means, there is nothing

... فِي السَّمَاء وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ (٧٥)

in the heaven and the earth but it is in a Clear Book.

This is like the **Ayah**,

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالاٌّرْضِ إِنَّ ذلِكَ فِى كِتَـبٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

Know you not that Allah knows all that is in the heaven and on the earth! Verily, it is (all) in the Book. Verily, that is easy for Allah. (22:70)

إِنَّ هَـذَا الْقُرْءَانَ يَقُصُّ عَلَى بَنِى إِسْرَءِيلَ أَكْثَرَ الَّذِى هُمْ فِيهِ يَخْتَلِفُونَ

**27:76 Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.**

وَإِنَّهُ لَـهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

**27:77 And truly, it is a guide and a mercy for the believers.**

إِن رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

**27:78 Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.**

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

**27:79 So, put your trust in Allah; surely, you are on manifest truth.**

إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى وَلاَ تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْاْ مُدْبِرِينَ

**27:80 Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their backs.**

وَمَآ أَنتَ بِهَادِى الْعُمْىِ عَن ضَلَـلَتِهِمْ

**27:81 Nor can you lead the blind out of their error.**

إِن تُسْمِعُ إِلاَّ مَن يُؤْمِنُ بِـايَـتِنَا فَهُم مُّسْلِمُونَ

**You can only make to hear those who believe in Our Ayat, so they submit (became Muslims).**

## The Qur'an tells the Story of the Differences among the Children of Israel, and Allah judges between Them

Allah tells:

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ ...

Verily, this Qur'an narrates to the Children of Israel,

Allah tells us about His Book and the guidance, proof and criterion between right and wrong that it contains.

He tells us about the Children of Israel, who were the bearers of the **Tawrah** and **Injil**.

... أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ (٧٦)

most of that in which they differ.

such as their different opinions about **`Isa**. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'an came with the moderate word of truth and justice: that he was one of the servants of Allah, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'an says:

ذلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتُرُونَ

Such is **`Isa**, son of Maryam. (It is) a statement of truth, about which they doubt. (19:34)

وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (٧٧)

And truly, it is a guide and a mercy for the believers.

meaning, it is guidance for the hearts of those who believe in it, and a mercy to them.

Then Allah says:

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم ...

Verily, your Lord will decide between them,

meaning, on the Day of Resurrection,

... بِحُكْمِهِ وَهُوَ الْعَزِيزُ ...

by His judgement. And He is the All-Mighty,

means, in His vengeance,

... الْعَلِيمُ (٧٨)

the All-Knowing.

Who knows all that His servants do and say.

## The Command to put One's Trust in Allah and to convey the Message

Allah says:

فَتَوَكَّلْ عَلَى اللَّهِ ...

So, put your trust in Allah;

in all your affairs, and convey the Message of your Lord.

... إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ (٧٩)

surely, you are on manifest truth.

meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them.

Allah says:

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى ...

Verily, you cannot make the dead to hear,

meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief.

Allah says:

... وَلَا تُسْمِعُ الصُّمَّ الدُّعَاء إِذَا وَلَّوْا مُدْبِرِينَ (٨٠)

وَمَا أَنتَ بِهَادِي الْعُمْيِ عَن ضَلَالَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ (٨١)

nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our **Ayat**, so they submit (became Muslims).

meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allah and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِم أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الاٌّرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِـَايَـتِنَا لاَ يُوقِنُونَ

**27:82 And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat.**

## The Emergence of the Beast of the Earth

Allah tells:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ (٨٢)

And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our **Ayat**.

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allah and changed the true religion. Then Allah will cause a beast to emerge from the earth.

It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allah wills.

The beast will speak to people about matters. Ibn Abbas, Al-Hasan and Qatadah said, and it was also narrated from Ali, may

Allah be pleased with him, that it will speak words, meaning, it will address them.

Many Hadiths and reports have been narrated about the beast, and we will narrate as many of them as Allah enables us to, for He is the One Whose help we seek.

Imam Ahmad recorded that Hudhayfah bin Asid Al-Ghifari said,

> "The Messenger of Allah came out from his room while we were discussing the matter of the Hour.
>
> He said:
>
> لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ:
>
> - طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا،
> - وَالدُّخَانُ
> - وَالدَّابَّةُ
> - وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ،
> - وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ،
> - وَالدَّجَّالُ،
> - وَثَلَاثَةُ خُسُوفٍ: خَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ،
> - وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ أَوْ تَحْشُرُ النَّاسَ، تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا
>
> The Hour will not come until you see ten signs:
>
> - the rising of the sun from the west;
> - the smoke (**Ad-Dukhan**);
> - emergence of the beast;
> - the emergence of **Ya'juj** and **Ma'juj**;
> - the appearance of `Isa bin Maryam, upon him be peace;
> - the **Dajjal**;

- and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula;
- and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.''

This was also recorded by Muslim and the **Sunan** compilers from Hudhayfah, in a **Mawquf** report.

This was also recorded by Muslim and the **Sunan** compilers from Hudhayfah, in a **Mawquf** report.

At-Tirmidhi said, "It is **Hasan Sahih**.''

It was also recorded by Muslim from Hudhayfah in a **Marfu`** report. And Allah knows best.

## Another Hadith

Muslim bin Al-Hajjaj recorded that Abdullah bin Amr said,

> "I memorized a Hadith from the Messenger of Allah which I never forgot afterwards. I heard the Messenger of Allah say:
>
> إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى، وَأَيَّتُهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا
>
> The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.

## Another Hadith

In his Sahih, Muslim recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

بَادِرُوا بِالْأَعْمَالِ سِتًّا، طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَخَاصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ

Hasten to do good deeds before six things appear:

- the rising of the sun from the west;
- the smoke; the Dajjal;
- the beast;
- the (death) of one of your favorite, or general affliction.

This was recorded by Muslim alone.

Muslim also recorded that Abu Hurayrah, may Allah be pleased with him, said that the the Prophet said:

بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدَّجَّالَ، وَالدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُوَيْصَّةَ أَحَدِكُمْ

Hasten to do good deeds before six things appear:

- the Dajjal;
- the smoke;
- the beast of the earth;
- the rising of the sun from the west;
- and the (death of one of your favorite) or
- general affliction.

## Another Hadith

Ibn Majah recorded from Anas bin Malik that the Messenger of Allah said:

بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّابَّةَ، الدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ

Hasten to do good deeds before six things appear:

- the rising of the sun from the west;
- the smoke;

- the beast;
- the Dajjal; and
- the (death of one of your favorite) or
- general affliction.

He was the only one who recorded this version.

## Another Hadith

Abu Dawud At-Tayalisi recorded from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

تَخْرُجُ دَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْعَصَا، وَتُجَلِّي وَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَجْتَمِعَ النَّاسُ عَلَى الْخِوَانِ يُعْرَفُ الْمُؤْمِنُ مِنَ الْكَافِرِ

A beast will emerge from the earth, and with it will be the staff of Musa and the ring of Suleiman, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.

It also was recorded by Imam Ahmad, with the wording:

فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِنَّ أَهْلَ الْخِوَانَ الْوَاحِدِ لَيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرِ

It will strike the nose of the disbelievers with the ring, and will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.

It was also recorded by Ibn Majah.

Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said,

"Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the

neck of an ostrich, its chest is like the chest of a lion, its color is like the color of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Musa and the ring of Suleiman.

There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, `How much is this, O believer?' `How much is this, O disbeliever?' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever.

Then the beast will say: `O so-and-so, enjoy yourself, for you are among the people of Paradise.'

And it will say: `O so-and-so, you are among the people of Hell,'

This is what Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our **Ayat**.

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجاً مِّمَّن يُكَذِّبُ بِـَايَـتِنَا فَهُمْ يُوزَعُونَ

**27:83 And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Ayat, and they shall be driven,**

حَتَّى إِذَا جَآءُوا قَالَ أَكَذَّبْتُم بِـَايَـتِى وَلَمْ تُحِيطُوا بِهَا عِلْماً أَمَّا ذَا كُنتُمْ تَعْمَلُونَ

**27:84 Till, when they come, He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge, or what was it that you used to do!''**

وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لاَ يَنطِقُونَ

**27:85 And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.**

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِراً

**27:86 See they not that We have made the night for them to rest therein, and the day sight-giving!**

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

**Verily, in this are Ayat for the people who believe.**

## Gathering the Wrongdoers on the Day of Resurrection

Allah tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allah will be gathered before Allah, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا ...

And the Day when We shall gather out of every nation, a **Fawj**,

means, from every people and generation a group.

... مِّمَّن يُكَذِّبُ بِآيَاتِنَا ...

of those who denied Our **Ayat**.

This is like the **Ayat**:

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ

"Assemble those who did wrong, together with their companions (from the devils).'' (37:22)

وَإِذَا النُّفُوسُ زُوِّجَتْ

And when the souls are joined with their bodies. (81:7)

... فَهُمْ يُوزَعُونَ (٨٣)

and they shall be driven,

Ibn Abbas, may Allah be pleased with him, said:

"They will be pushed.''

Abdur-Rahman bin Zayd bin Aslam said:

"They will be driven.''

حَتَّى إِذَا جَاؤُوا ...

Till, when they come,

and stand before Allah, may He be glorified and exalted, in the place of reckoning,

... قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ (٨٤)

He will say: "Did you deny My **Ayat** whereas you comprehended them not by knowledge, or what was it that you used to do!''

meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allah says:

فَلاَ صَدَّقَ وَلاَ صَلَّى

وَلَـكِن كَذَّبَ وَتَوَلَّى

He neither believed nor performed **Salah**! But on the contrary, he denied and turned away! (75:31-32)

Then the proof will be established against them and they will have no excuse whatsoever, as Allah says:

هَـذَا يَوْمُ لاَ يَنطِقُونَ

وَلاَ يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse. (77:35-36)

Similarly, Allah says here:

وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَنطِقُونَ (٨٥)

And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.

They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden.

Then Allah points out His complete power, immense authority and greatness, all dictating that He is to be obeyed and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in.

Allah says:

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ ...

See they not that We have made the night for them to rest therein,

Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.



and the day sight-giving,

> meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٨٦)

Verily, in this are Ayat for the people who believe.

وَيَوْمَ يُنفَخُ فِى الصُّورِ فَفَزِعَ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ إِلاَّ مَن شَآءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَخِرِينَ

**27:87 And (remember) the Day on which the Trumpet (Sur) will be blown -- and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah wills. And all shall come to Him, humbled.**

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِى أَتْقَنَ كُلَّ شَىْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

**27:88 And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allah, Who perfected all things, verily, He is well-acquainted with what you do.**

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ

**27:89 Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.**

وَمَن جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ هَلْ تُجْزَوْنَ إِلاَّ مَا كُنتُمْ تَعْمَلُونَ

**27:90 And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do!''**

## The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allah tells:

وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ ...

And (remember) the Day on which the Trumpet (**Sur**) will be blown -- and all who are in the heavens and all who are on the earth, will be terrified,

Allah tells us about the terrors of the Day when the **Sur** will be blown.

The **Sur**, as described in the **Hadith**, is, قَرْنٌ يُنْفَخُ فِيه (a horn which is blown into).

According to the **Hadith** about the **Sur** (Trumpet), it is (the angel) Israfil who will blow into it by the command of Allah, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

... إِلَّا مَن شَاء اللَّهُ ...

except him whom Allah wills.

these are the martyrs, for they are alive, with their Lord, and being provided for.

Imam Muslim bin Al-Hajjaj recorded that Abdullah bin `Amr, may Allah be pleased with him, said that a man came to him and said,

"What is this **Hadith** that you are narrating, that the Hour will come upon such and such people?''

He said,

"**Subhan Allah** or **`La Ilaha Illallah** (or something similar), I had decided that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House (the Ka`bah), and such and such will happen.''

Then he said,

> "The Messenger of Allah said:
>
> يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا فَيَبْعَثُ اللهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَه
>
> The **Dajjal** will emerge in my **Ummah**, and will remain for forty -- I do not know whether he said forty days, or forty months, or forty years -- then Allah will send **`Isa** son of Maryam, who looks like Urwah bin Mas`ud, and he will search for him and destroy him.
>
> Then mankind will remain for seven years during which there will not be any enmity between any two people.
>
> Then Allah will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he

entered into the heart of a mountain, the wind would follow him and seize him.''

He said,

"I heard it from the Messenger of Allah who said:

فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌّ رِزْقُهُمْ حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَصْعَقُ وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ أَوْ قَالَ يُنْزِلُ اللهُ مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ قَالَ:الظِّلُّ نُعْمَانُ الشَّاكُّ فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، قَالَ: فَذَلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانُ شِيبًا، وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ

Then the most evil of people will remain, and they will be as nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The **Shaytan** will appear to them and will say,

"Will you do as I tell you!''

They will say, "What do you command us to do?''

He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives.

Then the **Sur** (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall down, and all the other people will also fall down.

Then Allah will send -- or send down -- rain like dew -- or he said, like shade (Nu'man was the one who was not sure) -- from which will grow the bodies of the people.

Then the Trumpet will be blown again, and they will get up and look around.

Then it will be said: "O mankind! Go to your Lord!'' And they will be stopped, for they are to be questioned.

Then it will be said: "Bring forth the people who are to be sent to the Fire.''

It will be asked: "How many are they?''

It will be said, "Out of every thousand, nine hundred and ninety-nine.''

That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.

His saying;

ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا

Then the **Sur** (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.

> means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the Sur which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds -- this is when all of the creation will be brought forth from their graves.

Allah says:

... وَكُلٌّ أَتَوْهُ دَاخِرِينَ (٨٧)

And all shall come to Him, humbled.

meaning, humbling themselves and obeying Him, and no one will go against His command.

This is like the **Ayat**:

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ

> On the Day when He will call you, and you will answer with His praise and obedience. (17:52)

ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ

> Then afterwards when He will call you by a single call, behold, you will come out from the earth. (30:25)

According to the **Hadith** about the **Sur**, when it is blown for the third time, Allah will command the souls to be put into the hole of the **Sur** (Trumpet), then Israfil will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the **Sur** (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allah will say: "By My might and majesty, every soul will go back to its body.''

And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves.

Allah says:

يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

The Day when they will come out of the graves quickly as racing to a goal. (70:43)

Allah says:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ...

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.

meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places.

This is like the **Ayat**:

يَوْمَ تَمُورُ السَّمَآءُ مَوْراً

وَتَسِيرُ الْجِبَالُ سَيْراً

On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement. (52:9-10)

وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً - فَيَذَرُهَا قَاعاً صَفْصَفاً

لاَّ تَرَى فِيهَا عِوَجاً وَلا أَمْتاً

And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.'' (20:105-107)

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الأٌّرْضَ بَارِزَةً

And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain. (18:47)

... صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ...

The work of Allah, Who perfected all things,

means, He does that by His great power.

.. الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ...

Who perfected all things,

means, He has perfected all that He has created, and has fashioned it according to His wisdom.

... إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (٨٨)

verily, He is well-acquainted with what you do.

means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly.

Then Allah describes the state of the blessed and the doomed on that Day, and says:

مَن جَاء بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ...

Whoever brings a good deed, will have better than its worth.

Qatadah said,

"That is sincerely for Allah alone.''

Allah has explained elsewhere in the Qur'an that He will give ten like it.

... وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩)

and they will be safe from the terror on that Day.

This is like the **Ayah**,

لاَ يَحْزُنُهُمُ الْفَزَعُ الأَكْبَرُ

The greatest terror will not grieve them. (21:103)

and Allah said:

أَفَمَن يُلْقَى فِى النَّارِ خَيْرٌ أَم مَّن يَأْتِى ءَامِناً يَوْمَ الْقِيَـمَةِ

Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection. (41:40)

وَهُمْ فِى الْغُرُفَـتِ ءَامِنُونَ

and they will reside in the high dwellings in peace and security. (34:37)

وَمَن جَاء بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ ...

And whoever brings an evil deed, they will be cast down on their faces in the Fire.

means, whoever comes to Allah with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds.

Allah says:

... هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ (٩٠)

(And it will be said to them) "Are you being recompensed anything except what you used to do!''

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِى حَرَّمَهَا وَلَهُ كُلُّ شَىءٍ

**27:91 I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.**

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

**And I am commanded to be from among the Muslims.**

وَأَنْ أَتْلُوَ الْقُرْءَانَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَاْ مِنَ الْمُنذِرِينَ

**27:92 And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners.''**

وَقُلِ الْحَمْدُ للَّهِ سَيُرِيكُمْ ءَايَـتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

**27:93 And say: "All the praises and thanks be to Allah. He will show you His Ayat, and you shall recognize them. And your Lord is not unaware of what you do.''**

## The Command to worship Allah and to call People with the Qur'an

Allah commands His Messenger to say:

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ...

> I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.

This is like the **Ayah**,

قُلْ يأَيُّهَا النَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَـكِنْ أَعْبُدُ اللَّهَ الَّذِى يَتَوَفَّاكُمْ

> Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die. (10:104)

The fact that the word "**Rabb**'' (Lord) is connected to the word city (in the phrase "the Lord of this city'') is a sign of honor and divine care for that city.

This is like the **Ayah**,

فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ

الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ

> So let them worship the Lord of this House (the Ka`bah), Who has fed them against hunger, and has made them safe from fear. (106:3-4)

...الَّذِي حَرَّمَهَا ...

Who has sanctified it,

> means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified.

It was recorded in the Two **Sahihs** that Ibn Abbas said:

"On the day of the conquest of Makkah, the Messenger of Allah said:

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّموَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا

Verily, this city was made sacred by Allah the day He created the heavens and the earth, so it is sacred by the sanctity of Allah until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...''

This was reported in Sahih, Hasan, Musnad narrations, through various routes, by such a large group that it is absolutely unquestionable, as has been explained in the appropriate place in the book Al-Ahkam, to Allah is the praise and thanks.

... وَلَهُ كُلُّ شَيْءٍ ...

and to Whom belongs everything.

This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

... وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (٩١)

And I am commanded to be from among the Muslims.

means, those who believe in Allah alone, who are sincere towards Him and who obediently follow His commands.

وَأَنْ أَتْلُوَ الْقُرْآنَ ...

And that I should recite the Qur'an,

means, to people, so as to convey it to them.

This is like the **Ayah**,

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَـتِ وَالذِّكْرِ الْحَكِيمِ

This is what We recite to you of the **Ayat** and the Wise Reminder. (3:58)

نَتْلُواْ عَلَيْكَ مِن نَّبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ

We recite to you some of the news of Musa and Fir`awn in truth. (28:3)

meaning, `I am a conveyer and a warner.'

... فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ (٩٢)

then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners.''

meaning, `I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfill the covenant they had made.'

Allah will judge their nations to whom they were sent, as He says:

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey and on Us is the reckoning. (13: 40)

إِنَّمَآ أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

But you are only a warner. And Allah is a Protector over all thing. (11:12)

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ...

And say: "All the praises and thanks be to Allah. He will show you His **Ayat** (signs), and you shall recognize them.

means, praise be to Allah, Who does not punish anyone except after establishing plea against him, warning him (and leaving him with no excuse).

Allah says: سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا (He will show you His **Ayat** (signs), and you shall recognize them), This is like the **Ayah**,

سَنُرِيهِمْ ءَايَـتِنَا فِى الاٌّفَاقِ وَفِى أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth. (41:53)

... وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٩٣)

And your Lord is not unaware of what you do.

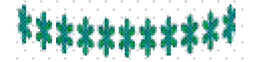
means, on the contrary, He witnesses and sees all things.

It was recorded that Imam Ahmad, may Allah have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else:

"If you are alone one day, do not say, `I am alone.' Rather say, `Someone is watching me.'

Do not think that Allah will let His attention wander for even an instant, or that anything is hidden from Him.''

This is the end of the Tafsir of Surah **Al-Naml**. All praise and thanks be to Allah.






# Al-Qasas

**Revealed in Makkah**

Imam Ahmad bin Hanbal, may Allah have mercy on him, recorded that Ma`diykarib said:

> "We came to Abdullah and asked him to recite to us: طسم (**Ta Sin Mim**) of hundred **Ayah**.
>
> He said, `I do not know it; you should go to someone who learned it from the Messenger of Allah Khabbab bin Al-Aratt.'
>
> So we went to Khabbab bin Al-Aratt and he recited it to us, may Allah be pleased with him.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

طسم

**28:1 Ta Sin Mim.**

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

**28:2 These are the Ayat of the manifest Book.**

نَتْلُوا عَلَيْكَ مِن نَّبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

**28:3 We recite to you some of the news of Musa and Fir`awn in truth, for a people who believe.**

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءهُمْ وَيَسْتَحْيِي نِسَاءهُمْ

**28:4 Verily, Fir`awn exalted himself in the land and made its people Shiya`a, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.**

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

**28:5 And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors,**

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

**28:6 And to establish them in the land, and We let Fir`awn and Haman and their armies receive from them that which they feared.**

## The Story of Musa and Fir`awn, and what Allah intended for Their Peoples

Allah says:

طسم (١)

**Ta Sin Mim.**

We have already discussed the significance of the separate letters.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

These are the **Ayat** of the manifest Book.

> means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

نَتْلُوا عَلَيْكَ مِن نَّبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ ...

We recite to you some of the news of Musa and Fir`awn in truth,

This is like the **Ayah**,

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

> We relate unto you the best of stories. (12:3)
>
> which means, `We tell you about things as they really were, as if you are there and are seeing them yourself.'

... لِقَوْمٍ يُؤْمِنُونَ (٣)

for a people who believe.

Then Allah says:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ ...

Verily, Fir`awn exalted himself in the land,

> means, he was an arrogant oppressor and tyrant.

... وَجَعَلَ أَهْلَهَا شِيَعًا ...

and made its people **Shiya`**,

> means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

... يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ ...

weakening a group among them.

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people.

... يُذَبِّحُ أَبْنَاءهُمْ وَيَسْتَحْيِي نِسَاءهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (٤)

weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.

At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir\`awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allah comes, it cannot be delayed, and for each and every matter there is a decree from Allah.

Allah says:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (٥)

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ (٦)

And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors, And to establish them in the land, and We let Fir\`awn and Haman and their armies receive from them that which they feared.

And Allah did indeed do this to them, as He says:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي

إِسْرَآئِيلَ بِمَا صَبَرُواْ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir`awn and his people produced, and what they erected. (7:137)

And Allah said:

كَذَلِكَ وَأَوْرَثْنَـهَا بَنِى إِسْرَءِيلَ

Thus and We caused the Children of Israel to inherit them. (26: 59)

Fir`awn hoped that by his strength and power he would be saved from Musa, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allah, which can never be overcome.

On the contrary, Allah's ruling was carried out, for it had been written and decreed from past eternity that Fir`awn would meet his doom at the hands of Musa.

وَأَوْحَيْنَآ إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى الْيَمِّ وَلاَ تَخَافِى وَلاَ تَحْزَنِى إِنَّا رَآدُّوهُ إِلَيْكِ وَجَـعِلُوهُ مِنَ الْمُرْسَلِينَ

**28:7 And We inspired the mother of Musa: "Suckle him (Musa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers.''**

فَٱلْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوّاً وَحَزَناً

**28:8 Then the household of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief.**

إِنَّ فِرْعَوْنَ وَهَـمَـنَ وَجُنُودَهُمَا كَانُواْ خَـطِئِينَ

**Verily, Fir`awn, Haman and their armies were sinners.**

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّةُ عَيْنٍ لِّى وَلَكَ لاَ تَقْتُلُوهُ عَسَى أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَداً

**28:9 And the wife of Fir`awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.''**

وَهُمْ لاَ يَشْعُرُونَ

**And they perceived not.**

## How Musa's Mother was inspired and shown what to do

It was mentioned that when Fir`awn killed so many of the males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir`awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it.'' So Fir`awn issued orders that the boys should be killed one year, and left alone the following year.

Harun, peace be upon him, was born in a year when the boys were not killed, and Musa was born in a year when the boys were being killed.

Fir`awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allah curse them.

When the mother of Musa became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much.

No one ever saw Musa, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet.

Allah says:

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى

And I endued you with love from Me. (20:39)

## Musa, peace be upon him, in the House of Fir`awn

When Musa's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allah says:

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (٧)

And We inspired the mother of Musa (telling):

"Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.''

> Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir`awn, where some servant women picked the box up and took it to Fir`awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allah filled her heart with love for him when she saw him; this was because she was blessed and because Allah wanted to honor her and cause her husband's doom.

Allah says:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ...

Then the household of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief.

Allah says:

... إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ (٨)

Verily, Fir`awn, Haman and their armies were sinners.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ ...

And the wife of Fir`awn said: "A comfort of the eye for me and for you...''

> means, when Fir`awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Asiyah bint Muzahim came to the child's defence and tried to endear him to Fir`awn, saying, **قُرَّتُ عَيْنٍ لِّي وَلَكَ** (A comfort of the eye for me and for you).

Fir`awn said: "For you he may be, but not for me."

And this was indeed the case: Allah guided her because of him, and destroyed him at his hands.

... لَا تَقْتُلُوهُ ...

Kill him not,

... عَسَى أَن يَنفَعَنَا ...

perhaps he may be of benefit to us,

This is indeed what happened in her case, for Allah guided her through him and caused her to dwell in Paradise because of him.

... أَوْ نَتَّخِذَهُ وَلَدًا ...

or we may adopt him as a son.

She wanted to take him and adopt him as a son, because she had no children from Fir`awn.

... وَهُمْ لَا يَشْعُرُونَ (٩)

And they perceived not.

means, they did not know what Allah planned for them when they picked him up, by His great wisdom and definitive proof.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغاً

**28:10 And the heart of the mother of Musa became empty.**

إِن كَادَتْ لَتُبْدِى بِهِ لَوْلاَ أَن رَّبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

**She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.**

وَقَالَتْ لأُخْتِهِ قُصِّيهِ

**28:11 And she said to his sister: "Follow him.''**

فَبَصُرَتْ بِهِ عَن جُنُبٍ وَهُمْ لاَ يَشْعُرُونَ

**So she watched him from a far place (secretly), while they perceived not.**

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَـصِحُونَ

**28:12 And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner!''**

فَرَدَدْنَـهُ إِلَى أُمِّهِ كَىْ تَقَرَّ عَيْنُهَا وَلاَ تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ

**28:13 So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true.**

وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

**But most of them know not.**

## The intense Grief of Musa's Mother, and how He was returned to Her

Allah tells:

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا ...

And the heart of the mother of Musa became empty.

Allah tells us how, when her child was lost in the river, the heart of Musa's mother became empty,

i.e., she could not think of any matter in this world except Musa.

This was the view of Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Ubaydah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others.

... إِن كَادَتْ لَتُبْدِي بِهِ ...

She was very near to disclose his (case),

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allah had not given her strength and patience.

Allah says:

... لَوْلَا أَن رَّبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ (١٠)

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ...

had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him.''

means, she told her daughter, who was older and was of an age to understand things,

**قُصِّيهِ** (Follow him),

means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

... فَبَصُرَتْ بِهِ عَن جُنُبٍ ...

So she watched him from a far place (secretly),

Ibn Abbas said, "Off to the side.''

Mujahid said, "It means she looked from afar."

Qatadah said: "She started to look at him as if she was not really interested.''

... وَهُمْ لَا يَشْعُرُونَ (١١)

while they perceived not.

When Musa had settled into the house of Fir`awn, after the king's wife had begun to love him and asked Fir`awn not to kill him, they brought to him the wet nurses who were to be found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her.

Allah says:

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ ...

And We had already forbidden foster suckling mothers for him,

Because of his honored status with Allah, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allah caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When (his sister) saw that they were confused over who should nurse the child,

... فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ (١٢)

she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner!''

Ibn Abbas said:

When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?''

She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward.''

So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir`awn.

She called for Musa's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Asiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that.''

The wife of Fir`awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Musa came back with her child, happy that after a time of fear Allah granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the way out, a day and night, or thereabouts -- and Allah knows best.

Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress,

Allah said:

فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا ...

So We restored him to his mother, that her eye might be comforted,

means, by him,

... وَلَا تَحْزَنَ ...

and that she might not grieve, (means, for him).

... وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ ...

and that she might know that the promise of Allah is true.

meaning, `We had promised her to return him to her and to make him one of the Messengers.'

When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

... وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (١٣)

But most of them know not.

means, they do not know the wisdom of Allah in His actions and their good consequences, for which He is to be praised in this world and the Hereafter.

For a thing may happen that people do not like, but its consequences are good, as Allah says:

وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. (2:216)

فَعَسَى أَن تَكْرَهُوا شَيْئاً وَيَجْعَلَ اللَّهُ فِيهِ خَيْراً كَثِيراً

it may be that you dislike a thing and Allah brings through it a great deal of good. (4:19)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى ءَاتَيْنَـهُ حُكْماً وَعِلْماً

**28:14 And when he reached maturity, and was complete, We bestowed on him Hukm and knowledge.**

وَكَذَلِكَ نَجْزِى الْمُحْسِنِينَ

**And thus do We reward the doers of good.**

وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا

**28:15 And he entered the city when its people were unaware:**

فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلاَنِ هَـذَا مِن شِيعَتِهِ وَهَـذَا مِنْ عَدُوِّهِ فَاسْتَغَـثَهُ الَّذِى مِن شِيعَتِهِ عَلَى الَّذِى مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ

**and he found there two men fighting, -- one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa struck him with his fist and he died.**

قَالَ هَـذَا مِنْ عَمَلِ الشَّيْطَـنِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

**He said: "This is of Shaytan's doing, verily, he is a plain misleading enemy.''**

قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَاغْفِرْ لِى

**28:16 He said: "My Lord! Verily, I have wronged myself, so forgive me.''**

فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.**

قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيراً لِّلْمُجْرِمِينَ

**28:17 He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!''**

## How Musa killed a Coptic Man

Allah tells:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا ...

And when he reached maturity, and was complete, We bestowed on him **Hukm** and knowledge.

Having described Musa's beginnings, Allah then tells us that when he reached maturity, and was complete in stature, Allah gave him **Hukm** and religious knowledge.

Mujahid said that this means Prophethood.

... وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٤)

And thus do We reward the doers of good.

Then Allah describes how Musa reached the status that was decreed for him, that of Prophethood and speaking to Allah, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan.

Allah says:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا ...

And he entered the city when its people were unaware.

Ibn Jurayj narrated from Ata' Al-Khurasani, from Ibn Abbas,

"That was between **Maghrib** and **`Isha**'.''

Ibn Al-Munkadir narrated from Ata' bin Yasar from Ibn Abbas,

"That was in the middle of the day.''

This was also the view of Sa`id bin Jubayr, Ikrimah, As-Suddi and Qatadah.

... فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ ...

and he found there two men fighting,

meaning, hitting one another and struggling with one another.

... هَذَا مِن شِيعَتِهِ ...

one of his party,

meaning, an Israelite,

... وَهَذَا مِنْ عَدُوِّهِ ...

and the other of his foes.

meaning, a Coptic.

This was the view of Ibn Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq.

... فَاسْتَغَاثَهُ الَّذِي مِن شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ...

The man of his (own) party asked him for help against his foe,

The Israelite man asked Musa, peace be upon him, for help, and Musa took advantage of the fact that people were not paying attention, so he went to the Coptic man and

...فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ ...

so Musa struck him with his fist and he died.

Mujahid said,

"This means he punched him with his fist.'' And then he died.

... قَالَ ...

He said, (refers to Musa).

... هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ (١٥)

"This is of **Shaytan's** doing, verily, he is a plain misleading enemy.''

قَالَ ...

He said, (refers to Musa).

**... رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ...**

**"My Lord! Verily, I have wronged myself, so forgive me.''**

... فَغَفَرَ لَهُ ...

Then He forgave him.

... إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (١٦)

Verily, He is the Oft-Forgiving, the Most Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ ...

He said: "My Lord! For that with which You have favored me,

> meaning, `what You have given me of prestige, power and blessings -- '

... فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ (١٧)

I will nevermore be a helper of the criminals!

> `those who disbelieve in You and go against Your commands.'

فَأَصْبَحَ فِى الْمَدِينَةِ خَآئِفاً يَتَرَقَّبُ فَإِذَا الَّذِى اسْتَنْصَرَهُ بِالاٌّمْسِ يَسْتَصْرِخُهُ

**28:18 So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again).**

**Musa said to him: "Verily, you are a plain misleader!''**

فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِالَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يمُوسَى أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْساً بِالاٌّمْسِ

**28:19 Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa! Is it your intention to kill me as you killed a man yesterday?**

**Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.''**

## How the Secret of this Killing became known

Allah tells us that when Musa killed that Coptic,

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا ...

So he became afraid in the city,

meaning, of the consequences of his action,

... يَتَرَقَّبُ ...

looking about,

means, turning around and watching out, waiting for the consequences of his action to befall him.

... فَإِذَا الَّذِي اسْتَنصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ...

when behold, the man who had sought his help the day before, called for his help (again).

He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Musa passed by him, he called for his help again, against this other Coptic.

... قَالَ لَهُ مُوسَى ...

Musa said to him:

... إِنَّكَ لَغَوِيٌّ مُّبِينٌ (١٨)

Verily, you are a plain misleader!

meaning, `you obviously lead people astray and are very evil.'

فَلَمَّا أَنْ أَرَادَ أَن يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا ...

Then when he decided to seize the man who was an enemy to both of them,

Then Musa intended to attack that Coptic, but the Israelite -- because of his own cowardice and weakness -- thought that Musa wanted to hit him because of what he had said, so he said, in self-defence --

... قَالَ يَا مُوسَى أَتُرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ...

the man said: O Musa! Is it your intention to kill me as you killed a man yesterday?

... إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ الْمُصْلِحِينَ (١٩)

Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.''

Nobody except him and Musa, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir`awn's gate and told him about it. So Fir`awn came to know of it, and he became very angry and resolved to kill Musa, so he sent people after him to bring him to him.

وَجَآءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يمُوسَى إِنَّ الْمَلاَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّى لَكَ مِنَ النَّـصِحِينَ

**28:20 And there came a man running, from the farthest end of the city. He said: "O Musa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.''**

Allah tells:

وَجَاء رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى ...

And there came a man running, from the farthest end of the city. He said: "O Musa!

He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Musa, so he reached Musa first and said to him: "O Musa,

... إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ ...

Verily, the chiefs are taking counsel together about you.,''

meaning, `they are consulting with one another about you.'

... لِيَقْتُلُوكَ فَاخْرُجْ ...

to kill you, so escape.

means, from this land.

... إِنِّي لَكَ مِنَ النَّاصِحِينَ (٢٠)

Truly, I am one of the good advisers to you.

فَخَرَجَ مِنْهَا خَآئِفاً يَتَرَقَّبُ قَالَ

**28:21 So he escaped from there, looking about in a state of fear. He said:**

رَبِّ نَجِّنِى مِنَ الْقَوْمِ الظَّـلِمِينَ

**"My Lord! Save me from the people who are wrongdoers!''**

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ

**28:22 And when he went towards Madyan, he said:**

عَسَى رَبِّى أَن يَهْدِيَنِى سَوَآءَ السَّبِيلِ

**"It may be that my Lord guides me to the right way.''**

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ

**28:23 And when he arrived at the water of Madyan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks).**

قَالَ مَا خَطْبُكُمَا

**He said: "What is the matter with you?''**

قَالَتَا لاَ نَسْقِى حَتَّى يُصْدِرَ الرِّعَآءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

**They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.''**

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ

**28:24 So he watered (their flocks) for them, then he turned back to shade, and said:**

رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ

**"My Lord! Truly, I am in need of whatever good that You bestow on me!''**

## Musa, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Musa about how Fir`awn and his chiefs were conspiring against him, he left Egypt on his own. He was not

used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

Allah tells:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ...

So he escaped from there, looking about in a state of fear.

meaning, turning around and watching.

... قَالَ ...

He said:



**My Lord! Save me from the people who are wrongdoers!**

means, from Fir`awn and his chiefs.

It was mentioned that Allah sent to him an angel riding a horse, who showed him the way. And Allah knows best.

وَلَمَّا تَوَجَّهَ تِلْقَاء مَدْيَنَ ...

And when he went towards (the land of) Madyan,

means, he took a smooth and easy route -- and he rejoiced because of that.

... قَالَ ...

he said:

عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاء السَّبِيلِ

**It may be that my Lord guides me to the right way.**

meaning, the most straight route.

And Allah did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

وَلَمَّا وَرَدَ مَاء مَدْيَنَ ...

And when he arrived at the water (a well) of Madyan,

> means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

... وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأتَيْنِ تَذُودَانِ ...

he found there a group of men watering, and besides them he found two women who were keeping back.

> means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Musa, peace be upon him, saw them, he felt sorry for them and took pity on them.

... قَالَ مَا خَطْبُكُمَا ...

He said: "What is the matter with you?''

> meaning, `why do you not water your flocks with these people?'

... قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاء ...

They said: "We cannot water until the shepherds take...''

> meaning, `we cannot water our flocks until they finish.'

... وَأَبُونَا شَيْخٌ كَبِيرٌ (٢٣)

And our father is a very old man.

> means, `this is what has driven us to what you see.'

فَسَقَى لَهُمَا ....

So he watered (their flocks) for them,

.. ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ ...

then he turned back to shade, and said:



رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

**My Lord! Truly, I am in need of whatever good that You bestow on me!**

إِلَى الظِّلِّ (to shade", Ibn Abbas, Ibn Mas`ud and As-Suddi said:

> "He sat beneath a tree.''

Ata' bin As-Sa'ib said:

> "When Musa said: رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (My Lord! Truly, I am in need of whatever good that You bestow on me!') the women heard him.''

فَجَآءَتْهُ إِحْدَاهُمَا تَمْشِى عَلَى اسْتِحْيَآءٍ

**28:25 Then there came to him one of them, walking shyly.**

قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

**She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us.''**

فَلَمَّا جَآءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لاَ تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّـلِمِينَ

**So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers.''**

قَالَتْ إِحْدَاهُمَا يأَبَتِ اسْتَـْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَـْجَرْتَ الْقَوِىُّ الأَمِينُ

**28:26 And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.''**

قَالَ إِنِّى أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَىَّ هَاتَيْنِ عَلَى أَن تَأْجُرَنِى ثَمَانِىَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْراً فَمِنْ عِندِكَ

**28:27 He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.**

وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِى إِن شَآءَ اللَّهُ مِنَ الصَّـلِحِينَ

**But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.''**

قَالَ ذَلِكَ بَيْنِى وَبَيْنَكَ أَيَّمَا الاٌّجَلَيْنِ قَضَيْتُ فَلاَ عُدْوَانَ عَلَىَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

**28:28 He (Musa) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.''**

## Musa, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Musa, peace be upon him, had done. So he sent one of them to call him to meet her father.

Allah says:

فَجَاءتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاء ...

Then there came to him one of them, walking shyly.

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, Umar, may Allah be pleased with him:

"She was covering herself from them with the folds of her garment.''

Ibn Abi Hatim recorded that `Amr bin Maymun said, Umar, may Allah be pleased with him, said:

"She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please.''

This chain of narrators is **Sahih**.

... قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ...

She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us.''

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep,'' i.e., give you some payment for that.

... فَلَمَّا جَاءهُ وَقَصَّ عَلَيْهِ الْقَصَصَ ...

So when he came to him and narrated the story,

means, he told him about his story and why he had to leave his country.

... قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ (٢٥)

he said: "Fear you not. You have escaped from the people who are wrongdoers.''

He was saying: `calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said: **نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ** (You have escaped from the people who are wrongdoers).

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (٢٦)

And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.''

> One of the two daughters of the man said this, and it was said that she was the one who had walked behind Musa, peace be upon him. She said to her father: يَا أَبَتِ اسْتَأْجِرْهُ (O my father! Hire him!) as a shepherd to look after the sheep.

Umar, Ibn Abbas, Shurayh Al-Qadi, Abu Malik, Qatadah, Muhammad bin Ishaq and others said:

> "When she said: إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (Verily, the best of men for you to hire is the strong, the trustworthy), her father said to her, `What do you know about that?'
>
> She said to him, `He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'''

Abdullah (Ibn Mas`ud) said,

> "The people who had the most discernment were three:
>
> - Abu Bakr's intuition about Umar;
> - the companion of Yusuf when he said, `Make his stay comfortable'; and
> - the companion of Musa, when she said: يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy).''

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ...

He said: "I intend to wed one of these two daughters of mine to you,

means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

... عَلَى أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ...

on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.

meaning, `on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

... وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّالِحِينَ (٢٧)

But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.

means, `I do not want to put pressure on you or cause you any inconvenience or argue with you.'

Ibn Abi Hatim recorded that Ali bin Rabah Al-Lakhmi said,

"I heard Utbah bin An-Nadar As-Sulami, the Companion of the Messenger of Allah narrating that the Messenger of Allah said:

إِنَّ مُوسَى عَلَيْهِ السَّلَامُ آجَرَ نَفْسَهُ بِعِفَّةِ فَرْجِهِ وَطُعْمَةِ بَطْنِه

Musa, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.

And Allah tells us about Musa, peace be upon him:

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ (٢٨)

He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.''

Musa said to his father-in-law,

"The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions.''

So he said: أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ (whichever of the two terms I fulfill, there will be no injustice to me),

meaning, `there will be no blame on me. The complete term is permissible but it is still regarded as something extra.'

This is like the **Ayah**,

فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلا إِثْمَ عَلَيْهِ

> But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him. (2:203)

And the Messenger of Allah said to Hamzah bin Amr Al-Aslami, may Allah be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِر

> If you wish, then fast, and if you wish, do not fast.

even though it is better to fast, according to the evidence of other reports.

And there is evidence which indicates that Musa, peace be upon him, fulfilled the longer of the two terms.

Al-Bukhari recorded that Sa`id bin Jubayr said:

"A Jew from the people of Hirah asked me; `Which of the two terms did Musa fulfill?'

I said, `I do not know until I go to the scholar of the Arabs and ask him.'

So I went to Ibn Abbas, may Allah be pleased with him, and asked him. He said:

`He fulfilled the longer and better of them, for when a Messenger of Allah said he would do a thing, he did it.'''

This is how it was recorded by Al-Bukhari.

فَلَمَّا قَضَى مُوسَى الاٌّجَلَ وَسَارَ بِأَهْلِهِ ءَانَسَ مِن جَانِبِ الطُّورِ نَاراً

**28:29 Then, when Musa had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Tur.**

قَالَ لاًّهْلِهِ امْكُثُواْ إِنِّى ءَانَسْتُ نَاراً لَّعَلِّى ءَاتِيكُمْ مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

**He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.''**

فَلَمَّآ أَتَـهَا نُودِىَ مِن شَاطِىءِ الْوَادِى الأَيْمَنِ فِى الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ

**28:30 So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree:**

أَن يمُوسَى إِنِّى أَنَا اللَّهُ رَبُّ الْعَـلَمِينَ

**"O Musa! Verily, I am Allah, the Lord of all that exists!''**

وَأَنْ أَلْقِ عَصَاكَ

**28:31 "And throw your stick!''**

فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّى مُدْبِراً وَلَمْ يُعَقِّبْ

**But when he saw it moving as if it were a snake, he turned in flight, and looked not back.**

يمُوسَى أَقْبِلْ وَلاَ تَخَفْ إِنَّكَ مِنَ الاٌّمِنِينَ

**(It was said:) "O Musa! Draw near, and fear not. Verily, you are of those who are secure.''**

اسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ

**28:32 "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear.**

فَذَانِكَ بُرْهَانَـنِ مِن رَّبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُواْ قَوْماً فَاسِقِينَ

**These are two proofs from your Lord to Fir`awn and his chiefs. Verily, they are the people who are rebellious.''**

## Musa's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous **Ayah**, we have already seen that Musa completed the longer and better of the two terms, which may also be understood from the **Ayah** where Allah says:

فَلَمَّا قَضَى مُوسَىالْأَجَلَ ...

Then, when Musa had fulfilled the term,

meaning, the longer of the two; and Allah knows best.

... وَسَارَ بِأَهْلِهِ ...

and was traveling with his family,

They said:

"Musa missed his country and his relatives, so he resolved to visit them in secret, without Fir`awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp, and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

... آنَسَ مِن جَانِبِ الطُّورِ نَارًا ...

he saw a fire in the direction of **At-Tur**,

he saw a fire burning from a far.

... قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا ...

He said to his family: "Wait, I have seen a fire...''

meaning, `wait while I go there,'

... لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ ...

perhaps I may bring to you from there some information,

This was because they lost their way.

... أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (٢٩)

or a burning firebrand that you may warm yourselves.

so that they could get warm and find relief from the cold.

فَلَمَّا أَتَاهَا نُودِي مِن شَاطِئِ الْوَادِي الْأَيْمَنِ ...

So when he reached it (the fire), he was called from the right side of the valley,

From the side of the valley that adjoined the mountain on his right, to the west.

This is like the **Ayah**,

وَمَا كُنتَ بِجَانِبِ الْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَى مُوسَى الاٌّمْرَ

> And you were not on the western side, when We made clear to Musa the commandment. (20:44)

This indicates that when Musa headed for the fire, he headed in the direction of the **Qiblah** with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing.

Then his Lord called him:

... مِن شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ ...

from the right side of the valley, in the blessed place, from the tree.

... أَن يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (٣٠)

O Musa! Verily, I am Allah, the Lord of all that exits!

meaning, `the One Who is addressing you and speaking to you is the Lord of all that exits, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

وَأَنْ أَلْقِ عَصَاكَ ...

And throw your stick!

`the stick that is in your hand' -- as was stated in the **Ayah**,

وَمَا تِلْكَ بِيَمِينِكَ يمُوسَى

قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِى وَلِىَ فِيهَا مَـَارِبُ أُخْرَى

"And what is that in your right hand, O Musa!''

He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.'' (20:17-18)

The meaning is: `this stick, which you know so well;'

قَالَ أَلْقِهَا يمُوسَى

فَأَلْقَـهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَى

"Cast it down, O Musa!''

He cast it down, and behold! It was a snake, moving quickly. (20:19-20)

Musa knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!'' and it is, as we have already stated in (the explanation of) Surah **Ta Ha**.

And here Allah says:

... فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا ...

... وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ (٣١)

But when he saw it moving as if it were a snake, he turned in flight,

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley.

When he saw that:

... وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ...

he turned in flight, and looked not back.

> he did not turn around, because it is human nature to flee from such a thing. But when Allah said to him:

... يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ (٣١)

O Musa! Draw near, and fear not. Verily, you are of those who are secure.

> he came back to his original position.

Then Allah said:

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاء مِنْ غَيْرِ سُوءٍ ...

Put your hand into the opening of your garment, it will come forth white without a disease;

> meaning, `when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.'
>
> Allah said: مِنْ غَيْرِ سُوءٍ (without a disease), i.e., with no trace of leukoderma.

... وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ...

and draw your hand close to your side to be free from the fear.

Mujahid said, "To be free from terror.''

Qatadah said, "To be free from fear.''

> Musa was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone.
>
> Perhaps if a person does this, following the example of Musa, and puts his hand over his heart, his fear will disappear or be lessened, if Allah wills; in Allah we place our trust.

... فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ ...

These are two proofs from your Lord

> This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease.
>
> These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the Prophethood of the one at whose hands these miracles occurred.

Allah said:

... إِلَى فِرْعَوْنَ وَمَلَئِهِ ...

to Fir`awn and his chiefs.

> meaning his leaders and prominent followers.

... إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٣٢)

Verily, they are the people who are rebellious.

> means, who are disobedient towards Allah and who go against His commands and His religion.

قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْساً فَأَخَافُ أَن يَقْتُلُونِ

**28:33 He said: "My Lord! I have killed a man among them, and I fear that they will kill me.''**

وَأَخِى هَرُونُ هُوَ أَفْصَحُ مِنِّى لِسَاناً فَأَرْسِلْهِ مَعِىَ رِدْءاً يُصَدِّقُنِى إِنِّى أَخَافُ أَن يُكَذِّبُونِ

**28:34 "And my brother Harun -- he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me.''**

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـناً فَلاَ يَصِلُونَ إِلَيْكُمَا بِـْايَـتِنَآ أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَـلِبُونَ

**28:35 Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat; you two as well as those who follow you, will be the victors.''**

## How Musa asked for the Support of His Brother and was granted that by Allah

When Allah commanded him to go to Fir`awn, the one who he had run away from and whose vengeance he feared,

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا ...

Musa said: My Lord! I have killed a man among them,

meaning, that Coptic,

... فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

and I fear that they will kill me.

i.e., `when they see me.'

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا ...

And my brother Harun -- he is more eloquent in speech than me,

Musa, peace be upon him, had a speech defect, because when he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.

Musa said:

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِى

يَفْقَهُوا قَوْلِي

وَاجْعَل لِّى وَزِيراً مِّنْ أَهْلِى

هَـرُونَ أَخِى

اشْدُدْ بِهِ أَزْرِى

وَأَشْرِكْهُ فِى أَمْرِى

"And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Harun, my brother. Increase my strength with him, And let him share my task.'' (20:27-32)

meaning, `give me someone to keep me company in this immense task of Prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.' Hence Musa said: وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا (And my brother Harun -- he is more eloquent in speech than me: so send him with me as a helper),

meaning, as a support to give strength to my cause and confirm what I say and convey from Allah, because the word of two carries more weight in people's minds than the word of one.

... فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ...

send him with me as a helper to confirm me.

So he said:

... إِنِّي أَخَافُ أَن يُكَذِّبُونِ (٣٤)

Verily, I fear that they will deny me.

Muhammad bin Ishaq said:

رِدْءًا يُصَدِّقُنِي (as a helper to confirm me),

means, `to explain to them what I say, for he can understand me where they may not.'

When Musa asked for this, Allah said to him:

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ ...

Allah said: We will strengthen your arm through your brother,

> meaning, `We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.'

This is like the **Ayat**;

> قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى
>
> You are granted your request, O Musa! (20:36)
>
> وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَـرُونَ نَبِيّاً
>
> And We granted him his brother Harun, (also) a Prophet, out of Our mercy. (19:53)

One of the **Salaf** said,

> "There is no one who has ever done a greater favor to his brother than Musa did for Harun, may peace be upon them both, for he interceded for him until Allah made him a Prophet and Messenger with him to Fir`awn and his chiefs."
>
> Allah said concerning Musa:
>
> وَكَانَ عِندَ اللَّهِ وَجِيهاً
>
> he was honorable before Allah. (33:69)

... وَنَجْعَلُ لَكُمَا سُلْطَانًا ...

and (We will) give you both power,

> means, overwhelming evidence.

... فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا ...

so they shall not be able to harm you, with Our **Ayat**;

> means, `they will have no way or means of harming you because you are conveying the signs of Allah.'

This is like the **Ayat**:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. (5:67)

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Reckoner. (33:39)

And sufficient is Allah as a Helper and Supporter. And Allah told them the consequences in this world and the next, for them and for those who followed them,

... أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ (٣٥)

you two as well as those who follow you will be the victors.

This is like the **Ayat**:

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.''

Verily, Allah is All-Powerful, All-Mighty. (58:21)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -- (40:51)

فَلَمَّا جَآءَهُم مُّوسَى بِـَايَـتِنَا بَيِّنَـتٍ قَالُواْ مَا هَـذَآ إِلاَّ سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَـذَا فِى ءَابَآئِنَا الاٌّوَّلِينَ

**28:36 Then when Musa came to them with Our Clear Ayat, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old.''**

وَقَالَ مُوسَى رَبِّى أَعْلَمُ بِمَن جَآءَ بِالْهُدَى مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَـقِبَةُ الدَّارِ

**28:37 Musa said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter.**

إِنَّهُ لاَ يُفْلِحُ الظَّـلِمُونَ

**Verily, the wrongdoers will not be successful.''**

## Musa before Fir`awn and His People

Allah tells:

فَلَمَّا جَاءهُم مُّوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا ...

Then when Musa came to them with Our Clear **Ayat**, they said:

Allah tells us how Musa and his brother Harun came before Fir`awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allah had given them to confirm the truth of what they were saying about Allah being One and that His commandments were to be followed.

Fir`awn and his chiefs saw that with their own eyes and realized that it was certainly from Allah, but because of their disbelief and sin they resorted to stubbornness and false arguments.

This was because they were too evil and arrogant to follow the truth. They said:

... مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى ...

This is nothing but invented magic.

meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

... وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ (٣٦)

Never did we hear of this among our fathers of old.

They were referring worshipping Allah Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allah.

وَقَالَ مُوسَى ...

Musa said:

Musa said in response to them:

... رَبِّي أَعْلَمُ بِمَن جَاء بِالْهُدَى مِنْ عِندِهِ ...

My Lord knows best him who came with guidance from Him,

meaning, `of me and you, and He will decide between me and you.'

So he said:

... وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ...

and whose will be the happy end in the Hereafter.

meaning, who will be supported and will prevail.

... إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (٣٧)

Verily, the wrongdoers will not be successful.

refers to the idolators who associate others in worship with Allah.

وَقَالَ فِرْعَوْنُ يأَيُّهَا الْمَلأ مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى فَأَوْقِدْ لِى يَهَـمَـنُ عَلَى الطِّينِ فَاجْعَل لِّى صَرْحاً لَّعَلِّى أَطَّلِعُ إِلَى إِلَـهِ مُوسَى وَإِنِّى لأَظُنُّهُ مِنَ الْكَـذِبِينَ

**28:38 Fir`awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Haman, to bake clay, and set up for me a Sarh in order that I may look at the God of Musa; and verily, I think that he (Musa) is one of the liars.''**

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَظَنُّواْ أَنَّـهُمْ إِلَيْنَا لاَ يُرْجَعُونَ

**28:39 And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.**

فَأَخَذْنَـهُ وَجُنُودَهُ فَنَبَذْنَـهُمْ فِى الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ الظَّـلِمِينَ

**28:40 So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.**

وَجَعَلْنَـهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيـمَةِ لاَ يُنصَرُونَ

**28:41 And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.**

وَأَتْبَعْنَـهُم فِى هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَـمَةِ هُمْ مِّنَ الْمَقْبُوحِينَ

**28:42 And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.**

## The Arrogance of Fir`awn and His ultimate Destiny

Allah tells:

وَقَالَ فِرْعَوْنُ ...

Fir`awn said:

Allah tells us of Fir`awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allah curse him.

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ

Thus he fooled his people, and they obeyed him. (43:54)

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds.

So, he said:

... يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي ...

O chiefs! I know not that you have a god other than me.

Allah tells us about Fir`awn:

فَحَشَرَ فَنَادَى

فَقَالَ أَنَا رَبُّكُمُ الأَعْلَى

فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى

إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

Then he gathered (his people) and cried aloud, saying: "I am your lord, most high.''

So Allah, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah. (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allah took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Musa with that, and said:

لَئِنِ اتَّخَذْتَ إِلَـهَاً غَيْرِى لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

If you choose a god other than me, I will certainly put you among the prisoners. (26:29)

... فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى ...

So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a **Sarh** in order that I may look at the God of Musa;

He commanded his minister and adviser Haman to bake bricks for him, i.e., to make bricks in order to build a **Sarh**, a exalted towering palace.

This is like the **Ayah**,

وَقَالَ فَرْعَوْنُ يهَـمَـنُ ابْنِ لِى صَرْحاً لَّعَلِّى أَبْلُغُ الاٌّسْبَـبَ

أَسْبَـبَ السَّمَـوَتِ فَأَطَّلِعَ إِلَى إِلَـهِ مُوسَى وَإِنِّى لاّظُنُّهُ كَـذِباً وَكَـذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلاَّ فِى تَبَابٍ

And Fir\`awn said: "O Haman! Build me a **Sarh** that I may arrive at the ways -- the ways of the heavens, and I may look upon the God of Musa, but verily, I think him to be a liar.''

Thus it was made fair seeming, in Fir\`awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir\`awn led to nothing but loss and destruction. (40:36-37)

Fir\`awn built this tower, which was the highest structure ever seen on earth, because he wanted

to show his people that Musa was lying when he claimed that there was a God other than Fir`awn.

Fir`awn said:

... وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ (٣٨)

and verily, I think that he (Musa) is one of the liars.

meaning, `when he says that there is a lord other than me.'

The issue was not whether Allah had sent Musa, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said: وَمَا رَبُّ الْعَلَمِينَ (And what is the Lord of **Al-`Alamin**) (26:23) and: لَئِنِ اتَّخَذْتَ إِلَـهَاً غَيْرِى لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ (If you choose a god other than me, I will certainly put you among the prisoners). (26:29) and he said: يَا أَيُّهَا الْمَلأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي (O chiefs! I know not that you have a god other than me).

This was the view of Ibn Jarir.

And Allah tells:

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ (٣٩)

And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them). (89:13-14)

Allah says here:

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ...

So, We seized him and his armies, and We threw them all into the sea.

meaning, `We drowned them in the sea in a single morning, and not one of them was left.'

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (٤٠)

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ...

So, behold what was the end of the wrongdoers. And We made them leaders inviting to the Fire.

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

... وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ (٤١)

and on the Day of Resurrection, they will not be helped.

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allah says:

أَهْلَكْنَـهُمْ فَلاَ نَـصِرَ لَهُمْ

We have destroyed them. And there was none to help them. (47:13)

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ...

And We made a curse to follow them in this world,

Allah decreed that they and their king Fir`awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

... وَيَوْمَ الْقِيَامَةِ هُم مِّنَ الْمَقْبُوحِينَ (٤٢)

and on the Day of Resurrection, they will be among disgraced.

Qatadah said,

"This **Ayah** is like the **Ayah**,

وَأُتْبِعُواْ فِى هَـذِهِ لَعْنَةً وَيَوْمَ الْقِيَـمَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given. (11:99)''

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الاٍّولَى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ

**28:43 And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.**

## The Blessings which Allah bestowed upon Musa

Allah tells:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ ...

And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.

Allah tells us about the blessings which He gave His servant and Messenger Musa, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the **Tawrah** to him after He destroyed Fir`awn and his chiefs.

... مِن بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى ...

after We had destroyed the generations of old,

After the revelation of the **Tawrah**, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allah among the idolators, as Allah says:

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَـتُ بِالْخَاطِئَةِ

فَعَصَوْاْ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً

And Fir`awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. (69:9-10)

... بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً ...

as an enlightenment for mankind, and a guidance and a mercy,

guidance from blindness and error.

A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

... لَّعَلَّهُمْ يَتَذَكَّرُونَ (٤٣)

that they might remember.

means, that the people might be reminded and guided by it.

وَمَا كُنتَ بِجَانِبِ الْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَى مُوسَى الاٌّمْرَ وَمَا كُنتَ مِنَ الشَّـهِدِينَ

**28:44 And you were not on the western side (of the Mount), when We made clear to Musa the commandment, and you were not among the witnesses.**

وَلَكِنَّآ أَنشَأْنَا قُرُوناً فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

**28:45 But We created generations, and long were the ages that passed over them.**

وَمَا كُنتَ ثَاوِياً فِى أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَايَـتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ

**And you were not a dweller among the people of Madyan, reciting Our Ayat to them. But it is We Who kept sending (Messengers).**

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

**28:46 And you were not at the side of At-Tur when We called.**

وَلَـكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْماً مَّآ أَتَـهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

**But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.**

وَلَوْلا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُواْ رَبَّنَا لَوْلا أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءايَـتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

**28:47 And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayat and would have been among the believers.''**

## Proof of the Prophethood of Muhammad

Allah says:

وَمَا كُنتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنتَ مِنَ الشَّاهِدِينَ (٤٤)

And you were not on the western side (of the Mount), when We made clear to Musa the commandment, and you were not among the witnesses.

Allah points out the proof of the Prophethood of Muhammad, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allah told him about Maryam and her story, as Allah said:

وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُون أَقْلَـمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed, (3:44),

meaning, `you were not present then, but Allah has revealed this to you.'

Similarly, Allah told him about Nuh and his people, and how He saved Nuh and drowned his people, then He said:

تِلْكَ مِنْ أَنبَآءِ الْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلاَ قَوْمُكَ مِن قَبْلِ هَـذَا فَاصْبِرْ إِنَّ الْعَـقِبَةَ لِلْمُتَّقِينَ

This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have **Taqwa**. (11:49)

And at the end of the same Surah (**Hud**) Allah says:

ذَلِكَ مِنْ أَنْبَآءِ الْقُرَى نَقُصُّهُ عَلَيْكَ

> That is some of the news of the towns which We relate unto you. (11:100)
>
> And here, after telling the story of Musa from beginning to end and how Allah began His revelation to him and spoke with him,

Allah says:

وَمَا كُنتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ ...

And you were not on the western side (of the Mount), when We made clear to Musa the commandment),

> meaning, `you -- O Muhammad -- were not on the western side of the mountain where Allah spoke to Musa from the tree which was to the east of it, in the valley.'

... وَمَا كُنتَ مِنَ الشَّاهِدِينَ

and you were not among the witnesses.

> `to that event, but Allah has revealed this to you,'
>
> so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allah established against them and what was revealed to the earlier Prophets.

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ...

But We created generations, and long were the ages that passed over them.

... وَمَا كُنتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا ...

And you were not a dweller among the people of Madyan, reciting Our **Ayat** to them.

meaning, `you were not living among the people of Madyan reciting Our **Ayat** to them, when you started to tell about Our Prophet Shu`ayb and what he said to his people and how they responded.'

... وَلَكِنَّا كُنَّا مُرْسِلِينَ (٤٥)

But it is We Who kept sending.

means, `but We revealed that to you and sent you to mankind as a Messenger.'

وَمَا كُنتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا ...

And you were not at the side of **At-Tur** when We called.

Qatadah said that: **وَمَا كُنتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا** (And you were not at the side of **At-Tur** when We did call), refers to Musa, and this -- and Allah knows best -- is like the **Ayah**:

وَمَا كُنتَ بِجَانِبِ الْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَى مُوسَى الأٌّمْرَ

And you were not on the western side (of the Mount), when We made clear to Musa the commandment,

Here Allah puts it in a different and more specific way by describing it as a call.

This is like the **Ayat**:

وَإِذْ نَادَى رَبُّكَ مُوسَى

And (remember) when your Lord called Musa. (26:10)

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

When his Lord called him in the sacred valley of **Tuwa**. (79:16).

وَنَـدَيْنَـهُ مِن جَانِبِ الطُّورِ الأٌّيْمَنِ وَقَرَّبْنَاهُ نَجِيّاً

> And We called him from the right side of **At-Tur**, and made him draw near to Us for a talk with him. (19:52)

... وَلَكِن رَّحْمَةً مِّن رَّبِّكَ ...

But (you are sent) as a mercy from your Lord,

> means, `you were not a witness to any of those things, but Allah has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

... لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٤٦)

to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.

> means, `so that they may be guided by that which you bring from Allah.'

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا ...

And if (We had) not (sent you to the people of Makkah) -- in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger!

> meaning: `and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allah comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.'
>
> This is like what Allah says about the situation after He revealed His blessed Book the Qur'an:
>
> أَن تَقُولُواْ إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا
> وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ...

Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied.''

Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they.''

So, now has come unto you a clear proof from your Lord, and guidance and a mercy... (6:156-157)

رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allah after the Messengers. (4:165)

يَـأَهْلَ الْكِتَـبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَآءَنَا مِن بَشِيرٍ وَلاَ نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

O People of the Scripture!

Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner.'' But now has come unto you a bringer of glad tidings and a warner. (5:19)

And there are many similar **Ayat**.

... فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٤٧)

We would then have followed Your **Ayat** and would have been among the believers.''

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ لَوْلا أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَى

**28:48 But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Musa!**

أَوَلَمْ يَكْفُرُواْ بِمَآ أُوتِىَ مُوسَى مِن قَبْلُ

**Did they not disbelieve in that which was given to Musa of old!''**

قَالُواْ سِحْرَانِ تَظَـهَرَا

**They say: "Two kinds of magic, each helping the other!''**

وَقَالُواْ إِنَّا بِكُلٍّ كَـفِرُونَ

**And they say: "Verily, in both we are disbelievers.''**

قُلْ فَأْتُواْ بِكِتَـبٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَى مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَـدِقِينَ

**28:49 Say: "Then bring a Book from Allah, which is a better guide than these two, that I may follow it, if you are truthful.''**

فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ

**28:50 But if they answer you not, then know that they only follow their own lusts.**

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ

**And who is more astray than one who follows his own lusts, without guidance from Allah!**

إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

**Verily, Allah guides not the people who are wrongdoers.**

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

**28:51 And indeed now We have conveyed the Word to them, in order that they may remember.**

## The stubborn Response of the Disbelievers

Allah tells:

فَلَمَّا جَاءهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا ...

But when the truth has come to them from Us, they say:

Allah tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muhammad, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

... لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى ...

Why is he not given the like of what was given to Musa,

> Meaning -- and Allah knows best -- many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits -- which made things difficult for the enemies of Allah -- and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allah wrought at the hands of Musa as evidence and proof against Fir`awn and his chiefs and the Children of Israel. But all of this had no effect on Fir`awn and his chiefs; on the contrary, they denied Musa and his brother Harun, as Allah tells us:

أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءابَاءنَا وَتَكُونَ لَكُمَا الْكِبْرِيَآءُ فِى الاٌّرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ

Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land We are not going to believe you two! (10:78)

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ

So they denied them both and became of those who were destroyed. (23:48)

## The Rebellious do not believe in Miracles

Allah says here:

... أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِن قَبْلُ ...

Did they not disbelieve in that which was given to Musa of old!

Did not mankind disbelieve in those mighty signs which were given to Musa!

... قَالُوا سِحْرَانِ تَظَاهَرَا ...

They say: "Two kinds of magic, each helping the other!''

cooperating or working one with the other.

... وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ (٤٨)

And they say: "Verily, in both we are disbelievers.''

meaning, `we disbelieve in each of them.' Because of the close relationship between Musa and Harun, mention of one includes the other.

## False Accusation that Musa and Harun (peace be upon them both) practiced Magic

Mujahid bin Jabr said,

"The Jews told Quraysh to say this to Muhammad, then Allah said:

> `Did they not disbelieve in that which was given to Musa of old! They say: Two kinds of magic, each helping the other!'

This refers to Musa and Harun, may the peace and blessings of Allah be upon them both, تَظَاهَرَا (each helping the other) i.e., working together and supporting one another.''

This was also the view of Sa`id bin Jubayr and Abu Razin that the phrase "two kinds of magic'' referred to Musa and Harun.

This is a good suggestion.

And Allah knows best.

## The Response to this False Accusation

About the **Ayah** سِحْرَانِ تَظَاهَرَا (Two kinds of magic, each helping the other!) Ali bin Abi Talhah and Al-Awfi reported that Ibn Abbas said:

"this refers to the **Tawrah** and the **Qur'an**, because Allah says next:

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعْهُ ....

> Then bring a Book from Allah, which is a better guide than these two, that I may follow it...

قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُواْ أَنتُمْ وَلاَ آبَاؤُكُمْ قُلِ اللّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

وَهَـذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ

> Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing

much. And you were taught that which neither you nor your fathers knew.''

Say: "Allah (sent it down).''

Then leave them to play in their vain discussions.

And this is a blessed Book which We have sent down, (6:91-92)

And at the end of the same Surah, Allah says:

ثُمَّ ءاتَيْنَا مُوسَى الْكِتَـبَ تَمَامًا عَلَى الَّذِى أَحْسَنَ

Then, We gave Musa the Book, to complete (Our favor) upon those who would do right. (6: 154)

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ

And this is a blessed Book which We have sent down, so follow it and have **Taqwa** of Allah, that you may receive mercy. (6:155)

And the Jinn said:

إِنَّا سَمِعْنَا كِتَـباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ

Verily, we have heard a Book sent down after Musa, confirming what came before it. (46:30)

Waraqah bin Nawfal said,

"This is **An-Namus**, who came down to Musa.''

And those who are possessed of insight know instinctively that among the many Books which He has sent down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muhammad, which is the Qur'an.

Next to it in status and greatness is the Book which Allah revealed to Musa bin Imran, which is the Book concerning which Allah says:

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالاٌّحْبَارُ بِمَا اسْتُحْفِظُواْ مِن كِتَـبِ اللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَآءَ

Verily, We did send down the **Tawrah**, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. (5:44)

The **Injil** was revealed as a continuation and complement of the **Tawrah** and to permit some of the things that had been forbidden to the Children of Israel.

Allah says:

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ (٤٩)

Then bring a Book from Allah, which is a better guide than these two, that I may follow it, if you are truthful.

meaning, `in your efforts to refute the truth with false arguments.'

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ ...

But if they answer you not,

means, `if they do not respond to what you tell them, and do not follow the truth,'

... فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءهُمْ ...

then know that they only follow their own lusts.

means, with no basis or evidence.

... وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ...

And who is more astray than one who follows his own lusts, without guidance from Allah,

means, with no guidance taken from the Book of Allah.

... إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥٠)

Verily, Allah guides not the people who are wrongdoers.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ ...

And indeed now We have conveyed the Word,

Mujahid said:

"We have explained the Word to them.''

As-Suddi said something similar.

Qatadah said:

"Allah is saying, `He has told them what He did in the past and what He will do in the future.'''

... لَعَلَّهُمْ يَتَذَكَّرُونَ (٥١)

in order that they may remember.

Mujahid and others said:

وَصَّلْنَا لَهُمُ (We have conveyed the Word) means, to Quraysh.

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

**28:52 Those to whom We gave the Scripture before it, they believe in it.**

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

**28:53 And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.''**

أُوْلَـئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُواْ وَيَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

**28:54 These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.**

وَإِذَا سَمِعُواْ اللَّغْوَ أَعْرَضُواْ عَنْهُ وَقَالُواْ لَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ سَلَـمٌ عَلَيْكُمْ لاَ نَبْتَغِى الْجَـهِلِينَ

**28:55 And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.''**

## The Believers among the People of the Book

Allah tells:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ (٥٢)

Those to whom We gave the Scripture before it, they believe in it.

Allah tells us that the pious scholars among the People of the Book believe in the Qur'an, as He says:

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَـئِكَ يُؤْمِنُونَ بِهِ

Those to whom We gave the Book recite it as it should be recited, they are the ones who believe therein. (2:121)

وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـشِعِينَ للَّهِ

And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which

has been revealed to them, humbling themselves before Allah. (3:199)

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلاٌّذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' (17:107-108)

... وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُواْ الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ

وَإِذَا سَمِعُواْ مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُواْ مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

... and you will find the nearest in love to the believers those who say: "We are Christians.'' That is because among them are priests and monks, and they are not proud.

And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.

They say: "Our Lord! We believe; so write us down among the witnesses.''

Sa`id bin Jubayr said,

"This was revealed concerning seventy priests who were sent by An-Najashi (ruler of Ethiopia). When they came to the Prophet, he recited to them:

يس

وَالْقُرْءَانِ الْحَكِيمِ

> **Ya Sin**. By the Qur'an, full of wisdom. (36:1-2) until he completed the Surah.
>
> They began to weep, and they embraced Islam.

These other **Ayat** were revealed concerning them:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ (٥٣)

Those to whom We gave the Scripture before it, they believe in it.

And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.''

> meaning, `even before the Qur'an came we were Muslims, i.e., we believed in One God and were sincerely responding to Allah's commands.'

أُوْلَئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا ...

These will be given their reward twice over, because they are patient,

> means, those who have this characteristic -- that they believed in the first Book and then in the second.

Allah says:

> **بِمَا صَبَرُوا** (because they are patient), meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people.

It was reported in the Sahih from the Hadith of Amir Ash-Sha`bi from Abu Burdah that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said:

> ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ:

- رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي،
- وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ،
- وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا

> There are three who will be given their reward twice:
>
> - a man among the People of the Book who believed in his Prophet then believed in me;
> - a slave who fulfills his duty towards Allah and towards his master; and
> - a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.

Imam Ahmad recorded that Abu Umamah said:

> "On the day of the Conquest (of Makkah) I was walking alongside the Messenger of Allah as he was riding, and he said some very beautiful words, including the following:
>
> مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا
>
> Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.''

Allah's saying:



and repel evil with good,

means, they do not respond to evil in kind, rather they forgive and overlook.

... وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٥٤)

and spend out of what We have provided for them.

meaning, `from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay **Zakah** and give voluntary charity.'

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ ...

And when they hear evil vain talk, they withdraw from it,

meaning, they do not mix with the people who indulge in such talk, rather they do as Allah says:

وَإِذَا مَرُّواْ بِاللَّغْوِ مَرُّواْ كِراماً

and if they pass by some evil vain talk, they pass by it with dignity. (25:72)

... وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ (٥٥)

and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.''

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allah says of them that they say: **لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ** (To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant),

meaning, `we do not seek the way of the ignorant and we do not like it.'

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

**28:56 Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.**

وَقَالُواْ إِن نَّتَّبِعِ الْهُدَى مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ

**28:57 And they say: "If we follow the guidance with you, we would be snatched away from our land.''**

أَوَلَمْ نُمَكِّن لَّهُمْ حَرَماً ءَامِناً يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَىْءٍ رِّزْقاً مِّن لَّدُنَّا وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

**Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.**

## Allah guides Whom He wills

Allah says to His Messenger : `O Muhammad:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ...

Verily, you guide not whom you like'

meaning, `the matter does not rest with you; all that you have to do is convey the Message, and Allah will guide whom He wills, and His is the ultimate wisdom,' as He says:

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

This **Ayah** is even more specific than the following:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاء وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٥٦)

Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.

meaning: Allah knows best who deserves to be guided and who deserves to be misguided.

It was recorded in the Two **Sahihs** that this **Ayah** was revealed concerning Abu Talib, the paternal uncle of the Messenger of Allah.

He used to protect the Prophet, support him and stand by him. He loved the Prophet dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allah.

When he was on his deathbed, the Messenger of Allah called him to Faith and to enter Islam, but the decree overtook him and he remained a follower of disbelief, and Allah's is the complete wisdom.

Az-Zuhri said that Sa`id bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzumi, may Allah be pleased with him, said:

"When Abu Talib was dying, the Messenger of Allah came to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayyah bin Al-Mughirah with him. The Messenger of Allah said:

يَا عَمِّ قُلْ: لَا إِلَهَ إِلَّا اللهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ الله

> O my uncle, say **La ilaha illallah**, a word which I may use as evidence in your favor before Allah (in the Hereafter).

Abu Jahl bin Hisham and Abdullah bin Abi Umayyah said:

`O Abu Talib, will you leave the religion of Abdul-Muttalib'

The Messenger of Allah kept urging him to say **La ilaha illallah**, and they kept saying, `Will you leave the religion of `Abdul-Muttalib' -- until, at the very end, he said that he was on the religion of Abdul-Muttalib, and he refused to say **La ilaha illallah**.

The Messenger of Allah said:

وَاللهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْك

By Allah, I shall certainly seek forgiveness for you unless I am told not to.

Then Allah revealed:

مَا كَانَ لِلنَّبِىِّ وَالَّذِينَ ءَامَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِى قُرْبَى

> It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin. (9:113)

And there was revealed concerning Abu Talib the **Ayah**,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاء ...

> Verily, you guide not whom you like, but Allah guides whom He wills.''

This was recorded (by Al-Bukhari and Muslim) from the **Hadith** of Az-Zuhri.

## The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

Allah tells:

وَقَالُوا إِن نَّتَّبِعِ الْهُدَى مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ...

And they say: "If we follow the guidance with you, we would be snatched away from our land.''

Allah tells us that this is the excuse which was given by some of the disbelievers for not following true guidance.

They said to the Messenger of Allah: إِن نَّتَّبِعِ الْهُدَى مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا (If we follow the guidance with you, we would be snatched away from our land),

meaning, `we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.'

Allah said in response to them:

... أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا ...

Have We not established for them a secure sanctuary,

meaning, the excuse they give is a lie and is false, because Allah has put them in a secure city and a venerated sanctuary which has been safe from the time it was built -- how could this sanctuary be safe for them when they believed in disbelief and **Shirk**, and how could it not be safe for them when they become Muslims and follow the truth.

... يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ ...

to which are brought fruits of all kinds,

means, all kinds of fruits from the surrounding regions, from **At-Ta'if** and elsewhere.

Similarly, the people of Makkah engaged in trade and other goods also came to their city.

... رِزْقًا مِن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٥٧)

a provision from Ourselves, but most of them know not.

- this is why they said what they said.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَـكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلاَّ قَلِيلاً وَكُنَّا نَحْنُ الْوَرِثِينَ

**28:58 And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.**

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِى أُمِّهَا رَسُولاً يَتْلُو عَلَيْهِمْ ءَايَـتِنَا

**28:59 And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Ayat.**

وَمَا كُنَّا مُهْلِكِى الْقُرَى إِلاَّ وَأَهْلُهَا ظَـلِمُونَ

**And never would We destroy the towns unless the people thereof are wrongdoers.**

## The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allah says:

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ...

And how many a town have We destroyed, which was thankless for its means of livelihood!

They were arrogant transgressors who denied Allah's blessing of giving them ample provision.

This is like the **Ayah**,

وَضَرَبَ اللّهُ مَثَلاً قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللّهِ فَأَذَاقَهَا اللّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُواْ يَصْنَعُونَ

وَلَقَدْ جَاءهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.

There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers. (16:112-113)

Allah said:

... فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا ...

And those are their dwellings, which have not been inhabited after them except a little.

Their land became empty and desolate, and you can see nothing but their dwellings.

... وَكُنَّا نَحْنُ الْوَارِثِينَ (٥٨)

And verily, We have been the heirs.

Their towns became ruins, with none remaining.

Then Allah tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them.

So, he says:

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا ...

And never will your Lord destroy the towns until He sends to their mother town i.e., Makkah --

... رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ...

a Messenger reciting to them Our **Ayat**.

> This indicates that the Unlettered Prophet, Muhammad was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike.
>
> This is like the **Ayat**:
>
> لِّتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا
>
> so that you may warn the Mother of Towns and all those around it. (6:92)
>
> قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
>
> Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah." (7:158)
>
> لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ
>
> That I may therewith warn you and whomsoever it may reach. (6:19)
>
> وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ
>
> but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)
>
> وَإِن مِّن قَرْيَةٍ إِلاَّ نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَـمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا
>
> And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. (17:58)

Allah tells us that He will destroy every town before the Day of Resurrection, as He says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

> Allah has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return.

It was recorded in the Two **Sahihs** that the Prophet said:

بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَد

> I have been sent to the red and the black.

> Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

Allah also tells that:

... وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ (٥٩)

And never would We destroy the towns unless the people thereof are wrongdoers.

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَـعُ الْحَيَوةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلاَ تَعْقِلُونَ

**28:60 And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allah is better and will remain forever. Have you then no sense!**

أَفَمَن وَعَدْنَـهُ وَعْداً حَسَناً فَهُوَ لاَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَـعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَـمَةِ مِنَ الْمُحْضَرِينَ

**28:61 Is he whom We have promised an excellent promise -- which he will find true -- like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up!**

## This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allah tells:

وَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى ...

And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allah is better and will remain forever.

Allah tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allah prepared for His righteous servants in the Hereafter.

As Allah says:

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

Whatever is with you, will be exhausted, and whatever is with Allah will remain. (16:96)

وَمَا عِندَ اللَّهِ خَيْرٌ لِّلأَبْرَارِ

and that which is with Allah is the best for the most righteous. (3:198)

وَمَا الْحَيَوةُ الدُّنْيَا فِى الاٌّخِرَةِ إِلاَّ مَتَـعٌ

whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. (13:26)

بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا

وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى

Nay, you prefer the life of this world. Although the Hereafter is better and more lasting. (87:16-17)

The Messenger of Allah said:

وَاللهِ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ مَاذَا يَرْجِعُ إِلَيْه

By Allah, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.

Allah's saying:

... أَفَلَا تَعْقِلُونَ (٦٠)

Have you then no sense!

means, do those who prefer this world to the Hereafter have no sense!

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ (٦١)

Is he whom We have promised an excellent promise -- which he will find true -- like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up!

Is the one who believes in the reward which Allah has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allah and in His promises and threats. He is only enjoying a few days in this life.

Mujahid and Qatadah said concerning the **Ayah**:

**ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ** (then on the Day of Resurrection, he will be among those brought up).

"He will be among those who are punished.''

It was said that this was revealed concerning the Messenger of Allah and Abu Jahl, or that it was

revealed concerning Hamzah and Ali, and Abu Jahl.

Both views were narrated from Mujahid.

The apparent meaning is that it is more general than that.

This is like the **Ayah** where Allah describes a believer in Paradise looking out at his companion who is in Hell, and saying:

وَلَوْلاَ نِعْمَةُ رَبِّى لَكُنتُ مِنَ الْمُحْضَرِينَ

Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell). (37:57)

And Allah says:

وَلَقَدْ عَلِمَتِ الجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ

but the Jinn know well that they have indeed to appear (before Him). (37:158)

وَيَوْمَ يُنَـدِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآئِىَ الَّذِينَ كُنتُمْ تَزْعُمُونَ

**28:62 And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert!''**

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَـؤُلاءِ الَّذِينَ أَغْوَيْنَآ أَغْوَيْنَـهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُواْ إِيَّانَا يَعْبُدُونَ

**28:63 Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.''**

وَقِيلَ ادْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ

**28:64 And it will be said: "Call upon your partners,'' and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!**

وَيَوْمَ يُنَـدِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِينَ

**28:65 And the Day He will call to them, and say: "What answer gave you to the Messengers!''**

فَعَمِيَتْ عَلَيْهِمُ الأَنبَـآءُ يَوْمَئِذٍ فَهُمْ لاَ يَتَسَآءَلُونَ

**28:66 Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.**

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَـلِحاً فَعَسَى أَن يَكُونَ مِنَ الْمُفْلِحِينَ

**28:67 But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.**

## The Idolators and Their Partners and the Enmity between Them in the Hereafter

Allah tells:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ ...

And (remember) the Day when He will call to them and say:

Allah informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

... أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ (٦٢)

"Where are My (so-called) partners whom you used to assert!''

meaning, `where are the gods which you used to worship in the world, the idols and rivals! Can they help you or save you!' This is said in the nature of a rebuke and warning, as in the **Ayah**,

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَـكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَّا خَوَّلْنَـكُمْ وَرَآءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَآءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَآءُ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ

And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. (6:94)

His saying:

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ ...

Those about whom the Word will have been fulfilled,

means the **Shayatin** and evil Jinn, and those who used to advocate disbelief.

... رَبَّنَا هَؤُلَاء الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ (٦٣)

"Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.''

They will testify against them and say that they led them astray, then they will declare their innocence of their worship.

This is like the **Ayat**:

وَاتَّخَذُوا۟ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them. (19:81-82)

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls besides Allah, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them!

And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:5-6)

Ibrahim Al-Khalil, peace be upon him, said to his people:

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً

You have taken idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other. (29:25)

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا۟ مِنَ الَّذِينَ اتَّبَعُوا۟ وَرَأَوُا۟ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ

When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.'' Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire. (2:166-167)

Allah says:

وَقِيلَ ادْعُوا شُرَكَاءكُمْ ...

And it will be said (to them): "Call upon your partners,''

meaning, `to save you from the predicament you are in, as you hoped that they would do in this world.'

... فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ...

and they will call upon them, but they will give no answer to them, and they will see the torment.

means, they will realize for sure that they are inevitably destined for the Fire.

His saying:

... لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ (٦٤)

If only they had been guided!

means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world.

This is like the **Ayah**,

وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآئِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقاً

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

And the Day He will say: "Call those partners of Mine whom you claimed.''

Then they will cry unto them, but they will not answer them, and We shall put a **Mawbiq** (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there. (18:52-53)

## Their attitude towards the Messengers on the Day of Resurrection

Allah says:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ (٦٥)

And the Day He will call to them, and say: "What answer gave you to the Messengers!''

The first call will be concerning the issue of **Tawhid**, which includes evidences of the Prophethood --

`What was your response to the Messengers who were sent to you! How did you deal with them!'

This is like the questions which will be asked of a person in his grave: `who is your Lord who is your Prophet and what is your religion!'

The believer will testify that there is no God except Allah and that Muhammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know.''

So he will have no answer on the Day of Resurrection except to remain silent, because

whoever is blind in this world (i.e., does not see Allah's signs and believes not in Him), will be blind in the Hereafter, and more astray.

Allah says:

فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاء يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءلُونَ (٦٦)

Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.

Mujahid said:

"The proof will be obscured from them,''

so they will not be able to ask one another for help by virtue of their blood ties.

Allah's saying:

فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ...

But as for him who repented, believed, and did righteous deeds,

means, in this world.

... فَعَسَى أَن يَكُونَ مِنَ الْمُفْلِحِينَ (٦٧)

then perhaps he will be among those who are successful.

means, on the Day of Resurrection.

And the word; perhaps (**`Asa**), when used in reference to Allah, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allah.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ

**28:68 And your Lord creates whatsoever He wills and chooses, no choice have they.**

سُبْحَـنَ اللَّهِ وَتَعَـلَى عَمَّا يُشْرِكُونَ

**Glorified is Allah, and exalted above all that they associate.**

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

**28:69 And your Lord knows what their breasts conceal, and what they reveal.**

وَهُوَ اللَّهُ لا إِلَـهَ إِلاَّ هُوَ لَهُ الْحَمْدُ فِى الاٍّولَى وَالاٌّخِرَةِ
وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

**28:70 And He is Allah; La ilaha illa Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.**

## Allah Alone is the One Who has the Power of Creation, Knowledge and Choice

Allah tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement.

His saying:

وَرَبُّكَ يَخْلُقُ مَا يَشَاء وَيَخْتَارُ ...

And your Lord creates whatsoever He wills and chooses,

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and bad alike, are in His Hands and will return to Him.

... مَا كَانَ لَهُمُ الْخِيَرَةُ ...

... سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ (٦٨)

no choice have they.

is a negation, according to the correct view.

This is like the **Ayah**,

وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. (33:36)

Then Allah says:

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ (٦٩)

And your Lord knows what their breasts conceal, and what they reveal.

He knows what is hidden in their hearts, just as He knows what they do openly.

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. (13:10)

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ...

And He is Allah; **La ilaha illa Huwa**,

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

... لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ ...

His is the praise, in the first and in the last,

in all that He does, He is to be praised for His justice and wisdom.

... وَلَهُ الْحُكْمُ ...

His is the decision,

that none can put back, because of His might, power, wisdom and mercy.

... وَإِلَيْهِ تُرْجَعُونَ (٧٠)

and to Him shall you be returned.

means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَداً إِلَى يَوْمِ الْقِيَـمَةِ مَنْ إِلَـهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلاَ تَسْمَعُونَ

**28:71 Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light! Will you not then hear!''**

قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَداً إِلَى يَوْمِ الْقِيَـمَةِ مَنْ إِلَـهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفلاَ تُبْصِرُونَ

**28:72 Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest! Will you not then see!''**

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

**28:73 It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty -- and in order that you may be grateful.**

## Night and Day are among the Blessings of Allah and are Signs of Tawhid

Allah reminds His servants:

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ ...

Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light! Will you not then hear!''

Allah reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress.

So He says:

... مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاء ...

which god besides Allah could bring you light!

meaning, `with which you could see things and which would bring you relief.'

... أَفَلَا تَسْمَعُونَ (٧١)

Will you not then hear!

Then Allah tells:

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ ...

Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection,

Allah tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity.

Allah says:

... مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ...

which god besides Allah could bring you night wherein you rest!

meaning, `to rest from your work and activity.'

... أَفَلَا تُبْصِرُونَ (٧٢)

وَمِن رَّحْمَتِهِ ...

Will you not then see, It is out of His mercy, (towards you),

... جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ...

that He has made for you the night and the day,

i.e. He created both,

... لِتَسْكُنُوا فِيهِ ...

that you may rest therein, (during the night),

... وَلِتَبْتَغُوا مِن فَضْلِهِ ...

and that you may seek of His bounty,

during the day, by traveling, moving about and working.

... وَلَعَلَّكُمْ تَشْكُرُونَ (٧٣)

and in order that you may be grateful.

So that you may give thanks to Allah by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa.

This is like the **Ayah**,

وَهُوَ الَّذِى جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُوراً

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude. (25:62)

And there are many similar **Ayat**.

وَيَوْمَ يُنَـدِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآئِىَ الَّذِينَ كُنتُمْ تَزْعُمُونَ

**28:74 And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert!''**

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيداً فَقُلْنَا هَاتُواْ بُرْهَـنَكُمْ فَعَلِمُواْ أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَّا كَانُواْ يَفْتَرُونَ

**28:75 And We shall take out from every nation a witness, and We shall say: "Bring your proof.'' Then they shall know that the truth is with Allah, and the lies which they invented will disappear from them.**

## Rebuking the Idolators

Allah says:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ ...

And the Day when He will call to them, and will say:

This is another call by way of rebuke for those who worshipped other gods besides Allah. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

... أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ (٧٤)

Where are My (so-called) partners, whom you used to assert!

meaning, in this world.

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا ...

And We shall take out from every nation a witness,

Mujahid said,

> "This means a Messenger.''

... فَقُلْنَا هَاتُوا بُرْهَانَكُمْ ...

and We shall say: "Bring your proof.''

> meaning, `of the truth of your claim that Allah had any partners.'

... فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ ...

Then they shall know that the truth is with Allah,

> meaning, that there is no god besides Him.
>
> Then they will not speak and they will not be able to find any answer.

... وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ (٧٥)

and the lies which they invented will disappear from them.

> they will vanish and will be of no benefit to them.

إِنَّ قَـرُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ

**28:76 Verily, Qarun was of Musa's people, but he behaved arrogantly towards them.**

وَءَاتَيْنَاهُ مِنَ الْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُ لَتَنُوأُ بِالْعُصْبَةِ أُوْلِى الْقُوَّةِ

**And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men.**

إِذْ قَالَ لَهُ قَوْمُهُ لاَ تَفْرَحْ إِنَّ اللَّهَ لاَ يُحِبُّ الْفَرِحِينَ

**Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.''**

وَابْتَغِ فِيمَآ ءَاتَاكَ اللَّهُ الدَّارَ الاٌّخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ اللَّهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِى الاٌّرْضِ

**28:77 "But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has been generous to you, and seek not mischief in the land.**

إِنَّ اللَّهَ لاَ يُحِبُّ الْمُفْسِدِينَ

**Verily, Allah likes not the mischief-makers.''**

## Qarun and His People's exhortation

Allah says:

إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ...

Verily, Qarun was of Musa's people, but he behaved arrogantly towards them.

It was recorded that Ibn Abbas said: إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى Verily, Qarun was of Musa's people,

"He was the son of his paternal uncle.''

This was also the view of Ibrahim An-Nakha`i, Abdullah bin Al-Harith bin Nawfal, Sammak bin Harb, Qatadah, Malik bin Dinar, Ibn Jurayj and others;

they all said that he was the cousin of Musa, peace be upon him.

Ibn Jurayj said:

> "He was Qarun bin Yashar bin Qahith, and Musa was the son of Imran bin Qahith."

... وَآتَيْنَاهُ مِنَ الْكُنُوزِ ...

And We gave him of the treasures,

> meaning, of wealth;

... مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ ...

that of which the keys would have been a burden to a body of strong men.

> Groups of strong men would not have been able to carry them because they were so many.

Al-A`mash narrated from Khaythamah,

> "The keys of Qarun's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet.''

Other views were also given, and Allah knows best.

... إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ (٧٦)

Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.''

> means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have,'' meaning, `do not be arrogant and proud of your wealth.'

... إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Verily, Allah likes not those who exult.

Ibn Abbas said,

"This means, those who rejoice and gloat.''

Mujahid said,

"It means those who are insolent and reckless, and do not thank Allah for what He has given them.''

His saying:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا ...

But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;

means, `use this great wealth and immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

... وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا ...

and forget not your portion of lawful enjoyment in this world;

`That which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

... وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ...

and be generous as Allah has been generous to you,

`Be generous to His creatures, as He has been generous to you.'

... وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ...

and seek not mischief in the land.

meaning: `do not let your aim be to spread corruption on earth and do harm to Allah's creation.'

... إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (٧٧)

Verily, Allah likes not the mischief-makers.

قَالَ إِنَّمَآ أُوتِيتُهُ عَلَى عِلْمٍ عِندِى أَوَلَمْ يَعْلَمْ

**28:78 He said: "This has been given to me only because of the knowledge I possess.''**

أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعاً وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ

**Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected! But the criminals will not be questioned of their sins.**

**Allah informs us how Qarun responded to the exhortations of his people when they sought to guide him to what is good**

Allah tells:

قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي ...

He said: "This has been given to me only because of the knowledge I possess.''

meaning, `I have no need of your advice; Allah has only given me this wealth because He knows that I deserve it and because He loves me.'

In other words: `He has given it to me because He knows that I am fit for this.'

This is like the **Ayat**:

فَإِذَا مَسَّ الإِنسَـنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَـهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُ عَلَى عِلْمٍ

When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it.'' (39:49)

An alternative interpretation of this **Ayah** says that the meaning is:

"Only because of what Allah knows about me did I obtain this favor.''

This is like His saying:

وَلَئِنْ أَذَقْنَـهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـذَا لِى

And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me.'' (41:50)

meaning, "I deserved it.''

Imam Abdur-Rahman bin Zayd bin Aslam explained this **Ayah** very well. Concerning the phrase, **قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي** (He said: "This has been given to me only because of the knowledge I possess.'') He said:

"Were it not for the fact that Allah is pleased with me and knows my virtue, He would not have given me this wealth.''

And He said:

... أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ...

Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected!

This is what those who have little knowledge say when they see a person whom Allah has granted a lot of wealth; they say that if he did not deserve it, Allah would not have given it to him.

... وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ (٧٨)

But the criminals will not be questioned of their sins.

فَخَرَجَ عَلَى قَوْمِهِ فِى زِينَتِهِ

**28:79 So, he went forth before his people in his finery.**

قَالَ الَّذِينَ يُرِيدُونَ الْحَيَوةَ الدُّنْيَا يلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

**Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.''**

وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ

**28:80 But those who had been given knowledge said: "Woe to you!**

ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـلِحاً وَلاَ يُلَقَّاهَآ إِلاَّ الصَّـبِرُونَ

**The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the patient.''**

## How Qarun went forth in His Finery, and His People's Comments

Allah tells:

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنيَا ...

So, he went forth before his people in his finery. Those who were desirous of the life of the world, said:

> Allah tells us how Qarun went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

... يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩)

Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.

> meaning, `he is very lucky and has a great share in this world.'

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ ...

But those who had been given knowledge said:

When the people of beneficial knowledge heard this, they said to them:

... وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا ...

Woe to you! The reward of Allah is better for those who believe and do righteous deeds,

Allah's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic **Hadith**:

> يَقُولُ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقْرَءُوا إِنْ شِئْتُمْ:
>
> Allah has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish:
>
> فَلاَ تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

No person knows what is kept hidden for them of joy as a reward for what they used to do. (32:17)

... وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ (٨٠)

and this none shall attain except the patient.

As-Suddi said:

"None shall reach Paradise except for the patient'' -- as if this were the completion of the statement made by the people of knowledge.

Ibn Jarir said,

"This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allah, stating this fact.''

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

**28:81 So, We caused the earth to swallow him and his dwelling place.**

فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

**Then he had no group to help him against Allah, nor was he one of those who could save themselves.**

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ

**28:82 And those who desired his position the day before, began to say: "Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants.**

لَوْلا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لا يُفْلِحُ الْكَـفِرُونَ

**Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful.''**

## How Qarun and His Dwelling Place were swallowed up by the Earth

Allah tells:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ...

So, We caused the earth to swallow him and his dwelling place.

After telling us about Qarun's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allah then tells us how he and his dwelling place were swallowed up by the earth.

This was also reported in the **Sahih** by Al-Bukhari from Salim, who said that his father told him that the Messenger of Allah said:

بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ إِذْ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَة

While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.

He also recorded something similar from Salim from Abu Hurayrah from the Prophet.

Imam Ahmad recorded that Abu Sa`id said,

"The Messenger of Allah said:

بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللهُ الْأَرْضَ فَأَخَذَتْهُ، فَإِنَّهُ لَيَتَجَلْجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ

When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allah commanded the earth to swallow him up, and he will remain sinking down into it until the Day of Resurrection.

This version was recorded only by Ahmad, and its chain of narration is Hasan (sound).

... فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ المُنتَصِرِينَ (٨١)

Then he had no group to help him against Allah, nor was he one of those who could save themselves.

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allah. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

## His People learned a Lesson from Him being swallowed up

Allah's saying:

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ ...

And those who had desired his position the day before,

means, those witnessed him with his finery and had said: قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.'') When he was swallowed up in the earth, they:

... يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء مِنْ عِبَادِهِ وَيَقْدِرُ ...

began to say "Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants.

> Wealth does not indicate that Allah is pleased with its owner, for Allah gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof.

According to a Hadith narrated by Ibn Mas`ud,

> إِنَّ اللهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ، وَإِنَّ اللهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِب

> Allah has allotted character among you just as He has allotted your provision. Allah gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.

... لَوْلَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ...

Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up!

> meaning, `were it not for the kindness and grace of Allah towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

... وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (٨٢)

Know you not that the disbelievers will never be successful.

> He was a disbeliever, and the disbelievers will never be successful before Allah in this world or in the Hereafter.

تِلْكَ الدَّارُ الاٌّخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوّاً فِى الاٌّرْضِ وَلاَ فَسَاداً

**28:83 That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption.**

وَالْعَـقِبَةُ لِلْمُتَّقِينَ

**And the good end is for those who have Taqwa.**

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَمَن جَآءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى الَّذِينَ عَمِلُواْ السَّيِّئَاتِ إِلاَّ مَا كَانُواْ يَعْمَلُونَ

**28:84 Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.**

## The Blessings of the Hereafter for the humble Believers

Allah tells:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ (٨٣)

That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have **Taqwa**.

Allah tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not exalt themselves above the creatures of Allah, arrogantly oppressing them and spreading corruption among them.

Ikrimah said that this phrase referred to haughtiness and arrogance.

Ibn Jurayj said:

> **لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ** (those who do not want to exalt themselves in the land)
>
> Arrogance and tyranny,
>
> **وَلَا فَسَادًا** (nor cause corruption) committing sins.

Ibn Jarir recorded that Ali said,

> "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the **Ayah**,
>
> > تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ
> >
> > That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have **Taqwa**.

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the **Sahih** that the Prophet said:

> إِنَّهُ أُوحِيَ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِي أَحَدٌ عَلَى أَحَد
>
> It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.

But if a person simply likes to look good, then there is nothing wrong with that.

It was recorded that a man said:

"O Messenger of Allah, I like to have my garment looking good and my shoes looking good -- is this a kind of arrogance''

The Prophet said:

لَا، إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

No, for Allah is beautiful and loves beauty...

And Allah says:

مَن جَاء بِالْحَسَنَةِ ...

Whosoever brings good,

meaning, on the Day of Resurrection,

... فَلَهُ خَيْرٌ مِّنْهَا ...

he shall have the better thereof;

meaning, the reward of Allah is better than the good deeds of His servant -- how can it not be, when Allah has multiplied it many times over. This is the position of generosity.

Then Allah says:

... وَمَن جَاء بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ (٨٤)

and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.

This is like the **Ayah**,

وَمَن جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ هَلْ تُجْزَوْنَ إِلاَّ مَا كُنتُمْ تَعْمَلُونَ

And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do!'' (27: 90)

This is the position of generosity and justice.

إِنَّ الَّذِى فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَآدُّكَ إِلَى مَعَادٍ

**28:85 Verily, He Who has given you the Qur'an, will surely bring you back to the return.**

قُل رَّبِّى أَعْلَمُ مَن جَآءَ بِالْهُدَى وَمَنْ هُوَ فِى ضَلَـلٍ مُّبِينٍ

**Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.''**

وَمَا كُنتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَـبُ إِلاَّ رَحْمَةً مِّن رَّبِّكَ فَلاَ تَكُونَنَّ ظَهِيراً لِّلْكَـفِرِينَ

**28:86 And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.**

وَلاَ يَصُدُّنَّكَ عَنْ ءَايَـتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ

**28:87 And let them not turn you away from the Ayat of Allah after they have been sent down to you, and invite to your Lord and be not of idolators.**

وَلاَ تَدْعُ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ لاَ إِلَـهَ إِلاَّ هُوَ

**28:88 And invoke not any other god along with Allah, La ilaha illa Huwa.**

كُلُّ شَىْءٍ هَالِكٌ إِلاَّ وَجْهَهُ

**Everything will perish save His Face.**

لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

**His is the decision, and to Him you shall be returned.**

## The Command to convey the Message of Tawhid

Here Allah commands His Messenger to convey the Message and recite the Qur'an to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the Prophethood he was entrusted with.

So Allah says:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ ...

> Verily, He Who has given you the Qur'an, will surely bring you back to the return.

>> meaning, `the One Who has commanded you to put it into practice among mankind,'

... لَرَادُّكَ إِلَى مَعَادٍ ...

> will surely bring you back to the return.

>> `On the Day of Resurrection, where He will question you concerning that,' as Allah said:

فَلَنَسْـَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَلَنَّ الْمُرْسَلِينَ

>> Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers. (7:6)

>> Allah said:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ

>> On the Day when Allah will gather the Messengers together and say to them: "What was the response you received!'' (5:109)

>> And He said:

وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ

>> and the Prophets and the witnesses will be brought forward. (39: 69)

In his **Tafsir** of his **Sahih**, Al-Bukhari recorded that Ibn Abbas commented on the **Ayah**: لَرَادُّكَ إِلَى مَعَادٍ (will surely bring you back to the return).

"To Makkah.''

This was also recorded by An-Nasa'i in his **Tafsir** in his **Sunan**, and by Ibn Jarir.

Al-`Awfi also reported from Ibn `Abbas that the phrase: لَرَادُّكَ إِلَى مَعَادٍ (will surely bring you back to the return),

means, "will surely bring you back to Makkah as He brought you out of it.''

Muhammad bin Ishaq recorded that Mujahid commented on: لَرَادُّكَ إِلَى مَعَادٍ (will surely bring you back to the return). He said,

"Back to your place of birth in Makkah.''

Ibn Abbas is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come after death, and to Paradise which will be his reward and his destiny for putting the Message of Allah into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allah.

Allah's saying:

... قُل رَّبِّي أَعْلَمُ مَن جَاء بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ (٨٥)

Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.''

means: "Say, O Muhammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, `My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'.''

Then Allah reminds His Prophet the numerous blessings He granted to him and mankind by virtue of sending him to them:

وَمَا كُنتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَابُ ...

And you were not expecting that the Book would be sent down to you,

> `Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

... إِلَّا رَحْمَةً مِّن رَّبِّكَ ...

but it is a mercy from your Lord.

> means, `but revelation has been sent down to you from Allah as a mercy to you and to mankind because of you. Since Allah has granted you this great blessing,'

... فَلَا تَكُونَنَّ ظَهِيرًا ...

So never be a supporter, i.e., a helper,

... لِّلْكَافِرِينَ (٨٦)

of the disbelievers.

> rather, separate from them, `express your hostility towards them and oppose them.'

وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ...

And let them not turn you away from the **Ayat** of Allah after they have been sent down to you.

> meaning, `Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allah will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.'

So He says:

... وَادْعُ إِلَى رَبِّكَ ...

and invite to your Lord,

to worship your Lord Alone, with no partners or associates,

... وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (٨٧)

and be not of idolators.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ ...

And invoke not any other god along with Allah, there is no God but Him.

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ...

Everything will perish save His Face.

Here Allah is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

كُلُّ مَنْ عَلَيْهَا فَانٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالإِكْرَامِ

Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever. (55:26-27)

Allah used the word "**Face**" to refer to Himself, as He says here:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish save His Face.

meaning, everything except Him.

It was reported in the Sahih via Abu Salamah that Abu Hurayrah said,

"The Messenger of Allah said:

أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ لَبِيدُ أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلُ

The truest word of a poet was the saying of Labid - indeed everything except Allah is false.

... لَهُ الْحُكْمُ ...

His is the decision,

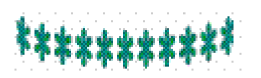
means, dominion and control, and there is none who can reverse His judgement or decision.

... وَإِلَيْهِ تُرْجَعُونَ (٨٨)

and to Him you shall be returned.

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the Tafsir of Surah **Al-Qasas**. All praise and thanks are due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-'Ankabut

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الم

**29:1 Alif Lam Mim.**

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

**29:2 Do people think that they will be left alone because they say: "We believe,'' and will not be tested.**

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

**29:3 And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars.**

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاء مَا يَحْكُمُونَ

**29:4 Or think those who do evil deeds that they can outstrip! Us Evil is that which they judge!**

## The Believers are tested so that it may be known Who is Sincere and Who is Lying

Allah says:

الم (١)

**Alif Lam Mim**.

In the beginning of the **Tafsir** of Surah **Al-Baqarah**, we discussed the letters which appear at the beginning of some Surahs.

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢)

Do people think that they will be left alone because they say: "We believe,'' and will not be tested.

This is a rebuke in the form of a question, meaning that Allah will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Hadith:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ لَهُ فِي الْبَلَاءِ

The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.

This **Ayah** is like the **Ayah**,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُوا مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient. (3:142)

There is a similar **Ayah** in Surah **At-Tawbah**.

And Allah says:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you! They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah?''

Yes! Certainly, the help of Allah is near! (2:214)

Allah says here:

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣)

And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars.

meaning, He will make know which are sincere in their claim to be believers from those who are lying.

Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen.

All the **Imams** of **Ahlus-Sunnah wal-Jama`ah** are agreed on this.

This is the view of Ibn Abbas and others concerning phrases such as the **Ayah**, إِلاَّ لِنَعْلَمَ (only that We know). (2:143),

Meaning, only to see -- because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

## The Evildoers cannot escape from Allah

Allah said:

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاء مَا يَحْكُمُونَ (٤)

Or think those who do evil deeds that they can outstrip Us! Evil is that which they judge!

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment.

Allah says:

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا...

Or think those who do evil deeds that they can outstrip Us!

meaning, "escape'' from Us.

... سَاء مَا يَحْكُمُونَ

Evil is that which they judge!

what they think is evil.

مَن كَانَ يَرْجُو لِقَآءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

**29:5 Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.**

وَمَن جَـٰهَدَ فَإِنَّمَا يُجَـٰهِدُ لِنَفْسِهِ

**29:6 And whosoever strives, he strives only for himself.**

إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ

**Verily, Allah stands not in need of any of the creatures.**

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ

**29:7 Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.**

## Allah will fulfill the Hopes of the Righteous

Allah's saying;

مَن كَانَ يَرْجُو لِقَاء اللَّهِ ...

Whoever hopes in meeting with Allah,

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allah, then Allah will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings.

Allah says:

مَن كَانَ يَرْجُو لِقَاء اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ (٥)

Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ...

And whosoever strives, he strives only for himself.

This is like the **Ayah**,

مَّنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ

Whosoever does righteous good deed, it is for himself. (41:46)

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allah has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest.

Allah says:

وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (٦)

And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.

Then Allah tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive.

This is like the **Ayah**,

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward. (4:40)

And He says here:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ (٧)

Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.

وَوَصَّيْنَا الإِنْسَـنَ بِوَالِدَيْهِ حُسْناً وَإِن جَـهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَآ

**29:8 And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you have no knowledge of, then obey them not.**

إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

**Unto Me is your return and I shall tell you what you used to do.**

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَنُدْخِلَنَّهُمْ فِى الصَّـلِحِينَ

**29:9 And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.**

## The Command to be Good and Dutiful to Parents

Allah's saying;

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ...

And We have enjoined on man to be dutiful to his parents;

Allah commands His servants to be dutiful to parents, after urging them to adhere to belief in

His **Tawhid**, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him.

Allah says:

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.'' (17:23-24)

Although Allah orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

... وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ...

but if they strive to make associate with Me, which you have no knowledge of, then obey them not.

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allah will reward you for your kindness towards them and your patience in adhering to your religion.

... إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٨)

Unto Me is your return and I shall tell you what you used to do.

It is Allah Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be gathered on the Day of Resurrection with those whom he loves, meaning, religious love.

Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ (٩)

And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

In his **Tafsir** of this **Ayah**, At-Tirmidhi recorded that Sa`d said:

"Four **Ayat** were revealed concerning me -- and he told his story. He said:

"Umm Sa`d said: `Did Allah not command you to honor your parents By Allah, I will not eat or drink anything until I die or you renounce Islam.'

When they wanted to feed her, they would force her mouth open. Then this **Ayah** was revealed:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا...

And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.''

This **Hadith** was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasa'i.

At-Tirmidhi said, "**Hasan Sahih**."

وَمِنَ النَّاسِ مَن يقُولُ ءَامَنَّا بِاللَّهِ

**29:10 Of mankind are some who say: "We believe in Allah.''**

فَإِذَآ أُوذِىَ فِى اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

**But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;**

وَلَئِنْ جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ

**and if victory comes from your Lord, they will say: "Verily, we were with you.''**

أَوَ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ الْعَـلَمِينَ

**Is not Allah Best Aware of what is in the breasts of the creatures**

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُواْ وَلَيَعْلَمَنَّ الْمُنَـفِقِينَ

**29:11 And indeed Allah knows those who believe, and verily, He knows the hypocrites.**

## The Attitudes of the Hypocrites and the Ways in which Allah tests People

Allah mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allah, so they leave Islam. Allah says:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ...

Of mankind are some who say: "We believe in Allah.'' But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;

Ibn Abbas said,

"Meaning that their trial is leaving Islam if they are made to suffer for Allah.''

This was also the view of others among the **Salaf**.

This **Ayah** is like the **Ayah**,

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ

And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face... until:

ذلِكَ هُوَ الضَّلَـلُ الْبَعِيدُ

That is a straying far away. (22:11-12)

Then Allah says:

... وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ...

and if victory comes from your Lord, they will say: "Verily, we were with you.''

meaning, "if victory comes from your Lord, O Muhammad, and there are spoils of war, these people will say to you, `We were with you,' i.e., we are your brothers in faith.''

This is like the **Ayat**:

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُواْ أَلَمْ نَكُنْ مَّعَكُمْ وَإِن كَانَ لِلْكَـفِرِينَ نَصِيبٌ قَالُواْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ

Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you'' But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you

and did we not protect you from the believers''. (4:141)

فَعَسَى اللَّهُ أَن يَأْتِىَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُواْ عَلَى مَآ أَسَرُّواْ فِى أَنفُسِهِمْ نَـدِمِينَ

Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. (5:52)

And Allah tells us about them here: وَلَئِنْ جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ (and if victory comes from your Lord, they will say: "Verily, we were with you.'')

Then Allah says:

... أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ (١٠)

Is not Allah Best Aware of what is in the breasts of the creatures!

meaning, `does Allah not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you!'

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ (١١)

And indeed Allah knows those who believe, and verily He knows the hypocrites.

Allah will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allah both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts. (47:31)

After the battle of **Uhud**, with its trials and tribulations for the Muslims, Allah said:

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good... (3:179)

وَقَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ اتَّبِعُواْ سَبِيلَنَا وَلْنَحْمِلْ خَطَـيَـكُمْ وَمَا هُمْ بِحَـمِلِينَ مِنْ خَطَـيَـهُمْ مِّن شَىْءٍ إِنَّهُمْ لَكَـذِبُونَ

**29:12 And those who disbelieve say to those who believe: "Follow our way and let us bear your sins.''**

**Never will they bear anything of their sins. Surely, they are liars.**

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ وَلَيُسْـَلُنَّ يَوْمَ الْقِيَـمَةِ عَمَّا كَانُواْ يَفْتَرُونَ

**29:13 And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.**

## The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allah tells:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا ...

And those who disbelieve say to those who believe: "Follow our way,

Allah tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

... وَلْنَحْمِلْ خَطَايَاكُمْ ...

and let us bear your sins."

meaning, `if there is any sin on you, we will bear it and it will be our responsibility'.

It is like a person saying: "Do this, and your sin will be on my shoulders.''

Allah says, proving this to be a lie:

... وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ (١٢)

Never will they bear anything of their sins. Surely, they are liars.

in their claim that they will bear the sins of others, for no person will bear the sins of another.

Allah says:

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18)

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً يُبَصَّرُونَهُمْ

And no friend will ask a friend (about his condition), though they shall be made to see one another. (70:10-11)

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ...

And verily, they shall bear their own loads, and other loads besides their own.

Here Allah tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of

others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allah says:

لِيَحْمِلُواْ أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَـمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. (16:25)

In the **Sahih**, it says:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا،

وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا

Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest.

Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.

In the **Sahih**, it also says:

مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ

No person is killed unlawfully, but a share of the guilt will be upon the first son of Adam, because he was the first one to initiate the idea of killing another.

... وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ (١٣)

and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

means, the lies they used to tell and the falsehood they used to fabricate.

Ibn Abi Hatim recorded that Abu Umamah, may Allah be pleased with him, said that the Messenger of Allah conveyed the Message with which he was sent, then he said:

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: وَعِزَّتِي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي مُنَادٍ فَيَقُولُ: أَيْنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي يَتْبَعُهُ مِنَ الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمنِ عَزَّ وَجَلَّ، ثُمَّ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي: مَنْ كَانَتْ لَهُ تِبَاعَةٌ أَوْ ظُلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبِلُونَ حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمنِ، فَيَقُولُ الرَّحْمنُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ، وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظُّلَامَاتِ، فَيَقُولُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَاحْمِلُوهَا عَلَيْهِ

Beware of injustice, for Allah will swear an oath of the Day of Resurrection and will say:

"By My glory and majesty, no injustice will be overlooked today.''

Then a voice will call out, "Where is so-and-so the son of so-and-so?''

He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful.

Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth.''

So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant.''

They will say, "How can we settle the matter?''

He will say, "Take from his good deeds and give it to them.''

They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled.

Allah will say, "Settle the matter for My servant.''

They will say, "He does not have even one good deed left.''

Allah will say, "Take from their evil deeds and give them to him.''

Then the Prophet quoted this **Ayah**:

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

> And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

There is a corroborating report in the **Sahih** with a different chain of narration:

إِنَّ الرَّجُلَ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ عِرْضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ فَطُرِحَ عَلَيْه

A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on him.

وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَاماً فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَـلِمُونَ

**29:14 And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.**

فَأَنْجَيْنَـهُ وَأَصْحَـبَ السَّفِينَةِ وَجَعَلْنَـهَآ ءَايَةً لِّلْعَـلَمِينَ

**29:15 Then We saved him and the Companions of the Boat, and made it an Ayah for all people.**

## Nuh and His People

Allah tells:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ ...

And indeed We sent Nuh to his people,

Here Allah consoles His servant and Messenger Muhammad by telling him that Nuh, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him.

Allah says:

... فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ(١٤)

and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.

meaning, `after this long period of time, when the Message and the warning had been of no

avail, so, O Muhammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allah guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ

Truly, those, against whom the Word of your Lord has been justified, will not believe, even if every sign should come to them. (10:96-97)

Know that Allah will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn Abbas said:

"Nuh received his mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread.''

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ ...

Then We saved him and the Companions of the Boat,

means, those who believed in Nuh, peace be upon him.

We have already discussed this in detail in Surah **Hud**, and there is no need to repeat it here.

... وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ (١٥)

and made it (the ship) an **Ayah** for all people.

means, `We caused that ship to remain,' whether in itself, as Qatadah said, that it remained until the beginning of Islam, on Mount Judi, or whether

the concept of sailing in ships was left as a reminder to mankind of how Allah had saved them from the Flood.

This is like the **Ayat**:

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

And an **Ayah** for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride. until:

وَمَتَاعاً إِلَى حِينٍ

and as an enjoyment for a while. (36:41-44)

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears. (69:11-12)

And Allah says here:

فَأنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ

Then We saved him and the Companions of the Boat, and made it an **Ayah** for all people.

This is a shift from referring to one specific ship to speaking about ships in general. A similar shift from specific to general is to be seen in the **Ayat**:

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ

And indeed We have adorned the nearest heaven with lamps, and We have made

such lamps missiles to drive away the **Shayatin** (devils). (67:5)

meaning, `We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.'

And Allah says:

وَلَقَدْ خَلَقْنَا الإِنْسَـنَ مِن سُلَـلَةٍ مِّن طِينٍ

ثُمَّ جَعَلْنَـهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ

And indeed We created man out of an extract of clay. Thereafter We made him a **Nutfah** in a safe lodging. (23:12-13)

There are many other similar examples.

وَإِبْرَهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُواْ اللَّهَ وَاتَّقُوهُ ذلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

**29:16 And (remember) Ibrahim when he said to his people: "Worship Allah, and have Taqwa of Him, that is better for you if you know.''**

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَـناً وَتَخْلُقُونَ إِفْكاً إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لاَ يَمْلِكُونَ لَكُمْ رِزْقاً فَابْتَغُواْ عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُواْ لَهُ إِلَيْهِ تُرْجَعُونَ

**29:17 You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek from Allah your provision, and worship Him, and be grateful to Him. To Him you will be brought back.**

وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ الْمُبِينُ

**29:18 And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.''**

## Ibrahim's preaching to His People

Allah tells:

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ ...

And (remember) Ibrahim when he said to his people:

Allah tells us how His servant, Messenger and close friend Ibrahim, the **Imam** of the monotheists, called his people to worship Allah alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He.

Ibrahim said to his people:

... اعْبُدُوا اللَّهَ وَاتَّقُوهُ ...

Worship Allah, and have **Taqwa** of Him,

> meaning worship Him and fear Him Alone, with all sincerity.

... ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٦)

that is better for you if you know.

> if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا...

You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision,

Allah states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you.''

This interpretation was reported by Al-`Awfi from Ibn Abbas.

It was also the view of Mujahid and As-Suddi.

Al-Walibi reported from Ibn Abbas:

"You invent falsehood, means, you carve idols,'' which do not have the power to provide for you.

... فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ ...

so seek from Allah your provision,

This emphasizes the idea of asking Allah Alone.

This is like the **Ayat**:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help. (1:5)

And His saying:

رَبِّ ابْنِ لِى عِندَكَ بَيْتاً فِى الْجَنَّةِ

My Lord! Build for me, with You, a home in Paradise. (66:11)

Allah says here: **فَابْتَغُوا** (so seek) meaning, ask for **عِندَ اللَّهِ الرِّزْقَ** (from Allah your provision),

meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

... وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ...

and worship Him, and be grateful to Him.

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

... إِلَيْهِ تُرْجَعُونَ (١٧)

To Him you will be brought back.

means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ...

And if you deny, then nations before you have denied.

means, `you have heard what happened to them by way of punishment for opposing the Messengers.'

... وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (١٨)

And the duty of the Messenger is only to convey plainly.

All the Messengers have to do is to convey the Message as Allah has commanded them. Allah guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed.

Qatadah said concerning the **Ayah**: وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ (And if you deny, then nations before you have denied),

"These are words of consolation to His Prophet, peace be upon him."

This suggestion by Qatadah implies that the narrative (about Ibrahim) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrahim's) people...'' in **Ayah** 24.

This was also stated by Ibn Jarir. From the context it appears that Ibrahim, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says: فَمَا كَانَ جَوَابَ قَوْمِهِ ("And nothing was the answer of his people...''). (29:24)

And Allah knows best.

أَوَلَمْ يَرَوْاْ كَيْفَ يُبْدِىءُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ

**29:19 See they not how Allah originates the creation, then repeats it.**

إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

**Verily, that is easy for Allah.**

قُلْ سِيرُواْ فِى الاٌّرْضِ فَانظُرُواْ كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِىءُ النَّشْأَةَ الاٌّخِرَةَ

**29:20 Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter.**

إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

**Verily, Allah is able to do all things.''**

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ وَإِلَيْهِ تُقْلَبُونَ

**29:21 He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.**

وَمَآ أَنتُمْ بِمُعْجِزِينَ فِى الاٌّرْضِ وَلاَ فِى السَّمَآءِ

**29:22 And you cannot escape in the earth or in the heaven.**

وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِىٍّ وَلاَ نَصِيرٍ

**And besides Allah you have neither any protector nor any helper.**

وَالَّذِينَ كَفَرُواْ بِـَايَـتِ اللَّهِ وَلِقَآئِهِ أُوْلَـئِكَ يَئِسُواْ مِن رَّحْمَتِى وَأُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

**29:23 And those who disbelieve in the Ayat of Allah and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.**

## The Evidence for Life after Death

Allah tells us that Ibrahim, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allah created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allah has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys, deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!'' and it is.

Allah says:

أَوَلَمْ يَرَوْاْ كَيْفَ يُبْدِىءُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١٩)

See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.

This is like the **Ayah**:

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

Then Allah says:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ...

Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter.''

meaning, the Day of Resurrection.

... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

Verily, Allah is able to do all things.

يُعَذِّبُ مَن يَشَاء وَيَرْحَمُ مَن يَشَاء ...

He punishes whom He wills, and shows mercy to whom He wills;

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest.

According to a **Hadith** recorded by the **Sunan** compilers:

إِنَّ اللهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُم

If Allah willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to them.

Allah says:

يُعَذِّبُ مَن يَشَاء وَيَرْحَمُ مَن يَشَاء وَإِلَيْهِ تُقْلَبُونَ (٢١)

He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

You will return to Him on the Day of Resurrection.

وَمَا أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاء ...

And you cannot escape on the earth or in the heaven.

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

... وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (٢٢)

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ ...

And besides Allah you have neither any protector nor any helper. And those who disbelieve in the **Ayat** of Allah and the meeting with Him,

Those who disbelieved in the signs of Allah and denied the Resurrection,

... أُوْلَئِكَ يَئِسُوا مِن رَّحْمَتِي ...

such have no hope of My mercy,

they will have no share in it,

... وَأُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٣)

and for such there is a painful torment.

meaning, extremely painful, in this world and the next.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ اقْتُلُوهُ أَوْ حَرِّقُوهُ

**29:24 So nothing was the answer of people except that they said: "Kill him or burn him.''**

فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِى ذلِكَ لآيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

**Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe.**

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ

**29:25 And (Ibrahim) said: "You have taken idols instead of Allah.**

أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

**The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper.''**

## The Response of Ibrahim's People -- and how Allah controlled the Fire

Allah says:

فَمَا كَانَ جَوَابَ قَوْمِهِ ...

So nothing was the answer of people,

Allah tells us how Ibrahim's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrahim addressed them with his words of clear guidance,

... إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ ...

except that they said: "Kill him or burn him.''

This was because proof had clearly been established against them, so they resorted to using their power and strength.

قَالُواْ ابْنُواْ لَهُ بُنْيَـناً فَأَلْقُوهُ فِى الْجَحِيمِ

فَأَرَادُواْ بِهِ كَيْداً فَجَعَلْنَـهُمُ الاٌّسْفَلِينَ

They said: "Build for him a building and throw him into the blazing fire!'' So they plotted a plot against him, but We made them the lowest. (37:97-98)

They spent a long time gathering a huge amount of firewood, they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrahim, seized him and put him into a catapult, then they threw him into the fire. But Allah made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allah made him an **Imam** for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

... فَأَنجَاهُ اللَّهُ مِنَ النَّارِ ...

Then Allah saved him from the fire.

means, He rescued him from it by making it cool and safe for him.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٢٤)

Verily, in this are indeed signs for a people who believe.

Ibrahim, peace be upon him, explains to his people that idols are incapable of doing anything,

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ...

And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the life of this world,

> Here Ibrahim was rebuking his people for their evil deed of worshipping idols, and telling them: `You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

... ثُمَّ يَوْمَ الْقِيَامَةِ ...

but on the Day of Resurrection,

> the situation will be the opposite, and this love and friendship will turn into hatred and enmity.

Then

... يَكْفُرُ بَعْضُكُم بِبَعْضٍ ...

you shall deny each other,

> meaning, `you will denounce one another and deny whatever was between you,'

... وَيَلْعَنُ بَعْضُكُم بَعْضًا ...

and curse each other,

> means, the followers will curse their leaders and the leaders will curse their followers.

> كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا

> Every time a new nation enters (the Fire), it curses its sister nation (that went before). (7:37)

> الأَخِلاَّءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلاَّ الْمُتَّقِينَ

> Friends on that Day will be foes one to another except those who have **Taqwa**. (43:67)

And Allah says here:

... ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ ...

but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,

meaning, `your ultimate destiny after all accounts have been settled, will be the fire of Hell,

... وَمَا لَكُم مِّن نَّاصِرِينَ (٢٥)

and you shall have no helper.''

and you will have no one to help you or save you from the punishment of Allah.' This will be the state of the disbelievers.

As for the believers, it will be an entirely different matter.

فَـَامَنَ لَهُ لُوطٌ

**29:26 So, Lut believed in him.**

وَقَالَ إِنِّى مُهَاجِرٌ إِلَى رَبِّى إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

**He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.''**

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ وَءَاتَيْنَاهُ أَجْرَهُ فِى الدُّنْيَا

**29:27 And We bestowed on him, Ishaq and Ya`qub, and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world;**

وَإِنَّهُ فِى لاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

**and verily, in the Hereafter he is indeed among the righteous.**

## The Faith of Lut and His Emigration with Ibrahim

Allah tells:

فَآمَنَ لَهُ لُوطٌ ...

So, Lut believed in him.

Allah tells us that Lut believed in Ibrahim.

It was said that he was the son of Ibrahim's brother, and that his name was Lut bin Haran bin Azar. None of Ibrahim's people believed in Ibrahim besides Lut and **Sarah** the wife of Ibrahim. But if it is asked how we may reconcile this **Ayah** with the **Hadith** narrated in the **Sahih** which says that when Ibrahim passed by that tyrant and he asked about **Sarah** and what her relationship was to him, Ibrahim said, "My sister.''

Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith.''

It seems -- and Allah knows best -- that the meaning here is, there is no other Muslim couple on earth apart from you and I.

Among his people, only Lut believed in him and migrated with him to Syria, then during Ibrahim's lifetime he was sent as a Messenger to the people of **Sadum** (Sodom) where he settled. We have already discussed their story and more is to come.



He (Ibrahim) said: "I will emigrate for the sake of my Lord.''

It may be that the pronoun in the verb "he said'' refers to Lut, because he was the last person mentioned before this phrase; or it may refer to Ibrahim.

Ibn Abbas and Ad-Dahhak said that Ibrahim is the one who is referred in the phrase.

فَآمَنَ لَهُ لُوطٌ ...

So, Lut believed in him.

> i.e., out of all his people.

... وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي ...

He said: "I will emigrate for the sake of my Lord.

> Then Allah tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

... إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ (٢٦)

Verily, He is the All-Mighty, the All-Wise.

> Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatadah said,

> "They migrated together from Kutha, which is on the outskirts of Kufa, and went to Syria.''

Allah gave Ibrahim, Ishaq and Ya`qub, and ordained Prophethood in His Offspring.

وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ...

And We bestowed on him, **Ishaq** and **Ya`qub**,

This is like the **Ayah**,

> فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً
>
> So, when he had turned away from them and from those whom they worshipped besides Allah,

We gave him **Ishaq** and **Ya`qub**, and each one of them We made a Prophet. (19:49)

That is, when he left his people, Allah gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet.

Allah also says:

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ نَافِلَةً

And We bestowed upon him **Ishaq**, and **Ya`qub** in addition (21:72)

meaning, as an additional gift.

This is like the **Ayah**,

فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

But We gave her glad tidings of **Ishaq**, and after **Ishaq**, of **Ya`qub**. (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

.... وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ...

and We ordained among his offspring Prophethood and the Book,

This is a tremendous blessing. Not only did Allah take him as a close friend and make him an **Imam** for mankind, but He also ordained Prophethood and the Book among his offspring.

After the time of Ibrahim there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from **Ya`qub** bin **Ishaq** bin **Ibrahim** to the last of them, **`Isa** bin **Maryam**, who stood in the midst of his people and announced the good news of the **Hashimi Qurashi** Arab Prophet, the last of all the Messengers, the leader of the sons of Adam in this world and the next, whom Allah chose from the heart of the Arab nation, from the descendants of **Ismail** bin **Ibrahim**,

may peace be upon them. There is no Prophet from the line of **Ismail** besides him, may the best of blessings and peace be upon him.

... وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (٢٧)

and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

Allah granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend.

Ibn Abbas, Mujahid, Qatadah and others said:

> "He obeyed Allah in all ways.''
>
> This is like the **Ayah**,
>
> وَإِبْرَهِيمَ الَّذِى وَفَّى
>
> And of Ibrahim who fulfilled all. (53:37)
>
> He did all that he was commanded to do and obeyed his Lord to the utmost. Allah says: **وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ** (and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous).
>
> And He says:
>
> > إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
> >
> > Verily, Ibrahim was an **Ummah**, **Qanit** to Allah, a **Hanif**, and he was not one of the idolators, until:
> >
> > وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ
> >
> > and in the Hereafter he shall be of the righteous. (16:120-122)

وَلُوطاً إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَـحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَـلَمِينَ

**29:28 And (remember) Lut, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures.''**

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ الْمُنْكَرَ

**29:29 "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings.''**

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّـدِقِينَ

**But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.''**

قَالَ رَبِّ انصُرْنِى عَلَى الْقَوْمِ الْمُفْسِدِينَ

**29:30 He said: "My Lord! Give me victory over the people who are corrupt.''**

## The preaching of Lut and what happened between Him and His People

Allah tells:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (٢٨)

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ ...

And (remember) Lut, when he said to his people:

"You commit immoral sins which none has preceded you in (committing) it in all creatures. Verily, you practice sodomy with men, and rob the wayfarer!''

> Allah tells us that His Prophet Lut, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Adam had ever committed before them. As well as doing this, they also disbelieved in Allah and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

... وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ ...

And practice **Al-Munkar** in your meetings.

> This means, `in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.'

Some said that they used to have intercourse with one another in public; this was the view of Mujahid.

Some said that they used to compete in passing gas and laughing. This was the view of A'ishah, may Allah be pleased with her, and Al-Qasim.

Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

... فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ (٢٩)

But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.''

> This is indicative of their disbelief, scornful attitude and stubbornness.

So Allah's Prophet asked for help against them, and:

قَالَ ...

He said:

... رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (٣٠)

My Lord! Give me victory over the people who are corrupt.

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَهِيمَ بِالْبُشْرَى قَالُواْ إِنَّا مُهْلِكُو أَهْلِ هَـذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُواْ ظَـلِمِينَ

**29:31 And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.''**

قَالَ إِنَّ فِيهَا لُوطاً

**29:32 Ibrahim said: "But there is Lut in it.''**

قَالُواْ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَـبِرِينَ

**They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind.''**

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطاً سِىءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعاً

**29:33 And when Our messengers came to Lut, he was grieved because of them, and felt straitened on their account.**

وَقَالُواْ لاَ تَخَفْ وَلاَ تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلاَّ امْرَأَتَكَ كَانَتْ مِنَ الْغَـبِرِينَ

**They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.''**

إِنَّا مُنزِلُونَ عَلَى أَهْلِ هَـذِهِ الْقَرْيَةِ رِجْزاً مِّنَ السَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ

**29:34 "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.''**

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

**29:35 And indeed We have left thereof an evident Ayah for a folk who understand.**

## The Angels went to Ibrahim and then to Lut, may peace be upon them both

Allah tells:

وَلَمَّا جَاءتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ (٣١)

And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.''

When Lut, peace be upon him, asked Allah to help him against them, Allah sent angels to help him. They first came to Ibrahim in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and

gave him the news of a righteous son born by his wife **Sarah**, who was present, and she was astonished by this, as we have already explained in our Tafsir of Surah **Hud** and Surah **Al-Hijr**. When they brought this news to Ibrahim and told him that they were sent to destroy the people of Lut, he began to speak up for them, hoping to win more time for them so that they might be guided by Allah. When they said, "We have come to destroy the people of this township,''

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٣٢)

(Ibrahim) said: "But there is Lut in it.''

They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind.''

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing.

وَلَمَّا أَن جَاءتْ رُسُلُنَا لُوطًا ...

And when Our messengers came to Lut,

Then the angels left him and visited Lut in the form of handsome young men. When he saw them like that,

... سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ...

he was grieved because of them, and felt straitened on their account.

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

... وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ (٣٣)

إِنَّا مُنزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاء بِمَا كَانُوا يَفْسُقُونَ (٣٤)

They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.''

> **Jibril**, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allah rained upon them:
>
> فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ
>
> مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِى مِنَ الظَّـلِمِينَ بِبَعِيدٍ
>
> stones of **Sijjil**, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers. (11:82-83)
>
> Allah turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection.

Allah says:

وَلَقَد تَّرَكْنَا مِنْهَا آيَةً بَيِّنَةً ....

And indeed We have left thereof an evident **Ayah** i.e., a clear sign,

.. لِّقَوْمٍ يَعْقِلُونَ (٣٥)

for a folk who understand.

This is like the **Ayah**,

وَإِنَّكُمْ لَّتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ

وَبِالَّيْلِ أَفَلاَ تَعْقِلُونَ

Verily, you pass by them in the morning and at night; will you not then reflect. (37:137-138)

وَإِلَى مَدْيَنَ أَخَـهُمْ شُعَيْباً

**29:36 And to Madyan, We sent their brother Shu`ayb.**

**He said: "O my people! Worship Allah and hope for the last Day, and commit no mischief on the earth as mischief-makers.''**

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِى دَارِهِمْ جَاثِمِينَ

**29:37 And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.**

## Shu`ayb and His People

Allah tells:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ ...

And to Madyan, We sent their brother Shu`ayb. He said:

Allah tells us that His servant and Messenger Shu`ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allah Alone with no partner or associate, and to fear the wrath and punishment of Allah on the Day of Resurrection.

He said:

... يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ ...

O my people! Worship Allah and hope for the last Day,

Ibn Jarir said:

> "Some of them said that this meant: Fear the Last Day.''
>
> This is like the **Ayah**,
>
> لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الاٌّخِرَ
>
> for those who look forward to (meeting with) Allah and the Last Day. (60:6)

... وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (٣٦)

and commit no mischief on the earth as mischief-makers.

> This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allah and His Messenger. So Allah destroyed them with a mighty earthquake that convulsed their land, and the **Sayhah** (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken. This was the torment of a great day.
>
> We have already examined their story in detail in Surah **Al-A`raf**, Surah **Hud** and Surah **Ash-Shu`ara**'.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ ...

And they denied him; so the earthquake seized them,

... فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (٣٧)

and they lay, prostrate in their dwellings.

Qatadah said, "They were dead.''

Others said that they were thrown on top of one another.

وَعَاداً وَثَمُودَ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَـكِنِهِمْ

**29:38 And `Ad and Thamud! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings.**

وَزَيَّنَ لَهُمُ الشَّيْطَـنُ أَعْمَـلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُواْ مُسْتَبْصِرِينَ

**Shaytan made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.**

وَقَـرُونَ وَفِرْعَوْنَ وَهَـمَـنَ

**29:39 And Qarun, Fir`awn, and Haman.**

وَلَقَدْ جَآءَهُمْ مُّوسَى بِالْبَيِّنَـتِ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ وَمَا كَانُواْ سَـبِقِينَ

**And indeed Musa came to them with clear Ayat, but they were arrogant in the land, yet they could not outstrip Us.**

فَكُلاًّ أَخَذْنَا بِذَنبِهِ

**29:40 So, We punished each for his sins,**

فَمِنْهُم مَّن أَرْسَلْنَا عَلَيْهِ حَاصِباً وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الاٌّرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا

**of them were some on whom We sent a Hasib, and of them were some who were overtaken by As-Sayhah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned.**

وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

**It was not Allah Who wronged them, but they wronged themselves.**

## The Destruction of Nations Who rejected Their Messengers

Allah tells:

وَعَادًا وَثَمُودَ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَاكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (٣٨)

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءهُم مُّوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ (٣٩)

And **`Ad** and **Thamud**! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. **Shaytan** made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.

And **Qarun**, **Fir`awn**, and **Haman**.

And indeed Musa came to them with clear **Ayat**, but they were arrogant in the land, yet they could not outstrip Us.

Allah tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them.

**`Ad**, the people of **Hud**, peace be upon him, used to live in the **Ahqaf** (curved sand-hills), near Hadramawt, in the Yemen.

**Thamud**, the people of **Salih**, lived in Al-Hijr, near Wadi Al-Qura. The Arabs used to know their dwelling place very well, and they often used to pass by it.

**Qarun** was the owner of great wealth and had the keys to immense treasures.

**Fir`awn**, the king of Egypt at the time of Musa, and his minister **Haman** were two Coptics who disbelieved in Allah and His Messenger, peace be upon him.

Allah tells:

فَكُلًّا أَخَذْنَا بِذَنبِهِ ...

So, We punished each for his sins,

their punishments fit their crimes.

... فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ....

of them were some on whom We sent a **Hasib**,

This was the case with **`Ad**, and this happened because they said: "Who is stronger than us!'' So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

... وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ ...

and of them were some who were overtaken by **As-Sayhah**,

This is what happened to **Thamud**, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allah's Prophet **Salih** and the believers with him, or to stone them. So the **Sayhah** struck them, taking away their powers of speech and movement.

... وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ ...

and of them were some whom We caused the earth to swallow,

This refers to **Qarun** who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

... وَمِنْهُم مَّنْ أَغْرَقْنَا ...

and of them were some whom We drowned.

This refers to **Fir`awn**, his minister **Haman** and their troops, all of whom were drowned in a single morning, not one of them escaped.

... وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ ...

It was not Allah Who wronged them,

in what He did to them,

... وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (٤٠)

but they wronged themselves.

that happened to them as a punishment for what they did with their own hands.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَآءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتاً وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

**29:41 The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.**

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَىْءٍ

**29:42 Verily, Allah knows what things they invoke instead of Him.**

وَهُوَ الْعَزِيزُ الْحَكِيمُ

**He is the All-Mighty, the All-Wise.**

وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

**29:43 And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allah).**

## Likening the gods of the Idolators to the House of a Spider

Allah tells:

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاء كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٤٢)

The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.

Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.

This is how Allah described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the

Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allah warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing.

Then He says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣)

And these are the examples We give for mankind; but none will understand them except those who have knowledge.

meaning, no one understands them or ponders them except those who are possessed of deep knowledge.

Ibn Abi Hatim recorded that `Amr bin Murrah said,

"I never came across an **Ayah** of the Book of Allah that I did not know, but it grieved me, because I heard that Allah says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these are the examples We give for mankind; but none will understand them except those who have knowledge.''

خَلَقَ اللَّهُ السَّمَـوَاتِ وَالاٌّرْضَ بِالْحَقِّ إِنَّ فِى ذلِكَ لآيَةً لِّلْمُؤْمِنِينَ

**29:44 Allah created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.**

اتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَـبِ وَأَقِمِ الصَّلَوةَ

**29:45 Recite what has been revealed to you of the Book, and perform the Salah.**

إِنَّ الصَّلَوةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

**Verily, the Salah prevents from Al-Fahsha' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allah is greater indeed.**

وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

**And Allah knows what you do.**

Allah says:

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

Allah created the heavens and the earth with truth.

Allah tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

that every person may be rewarded for that which he strives. (20:15)

لِيَجْزِى الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ وَيِجْزِى الَّذِينَ أَحْسَنُواْ بِالْحُسْنَى

that He may requite those who do evil with that which they have done, and reward those who do good, with what is best. (53:31)

... إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ (٤٤)

Verily, therein is surely a sign for those who believe.

meaning, there is clear evidence that Allah is alone in creating, controlling, and in His divinity.

## The Command to convey the Message, to recite the Qur'an and to pray

Allah says:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ ...

Recite what has been revealed to you of the Book,

> Allah commands His Messenger and the believers to recite the Qur'an, which means both reciting it and conveying it to people.

... وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ...

and perform the **Salah**. Verily, the **Salah** prevents from **Al-Fahsha'** and **Al-Munkar** and the remembrance of Allah is greater indeed.

Prayer includes two things:

- the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imam Ahmad recorded that Abu Hurayrah said:

> "A man came to the Prophet and said, `So-and-so prays at night, but when morning comes, he steals.'
>
> The Prophet said:
>
> إِنَّهُ سَيَنْهَاهُ مَا تَقُول
>
> What you are saying (i.e., the **Salah**) will stop him from doing that.''

- Prayer also includes the remembering of Allah, which is the higher objective, Allah says: وَلَذِكْرُ اللَّهِ أَكْبَرُ (and the remembrance of Allah is greater indeed), more important than the former.

... وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (٤٥)

And Allah knows what you do.

means, He knows all that you do and say.

Abu Al-`Aliyah commented on the Ayah: إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (Verily, the **Salah** prevents from immoral sins and evil wicked deeds),

> "Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer:
>
> - Being done purely and sincerely for Allah alone (**Ikhlas**),
> - fear of Allah, and remembrance of Allah. **Ikhlas** makes a person do good deeds, fear prevents him from doing evil deeds,
> - and the remembrance of Allah is the Qur'an which contains commands and prohibitions.''

Ibn Awn Al-Ansari said:

> "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allah which is greater.''

وَلاَ تُجَـدِلُواْ أَهْلَ الْكِتَـبِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ

**29:46 And argue not with the People of the Scripture, except with that which is better -- except with such of them as do wrong;**

وَقُولُواْ ءَامَنَّا بِالَّذِى أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَـهُنَا وَإِلَـهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

**and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.''**

## Arguing with the People of the Book

Allah says:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ...

And argue not with the People of the Scripture, except with that which is better --

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective.

Allah says:

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite to the way of your Lord with wisdom and fair preaching... (16:125)

And Allah said to Musa and Harun when he sent them to Fir`awn:

فَقُولاَ لَهُ قَوْلاً لَّيِّناً لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

And speak to him mildly, perhaps he may accept admonition or fear. (20:44)

Allah says here:

... إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ...

except with such of them as do wrong;

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you.

Allah says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and

the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power... until:

إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

... Verily, Allah is All-Strong, All-Mighty. (57:25)

Jabir said:

> "We were commanded to strike with the sword whoever opposes the Book of Allah.''

And His saying:

... وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ ...

and say (to them): "We believe in that which has been revealed to us and revealed to you;

> means, `if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

... وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (٤٦)

our God and your God is One, and to Him we have submitted.''

Imam Al-Bukhari, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said,

> "The People of the Book used to read the **Tawrah** in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allah said:
>
> لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ، وَقُولُوا:
>
> آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُون

> Do not believe the People of the Book and do not deny them. Say:
>
> "We believe in Allah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.''"

This **Hadith** was narrated only by Al-Bukhari.

Al-Bukhari recorded that Ibn Abbas said:

> "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allah is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, `This is from Allah,' to purchase with it a small price.
>
> Should not the knowledge that you have, prevent you from asking them?
>
> No, by Allah, we have never seen any of them asking you about what was sent down to you.''

Al-Bukhari recorded that Humayd bin Abdur-Rahman heard Mu`awiyah talking to a group of Quraysh in Al-Madinah. He mentioned Ka`b Al-Ahbar, and said:

> "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies.''

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great **Ummah**.

وَكَذَلِكَ أَنزَلْنَآ إِلَيْكَ الْكِتَـبَ فَالَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ يُؤْمِنُونَ بِهِ وَمِنْ هَـؤُلاءِ مَن يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِـايَـتِنَآ إِلاَّ الْكَـفِرُونَ

**29:47 And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Ayat.**

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَـبٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ إِذاً لاَّرْتَـبَ الْمُبْطِلُونَ

**29:48 Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.**

بَلْ هُوَ ءَايَـتٌ بَيِّنَـتٌ فِى صُدُورِ الَّذِينَ أُوتُواْ الْعِلْمَ

**29:49 Nay, but it is clear Ayat, (preserved) in the breasts of those who have been given knowledge.**

وَمَا يَجْحَدُ بِـايَـتِنَآ إِلاَّ الظَّـلِمُونَ

**And none but the wrongdoers deny Our Ayat.**

## Evidence for the Fact that the Qur'an was revealed from Allah

Allah says:

وَكَذَلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ ...

And thus We have sent down the Book to you,

Ibn Jarir said:

"Allah says, `just as We revealed the Books to the Messengers who came before you, O Muhammad, so We have also revealed this Book to you.'''

What he said is good and fits the context.

Allah's saying:

... فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ...

and those whom We gave the Scripture believe therein,

means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as Abdullah bin Salam, Salman Al-Farisi and others like them.

... وَمِنْ هَؤُلَاء مَن يُؤْمِنُ بِهِ ...

as also believe therein some of these,

meaning, the Quraysh Arabs and others.

... وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (٤٧)

and none but the disbelievers reject Our **Ayat**.

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays and light of the sun by their covering an eye.

Then Allah says:

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ...

Neither did you read any book before it (this Qur'an) nor did you write any book with your right hand.

meaning, `you lived among your people for a long time before you brought this Qur'an. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.'

This is how he was also described in the previous Scriptures, as Allah says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ

Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the **Tawrah** and the **Injil**, -- he commands them with good; and forbids them from evil. (7:157)

This is how the Messenger of Allah will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.

Allah's saying:

... إِذًا لَّارْتَابَ الْمُبْطِلُونَ (٤٨)

In that case, indeed, the followers of falsehood might have doubted.

means, `if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.'

Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

وَقَالُواْ أَسَـطِيرُ الأَوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:5)

Allah says:

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالأَرْضِ

Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. (25:6)

And Allah says here:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ...

Nay, but it is (Quran), the clear **Ayat**, (preserved) in the breasts of those who have been given knowledge.

meaning, this Qur'an is clear **Ayat** which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allah makes it easy to memorize, recite and interpret.

This is like the **Ayah**,

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember! (54:17)

The Messenger of Allah said:

مَا مِنْ نَبِيَ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا

There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the most followers among them.

According to the **Hadith** of `Iyad bin Himar, recorded in Sahih Muslim, Allah says:

إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ، وَمُنْزِلٌ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِمًا وَيَقْظَانًا

"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake.''

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript. This is because it is

preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings.

In the previous Scriptures this **Ummah** was described as carrying their holy Books in their hearts.

... وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ (٤٩)

And none but the wrongdoers deny Our Ayat.

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allah says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

وَقَالُواْ لَوْلاَ أُنزِلَ عَلَيْهِ ءايَـتٌ مِّن رَّبِّهِ

**29:50 And they say: "Why are not signs sent down to him from his Lord!''**

قُلْ إِنَّمَا الاٌّيَـتُ عِندَ اللَّهِ وَإِنَّمَآ أَنَاْ نَذِيرٌ مُّبِينٌ

**Say: "The signs are only with Allah, and I am only a plain warner.''**

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَـبَ يُتْلَى عَلَيْهِمْ

**29:51 Is it not sufficient for them that We have sent down to you the Book which is recited to them**

إِنَّ فِى ذلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ

**Verily, herein is mercy and a reminder for a people who believe.**

قُلْ كَفَى بِاللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيداً يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ

**29:52 Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on the earth.''**

وَالَّذِينَ ءامَنُوا بِالْبَـطِلِ وَكَفَرُوا بِاللَّهِ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

**And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.**

## The Idolators' demand for Signs, and the Response

Allah says:

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ...

And they say: "Why are not signs sent down to him from his Lord!''

Allah tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad was indeed the Messenger of Allah, just as Salih was given the sign of the she-camel.

Allah says:

... قُلْ ...

Say -- `O Muhammad' --

... إِنَّمَا الْآيَاتُ عِندَ اللَّهِ ...

The signs are only with Allah,

meaning, `the matter rests with Allah, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.'

This is like the **Ayah**,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا

And nothing stops Us from sending the **Ayat** but that the people of old denied them. And We sent the she-camel to **Thamud** as a clear sign, but they did her wrong. (17:59)

... وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (٥٠)

and I am only a plain warner.

means, `I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allah to you.'

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him. (18:17)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

Then Allah shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muhammad had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten **Surahs**, or even one **Surah** like it.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ...

Is it not sufficient for them that We have sent down to you the Book which is recited to them!

means, `is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.'

As Allah says:

أَوَلَمْيَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِى إِسْرَءِيلَ

Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true). (26:197)

وَقَالُواْ لَوْلاَ يَأْتِينَا بِـَايَةٍ مِّن رَّبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةُ مَا فِى الصُّحُفِ الاٍّولَى

They say: "Why does he not bring us a sign from his Lord!''

Has there not come to them the proof of that which is in the former Scriptures. (20:133)

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيَ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.''

It was also recorded by Al-Bukhari and Muslim.

Indeed Allah has said:

... إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ (٥١)

Verily, herein is mercy and a reminder for a people who believe.

In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allah says:

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ...

Say: "Sufficient is Allah for a witness between me and you...''

`He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allah says elsewhere:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ

لأَخَذْنَا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ

And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and

none of you could have withheld Us from (punishing) him. (69:44-47)

`But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

... يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

He knows what is in the heavens and the earth.

means, nothing is hidden from Him at all.

... وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُوْلَئِكَ هُمُ الْخَاسِرُونَ (٥٢)

And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allah even when there was proof that they were telling the truth, and for worshipping false gods with no evidence.

Allah will punish them for all that, for He is All-Wise and All-Knowing.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلاَ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

**29:53 And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!**

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَـفِرِينَ

**29:54 They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.**

يَوْمَ يَغْشَـهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيِقُولُ ذُوقُواْ مَا كُنْتُمْ تَعْمَلُونَ

**29:55 On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do.''**

## How the Idolators asked for the Torment to be hastened on

Allah says:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءهُمُ الْعَذَابُ ...

And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.

Allah tells us of the ignorance of the idolators and how they asked for the punishment of Allah to be hastened so that it would befall them quickly.

This is like the **Ayah**,

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

And when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)

And Allah says here: **وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءهُمُ الْعَذَابُ** (And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them).

Were it not for the fact that Allah has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded.

Then Allah says:

... وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٥٣)

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٥٤)

And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

> means, `they ask you to hasten on the punishment, but it will undoubtedly befall them.'

يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ...

On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,

This is like the **Ayah**,

> لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ
>
> Theirs will be a bed of Hell, and over them coverings (of Hell-fire). (7:41)
>
> لَهُمْ مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ
>
> They shall have coverings of Fire, above them and coverings (of Fire) beneath them. (39:16)
>
> لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لاَ يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلاَ عَن ظُهُورِهِمْ
>
> If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs. (21:39)

The Fire will cover them from all sides, which is more effective as a physical punishment.

... وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ (٥٥)

and it will be said: "Taste what you used to do.''

This is a threat and a rebuke, which is a form of psychological punishment, as in the **Ayah**,

يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ

إِنَّا كُلَّ شَىْءٍ خَلَقْنَـهُ بِقَدَرٍ

The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!''

Verily, We have created all things with a measurement. (54:48-49)

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

اصْلَوْهَا فَاصْبِرُواْ أَوْ لاَ تَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see!

Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. (52:13-16)

يَعِبَادِىَ الَّذِينَ ءَامَنُواْ إِنَّ أَرْضِى وَاسِعَةٌ فَإِيَّاىَ فَاعْبُدُونِ

**29:56 O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.**

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

**29:57 Everyone shall taste death. Then unto Us you shall be returned.**

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفَاً تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

**29:58 And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath which rivers flow, to live therein forever.**

نِعْمَ أَجْرُ الْعَـمِلِينَ

**Excellent is the reward for the workers.**

الَّذِينَ صَبَرُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

**29:59 Those who are patient, and put their trust in their Lord.**

وَكَأَيِّن مِّن دَآبَّةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

**29:60 And so many a moving creature carries not its own provision! Allah provides for it and for you.**

وَهُوَ السَّمِيعُ الْعَلِيمُ

**And He is the All-Hearer, the All-Knower.**

## Advice to migrate and the Promise of Provision and a Goodly Reward

Allah commands His believing servants to migrate from a land in which they are not able to establish Islam, to the spacious earth of Allah where they can do so, by declaring Allah to be One and worshipping Him as He has commanded.

Allah says:

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ (٥٦)

O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Ashamah, the Negus or king, may Allah have mercy on him, gave them refuge, helped them, supported them, and honored them in his land.

Later, the Messenger of Allah and his remaining Companions migrated to Al-Madinah, formerly known as Yathrib, may Allah protect it.

Then Allah says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ (٥٧)

Everyone shall taste death. Then unto Us you shall be returned.

meaning, `wherever you are, death with catch up with you, so always obey Allah and be where Allah commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allah, and whoever was obedient to Him will have the best reward.'

Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ...

And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow,

meaning, `We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow -- water, wine, honey and milk -- which they can direct and cause to flow wherever they wish.'



to live therein forever.

means, they will remain there forever, never wanting to leave.

... نِعْمَ أَجْرُ الْعَامِلِينَ (٥٨)

Excellent is the reward for the workers.

these rooms will be a blessed reward for the good deeds of the believers,

الَّذِينَ صَبَرُوا ...

Those who are patient,

in adhering to their religion, who migrated for the sake of Allah and fought the enemy, leaving behind their families and relatives to seek Allah's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Hatim, may Allah have mercy on him, recorded from Abu Mu`aniq Al-Ash`ari that Abu Malik Al-Ash`ari told him that the Messenger of Allah told him:

إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَام

In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allah has prepared them for those

- who feed others,
- who speak well,
- who pray and fast continually,
- and who stand in prayer at night while people are asleep.

... وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٥٩)

and put their trust in their Lord.

in all their affairs, spiritual and worldly alike.

Then Allah tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the **Muhajirin** migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions.

Allah says:

وَكَأَيِّن مِن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ...

And so many a moving creature carries not its own provision!

meaning, it does not have the ability to gather its provision and save it for tomorrow.

... اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ...

Allah provides for it and for you.

means, Allah allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea.

Allah says:

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book. (11:6)

... وَهُوَ السَّمِيعُ الْعَلِيمُ (٦٠)

And He is the All-Hearer, the All-Knower.

means, He hears all that His servants say and He knows their every movements.

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

**29:61 And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon!''**

لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

**They will surely reply: "Allah.''**

**How then are they deviating!**

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ

**29:62 Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills).**

إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٍ

**Verily, Allah is the All-Knower of everything.**

وَلَئِن سَأَلْتَهُمْ مَّن نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ الاٌّرْضَ مِن بَعْدِ مَوْتِهَا

**29:63 And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death!''**

لَيَقُولُنَّ اللَّهُ

**They will surely reply: "Allah.''**

قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْقِلُونَ

**Say: "All the praises and thanks be to Allah!''**

**Nay, most of them have no sense.**

Allah says:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (٦١)

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٦٢)

وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاء مَاء فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٦٣)

And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon!'' They will surely reply: "Allah.'' How then are they deviating!

Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.

And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death!'' They will surely reply: "Allah.''

Say: "All the praises and thanks be to Allah!''

Nay, most of them have no sense.

Allah states that there is no God but He.

The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day.

They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor.

So, Allah stated that He has alone created everything, and that He alone is controlling them -- if this is how it is, then why worship anyone else?

Why put one's trust in anyone else?

Since dominion is His Alone, then let worship be for Him Alone.

Allah often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His Lordship, as they said in their **Talbiyah** (during **Hajj** and **`Umrah**): "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has.''

وَمَا هَـذِهِ الْحَيَوةُ الدُّنْيَآ إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الاٌّخِرَةَ لَهِىَ الْحَيَوَانُ لَوْ كَانُواْ يَعْلَمُونَ

**29:64 And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -- that is the life indeed, if they but knew.**

فَإِذَا رَكِبُواْ فِى الْفُلْكِ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

**29:65 And when they embark on a ship, they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.**

لِيَكْفُرُواْ بِمَآ ءَاتَيْنَـهُمْ وَلِيَتَمَتَّعُواْ فَسَوْفَ يَعلَمُونَ

**29:66 So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.**

Allah says:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ...

And this life of the world is only an amusement and a play!

Allah tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

... وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ...

Verily, the home of the Hereafter -- that is the life indeed,

means, the true everlasting life that will never end, but will continue forever and ever.

... لَوْ كَانُوا يَعْلَمُونَ (٦٤)

if they but knew.

means, they would prefer that which will last over that which will pass away.

Then Allah says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time!

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

And when they embark on a ship, they invoke Allah, making their faith pure for Him only,

This is like the **Ayah**,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ

And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away. (17:67)

Allah says here:

... فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥)

but when He brings them safely to land, behold, they give a share of their worship to others.

Muhammad bin Ishaq reported from Ikrimah bin Abi Jahl that when the Messenger of Allah conquered Makkah, he (Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said:

"O people, pray sincerely to your Lord alone, for no one can save us from this except Him.''

Ikrimah said:

"By Allah, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allah, I vow to You that if I come out of this, I will go and put my hand in the hand of Muhammad and I will find him kind and merciful.''

And this is what indeed did happen.

Allah says:

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ (٦٦)

So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

**29:67 Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them!**

أَفَبِالْبَـطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

**Then do they believe in falsehood, and deny the graces of Allah!**

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهُ

**29:68 And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him!**

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـفِرِينَ

**Is there not a dwelling in Hell for the disbelievers!**

وَالَّذِينَ جَـهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

**29:69 As for those who strive hard for Us, We will surely guide them to Our paths.**

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

**And verily, Allah is with the doers of good.**

## The Blessing of the Sanctuary Here

Allah says:

أَولَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ...

Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them! Then do they believe in falsehood, and deny the graces of Allah

Allah reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there,

and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another.

As Allah says:

لإِيلَـفِ قُرَيْشٍ

إِيلَـفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ

فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ

الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ

For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear. (106:1-4)

... أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ (٦٧)

Then do they believe in falsehood, and deny the graces of Allah.

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals

بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction! (14:28)

They disbelieved in the Prophet, servant and Messenger of Allah , when what they should have done was to worship Allah Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allah took His blessing away

from them, and killed those of them whom He killed at **Badr**, then His Messenger and the believers gained the upper hand, and Allah enabled His Messenger to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allah says:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءهُ ...

And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him!

There is no one who will be more severely punished than one who tells lies about Allah and says that Allah revealed something to him at the time when Allah did not reveal anything to him, or says, `I shall reveal something like that which Allah revealed.'

And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever.

Allah says:

... أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٦٨)

Is there not a dwelling in Hell for the disbelievers!

Then Allah says:

وَالَّذِينَ جَاهَدُوا فِينَا ...

As for those who strive hard for Us,

meaning the Messenger and his Companions and those who follow him, until the Day of Resurrection,

... لَنَهْدِيَنَّهُمْ سُبُلَنَا ...

We will surely guide them to Our paths.

> means, `We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Hatim narrated that Abbas Al-Hamdani Abu Ahmad -- one of the people of Akka (Palestine) -- said, concerning the **Ayah**:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allah is with the doers of good.

> "Those who act upon what they know, Allah will guide them to that which they do not know.''

Ahmad bin Abu Al-Hawari said,

> "I told this to Abu Sulayman Ad-Darani, and he liked it and said: `No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allah because it was in accordance with what he himself felt.'''

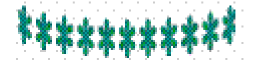

... وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And verily, Allah is with the doers of good.

Ibn Abi Hatim recorded that Ash-Sha`bi said;

> "**Isa** bin **Maryam**, peace be upon him, said:
>
> > `Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.'''
>
> And Allah knows best.

This is the end of the Tafsir of Surah **Al-`Ankabut**. All praise and thanks are due to Allah.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Rum

**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيم

In the Name of Allah, the Most Gracious, the Most Merciful.

الم

**30:1 Alif Lam Mim.**

غُلِبَتِ الرُّومُ

**30:2 The Romans have been defeated.**

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

**30:3 In the nearest land, and they, after their defeat, will be victorious.**

فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

**30:4 In Bid`i years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice.**

بِنَصْرِ اللَّهِ

**30:5 With the help of Allah.**

يَنصُرُ مَن يَشَاء وَهُوَ الْعَزِيزُ الرَّحِيمُ

**He helps whom He wills, and He is the All-Mighty, the Most Merciful.**

وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

**30:6 A promise from Allah, and Allah fails not in His promise, but most men know not.**

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

**30:7 They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.**

Allah says:

الم (١)

غُلِبَتِ الرُّومُ (٢)

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (٣)

فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤)

بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاء وَهُوَ الْعَزِيزُ الرَّحِيمُ (٥)

وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٦)

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ (٧)

**Alif Lam Mim**.

The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In **Bid`i** years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice. With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful. A promise from Allah, and Allah fails not in His promise, but most men know not.

They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.

## Foretelling the Victory of the Romans

These **Ayat** were revealed about the victory of Sabur, the king of Persia, over Ash-Sham (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans.

Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand.

Imam Ahmad recorded that Ibn Abbas, may Allah be pleased with him, commented on this **Ayah**:

الم

غُلِبَتِ الرُّومُ

فِي أَدْنَى الْأَرْضِ ...

**Alif Lam Mim.**

The Romans have been defeated. In the nearest land,

He said,

"They were defeated and then they were victorious.''

He said,

"The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allah. The Messenger of Allah said:

أَمَا إِنَّهُمْ سَيَغْلِبُون

They will certainly prevail.

Abu Bakr mentioned this to the idolators, and they said,

"Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such.''

So he set a limit of five years, and they (the Romans) did not prevail.

Abu Bakr mentioned that to the Messenger of Allah and he said:

أَلَا جَعَلْتَهَا إِلَى دُونَ أُرَاهُ قَالَ: الْعَشْرِ

Why do you not make it less than I (the narrator) think he meant less than ten.

Sa`id bin Jubayr said: "**Bid`** means less than ten.''

Then the Romans were victorious, and he said,

"That is what Allah said:

الم

غُلِبَتِ الرُّومُ

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاء وَهُوَ الْعَزِيزُ الرَّحِيمُ

**Alif Lam Mim**.

The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In **Bid`i** years. The decision of the matter, before and after is

only with Allah. And on that day, the believers will rejoice -- with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

This was also recorded by At-Tirmidhi and An-Nasa'i. At-Tirmidhi said: "**Hasan Gharib**.''

## Another Hadith

Abu Isa At-Tirmidhi recorded that Niyar bin Mukram Al-Aslami said:

"When the following **Ayat** were revealed:

الم

غُلِبَتِ الرُّومُ

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

فِي بِضْعِ سِنِينَ ....

**Alif Lam Mim**.

The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In **Bid`** years.

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book.

Concerning this Allah said:

... وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاء وَهُوَ الْعَزِيزُ الرَّحِيمُ

And on that day, the believers will rejoice -- with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

The Quraysh, on the other hand, wanted the Persians to prevail, because neither of them were people who

followed a Book and neither of them believed in the Resurrection. When Allah revealed these **Ayat**, Abu Bakr went out proclaiming throughout Makkah:

الم

غُلِبَتِ الرُّومُ

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

فِي بِضْعِ سِنِينَ ...

**Alif Lam Mim**. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. **In Bid`** years.

Some of the Quraysh said to Abu Bakr:

`This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you.'

Abu Bakr said, `Yes.'

This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr:

`What do you think, **Bid`** means something between three and nine years, so let us agree on the middle.'

So they agreed on six years.

Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years.

He said: `Because Allah said: "In **Bid`** years."'

At that time, many people became Muslim.''

This is how it was narrated by At-Tirmidhi, then he said, "this is a **Hasan Hadith**.''

## Who were the Romans

Allah tells:

الم

غُلِبَتِ الرُّومُ

**Alif Lam Mim**.

The Romans have been defeated.

We have already discussed the separate letters which appear at the beginning of some **Surahs** in the beginning of our Tafsir of Surah **Al-Baqarah**.

With regard to the Romans (**Ar-Rum**), they are the descendents of Al-`Iys bin Ishaq bin Ibrahim. They are the cousins of the Children of Isra'il, and are also known as Bani Al-Asfar. They used to followed the religion of the Greeks, who were descendents of Yafith bin Nuh, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north.

The Romans followed this religion until approximately three hundred years after the time of the **Messiah**.

The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar.

The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilaniyyah Ash-Shadqaniyyah, from the land of Harran. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her.

It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with Abdullah bin Ariyus (Arius) and great differences arose which could not be reconciled.

Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in

fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the **Messiah** (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the **Sabbath** (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism.

The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulcher. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya`qub Al-Askaf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allah said:

إِنَّهُمْ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَة

They split into seventy two sects.

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasan, Ar-Riy and all the lands of the Persians. His name was Sabur Dhul-Aktaf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

## How Caesar defeated Chosroes (Kisra)

It was previously reported that Ikrimah said:

"Chosroes sent his deputy and his army against Caesar, and they fought.''

It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them.

After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth -- gold, jewels, fabric, servant-women, servants, and much more -- such that no king on earth could ever pay.

Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-tenth of that. He asked Chosroes to let him go out of the city to Ash-Sham and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried.

Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى

**30:8 Do they not reflect upon themselves! Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them:**

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاء رَبِّهِمْ لَكَافِرُونَ

**And indeed many of mankind deny meeting with their Lord.**

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ

**30:9 Do they not travel in the land and see what was the end of those before them?**

كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ

**They were superior to them in strength, they tilled the soil and populated it in greater numbers than these have done: there came to them their apostles with Clear (Signs):**

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

**it was not Allah Who wronged them but they used to wrong themselves.**

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاؤُوا السُّوأَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِؤُون

**30:10 Then evil was the end of those who did evil, because they denied the Ayat of Allah and made a mockery of them.**

Allah tells us that pondering His creation will show that He exists and that He is Unique in creating it, and that there is no god nor lord besides Him.

So He says:

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ...

Do they not reflect upon themselves!

> Thinking and pondering how Allah created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allah says:

... مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ...

Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them:

... وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاء رَبِّهِمْ لَكَافِرُونَ (٨)

And indeed many of mankind deny meeting with their Lord.

Then Allah tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ ...

Do they not travel in the land,

> means, `do they not understand and think and see and hear about the people of the past,'

Allah says:

... فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ..

and see what was the end of those before them! They were superior to them in strength,

meaning, `the nations of the past who came before you were stronger than you to whom Muhammad has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.' Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allah punished them for their sins and they had no one who could protect them from Allah. Their wealth and sons could not protect them from the wrath of Allah in the slightest, and Allah was not at all unjust towards them when He sent His punishment upon them. It is as Allah says:

.... وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ ...

they tilled the soil and populated it in greater numbers than these have done: there came to them their apostles with Clear (Signs): it was not Allah Who wronged them,

... وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (٩)

but they used to wrong themselves.

They brought destruction upon themselves, when they rejected and mocked the signs of Allah. All of this only happened because of their previous sins and their rejection (of the Messengers).

Allah says:

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاؤُوا السُّوأَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِؤُون (١٠)

Then evil was the end of those who did evil, because they denied the **Ayat** of Allah and made a mockery of them.

This is like the **Ayat**:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. (6:110)

فَلَمَّا زَاغُواْ أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they turned away, Allah turned their hearts away. (61:5)

فَإِن تَوَلَّوْاْ فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ

And if they turn away, then know that Allah's will is to punish them for some sins of theirs. (5:49)

It was said that the meaning of the phrase ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاؤُوا السُّوأَى (Then evil was the end of those who did evil), is that;

evil was their inevitable end, because they rejected the signs of Allah and made fun of them.

This is the view of Ibn Jarir, which he recorded from Ibn Abbas and Qatadah.

Ibn Abi Hatim also recorded it from them and from Ad-Dahhak bin Muzahim.

This is the apparent meaning -- and Allah knows best -- of the phrase: وَكَانُوا بِهَا يَسْتَهْزِؤُون (and made a mockery of them).

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

**30:11 Allah originates the creation, then He will repeat it, then to Him you will be returned.**

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

**30:12 And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.**

وَلَمْ يَكُن لَّهُمْ مِّن شُرَكَآئِهِمْ شُفَعَاءُ وَكَانُواْ بِشُرَكَآئِهِمْ كَـفِرِينَ

**30:13 No intercessors will they have from those whom they made equal with Allah, and they will reject and deny their partners.**

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

**30:14 And on the Day when the Hour will be established -- that Day shall they be separated.**

فَأَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ

**30:15 Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.**

وَأَمَّا الَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايَـتِنَا وَلِقَآءِ الاٌّخِرَةِ فَأُوْلَـئِكَ فِى الْعَذَابِ مُحْضَرُونَ

**30:16 And as for those who disbelieved and denied Our Ayat, and the meeting of the Hereafter, such shall be brought forth to the torment.**

Allah said:

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

Allah originates the creation, then He will repeat it,

Just as He was able to create it in the first place, so He is also able to repeat it.

... ثُمَّ إِلَيْهِ تُرْجَعُونَ (١١)

then to Him you will be returned.

on the Day of Resurrection, when each will be requited according to his deeds.

Then Allah says:

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ (١٢)

And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.

Ibn Abbas said,

"The sinners will be filled with despair.''

Mujahid said,

"The sinners will be exposed;''

according to another report he said,

"The sinners will grieve.''

وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاء ...

No intercessors will they have from those whom they made equal with Allah,

means, the gods whom they used to worship instead of Allah will not intercede for them;

... وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ (١٣)

and they will reject and deny their partners.

they will reject them and betray them despite their desperate need of them.

Then Allah says:

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ (١٤)

And on the Day when the Hour will be established -- that Day shall (all men) be separated.

Qatadah said:

> "By Allah, this refers to the separation after which there will be no reunion.''
>
> In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another.

Allah says:

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ (١٥)

Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.

Mujahid and Qatadah said,

> "This means, they will enjoy a life of luxury.''

Allah says about the disbelievers:

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاء الْآخِرَةِ فَأُوْلَئِكَ فِي الْعَذَابِ مُحْضَرُونَ (١٦)

And as for those who disbelieved and denied Our **Ayat**, and the meeting of the Hereafter, such shall be brought forth to the torment.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

**30:17 So glorify Allah, when you enter the evening, and when you enter the morning.**

وَلَهُ الْحَمْدُ فِى السَّمَـوَتِ وَالاٌّرْضِ وَعَشِيّاً وَحِينَ تُظْهِرُونَ

**30:18 And His is all the praise in the heavens and the earth; and in `Ashiyya and when Tuzhirun.**

يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَيُحْىِ الاٌّرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

**30:19 He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.**

## The Command to pray Five Times Daily

Allah says:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (١٧)

So glorify Allah, when you enter the evening, and when you enter the morning.

Here Allah glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light.

This glorification is followed by befitting praise, as Allah says:

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ ...

And His is all the praise in the heavens and the earth;

meaning, He is the One who is to be praised for what He has created in the heavens and on earth.

Then Allah says:

... وَعَشِيًّا وَحِينَ تُظْهِرُونَ (١٨)

and in **`Ashiyya** and when **Tuzhirun**. --

the **`Ashiyy** is the time when the darkness is most intense, and **Izhar** is the brightest point of the day.

Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest.

Allah says:

وَالنَّهَارِ إِذَا جَلَّـهَا

وَالَّيْلِ إِذَا يَغْشَـهَا

By the day as it shows up its brightness. By the night as it conceals it. (91:3-4)

وَالَّيْلِ إِذَا يَغْشَى

وَالنَّهَارِ إِذَا تَجَلَّى

By the night as it envelops. By the day as it appears in brightness. (92:1-2)

وَالضُّحَى

وَالَّيْلِ إِذَا سَجَى

By the forenoon (after sunrise). By the night when it darkens. (93:1-2)

And there are many similar **Ayat**.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ...

He brings out the living from the dead, and brings out the dead from the living.

This is what we see of His power to create things and their opposites.

These **Ayat** which come one after the other are all of the same; in each of them Allah mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

... وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ...

And He revives the earth after its death.

This is like the **Ayat**:

> وَءَايَةٌ لَّهُمُ الاٌّرْضُ الْمَيْتَةُ أَحْيَيْنَـهَا وَأَخْرَجْنَا مِنْهَا حَبّاً فَمِنْهُ يَأْكُلُونَ
>
> And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. until:
>
> وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ
>
> and We have caused springs of water to gush forth therein. (36:33-34)
>
> وَتَرَى الاٌّرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ
>
> And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind. until:
>
> وَأَنَّ اللَّهَ يَبْعَثُ مَن فِى الْقُبُورِ
>
> and certainly, Allah will resurrect those who are in the graves. (22:5-7)
>
> وَهُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشْرىً بَيْنَ يَدَىْ رَحْمَتِهِ حَتَّى إِذَآ أَقَلَّتْ سَحَابًا ثِقَالاً
>
> And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, until:
>
> لَعَلَّكُمْ تَذَكَّرُونَ
>
> so that you may remember or take heed. (7:57)

Allah says here:

... وَكَذَلِكَ تُخْرَجُونَ (١٩)

And thus shall you be brought out.

وَمِنْ ءَايَـتِهِ أَنْ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُمْ بَشَرٌ تَنتَشِرُونَ

**30:20 And among His signs is this that He created you from dust, and then -- behold you are human beings scattered!**

وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً

**30:21 And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.**

إِنَّ فِى ذَلِكَ لآيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

**Verily, in that are indeed signs for a people who reflect.**

## Among the Signs of Allah

Allah says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ...

And among His signs is this that He created you from dust, --

which speak of His might and power, is the fact that He created your father Adam out of dust.

... ثُمَّ إِذَا أَنتُم بَشَرٌ تَنتَشِرُونَ (٢٠)

and then -- behold you are human beings scattered!

So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a

human being. Then Allah clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means.

Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed.

Allah says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَا أَنتُم بَشَرٌ تَنتَشِرُونَ

And among His signs is this that He created you from dust, and then -- behold you are human beings scattered!

Imam Ahmad recorded that Abu Musa said,

"The Messenger of Allah said:

إِنَّ اللهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمُ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَبِيثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِك

Allah created Adam from a handful taken from throughout the earth. Hence the sons of Adam vary as the earth varies, so they are white and red and black and (colors) in between, evil and good, easy-going or difficult -- or something in between.''

This was also recorded by Abu Dawud and At-Tirmidhi, who said, "This **Hadith** is **Hasan Sahih**.''

Allah said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا ...

And among His signs is this that He created for you wives from among yourselves,

meaning, `He created females of your own kind, to be wives for you.'

... لِّتَسْكُنُوا إِلَيْهَا ...

that you may find repose in them,

This is like the **Ayah**,

هُوَ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her. (7:189)

This refers to **Hawwa**'. Allah created her from Adam, from the short rib on his left. If Allah had made all of Adam's progeny male, and created the females from another kind, such as from Jinn or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind.

... وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ...

and He has put between you affection and mercy.

Out of Allah's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child

together, or because she needs him to take care of her, etc.

And Allah reminds:

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٢١)

Verily, in that are indeed signs for a people who reflect.

وَمِنْ ءَايَـتِهِ خَلْقُ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفُ أَلْسِنَتِكُمْ وَأَلْوَنِكُمْ

**30:22 And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors.**

إِنَّ فِى ذلِكَ لاّيَـتٍ لِّلْعَـلَمِينَ

**Verily, in that are indeed signs for men of sound knowledge.**

وَمِنْ ءايَـتِهِ مَنَامُكُم بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّن فَضْلِهِ

**30:23 And among His signs is your sleep by night and by day, and your seeking His bounty.**

إِنَّ فِى ذَلِكَ لاّيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

**Verily, in that are indeed signs for a people who listen.**

Allah said:

وَمِنْ آيَاتِهِ ...

And among His signs,

indicating His magnificent power.

... خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ ...

is the creation of the heavens and the earth,

> The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

... وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ...

and the difference of your languages and colors,

> So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allah knows the variety of languages spoken among the sons of Adam.
>
> And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allah created Adam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ (٢٢)

Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ آيَاتِهِ مَنَامُكُم بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُم مِّن فَضْلِهِ ...

And among His signs is your sleep by night and by day, and your seeking of His bounty.

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ (٢٣)

Verily, in that are indeed signs for a people who listen.

meaning, understand.

وَمِنْ ءايَـتِهِ يُرِيكُمُ الْبَرْقَ خَوْفاً وَطَمَعاً وَيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْىِ بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا

**30:24 And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death.**

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

**Verily, in that are indeed signs for a people who understand.**

وَمِنْ ءَايَـتِهِ أَن تَقُومَ السَّمَآءُ وَالاٌّرْضُ بِأَمْرِهِ

**30:25 And among His signs is that the heaven and the earth stand by His command.**

ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الاٌّرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ

**Then afterwards when He will call you by a single call, behold, you will come out from the earth.**

Allah says,

وَمِنْ آيَاتِهِ ...

And among His signs,

which speak of His greatness,

... يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا ...

He shows you the lightning, for fear and for hope,

Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come.

Allah says:

... وَيُنَزِّلُ مِنَ السَّمَاء مَاء فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ...

and He sends down water from the sky, and therewith revives the earth after its death.

After it was barren, with nothing growing there, then the water comes to it and

اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

it is stirred, and it swells and puts forth every lovely kind (of growth). (22:5)

In this is a clear sign and proof of the resurrection and the coming of the Hour.

Allah says:

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٢٤)

Verily, in that are indeed signs for a people who understand.

Then Allah says:

وَمِنْ آيَاتِهِ أَن تَقُومَ السَّمَاء وَالْأَرْضُ بِأَمْرِهِ ...

And among His signs is that the heaven and the earth stand by His command.

This is like the **Ayat**:

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الأَرْضِ إِلاَّ بِإِذْنِهِ

He withholds the heaven from falling on the earth except by His leave. (22: 65)

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَتِ وَالأَرْضَ أَن تَزُولاَ

Verily, Allah grasps the heavens and the earth lest they should move away from their places. (35:41)

Whenever Umar bin Al-Khattab, may Allah be pleased with him, swore an emphatic oath, he would say,

"No, by the One by Whose command the heaven and the earth stand,''

i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the dead will come forth from their graves, brought back to life by His command and His call to them,

... ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ (٢٥)

Then afterwards when He will call you by a single call, behold, you will come out from the earth.

This is like the **Ayat**:

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while! (17:52)

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**. When behold, they find themselves on the surface of the earth alive after their death. (79:13-14)

إِن كَانَتْ إِلاَّ صَيْحَةً وَحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

It will be but a single **Sayhah**, so behold they will all be brought up before Us! (36:53)

وَلَهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

**30:26 To Him belongs whatever is in the heavens and the earth. All are obedient to Him.**

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

**30:27 And He it is Who originates the creation, then He will repeat it; and this is easier for Him.**

وَلَهُ الْمَثَلُ الاٌّعْلَى فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

**His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.**

Allah says:

وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ ...

To Him belongs whatever is in the heavens and the earth.

means, He owns it and it is enslaved to Him.

... كُلٌّ لَّهُ قَانِتُونَ (٢٦)

All are obedient to Him.

they are humble before Him and submit to Him, whether willingly or unwillingly.

## Repeating the Creation is easier for Allah

Allah's saying:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ...

And He it is Who originates the creation, then He will repeat it; and this is easier for Him.

Ibn Abi Talhah reported that Ibn Abbas said,

"This means it is easier for Him.''

Mujahid said:

"Repeating it is easier for Him than originating it, and originating it is easy for Him.''

This was also the view of Ikrimah and others.

Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

قَالَ اللهُ:

كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَد

Allah says;

"The son of Adam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so.

As for his denying Me, it is his saying: `He will not remake me as He originated me' -- while originating the creation is not easier for Me than re-creating him.

As for his reviling Me, it is his saying: `Allah has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me.''

This was recorded only by Al-Bukhari.

... وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ ...

His is the highest description in the heavens and in the earth.

Ali bin Abi Talhah reported Ibn Abbas said,

> "This is like the **Ayah**:
>
> لَيْسَ كَمِثْلِهِ شَىْءٌ
>
> There is nothing like Him. (42:11)''

Qatadah said:

> "His description is **La ilaha illallah**, and there is no Lord but He.''

... وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٧)

And He is the All-Mighty, the All-Wise.

ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ

**30:28 He sets forth for you a parable from yourselves:**

هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَـنُكُمْ مِّن شُرَكَآءَ فِى مَا رَزَقْنَـكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ

**Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?**

كَذَلِكَ نُفَصِّلُ الاٌّيَـتِ لِقَوْمٍ يَعْقِلُونَ

**Thus do We explain the signs in detail to a people who have sense.**

بَل اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَآءَهُمْ بِغَيْرِ عِلْمٍ

**30:29 Nay, but those who do wrong follow their own lusts without knowledge.**

فَمَن يَهْدِى مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّن نَّـصِرِينَ

**Then who will guide him whom Allah has sent astray! And for such there will be no helpers.**

## A Parable of Tawhid

This is the parable Allah makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners -- idols and false gods -- are enslaved to and belong to Him.

In their **Talbiyah** (during Hajj and **Umrah** they used to say,

> "At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.''

Allah says here:

ضَرَبَ لَكُم مَّثَلًا مِنْ أَنفُسِكُمْ ...

> He sets forth for you a parable from yourselves,
>
> > `something which you yourselves can see witness, and understand.'

... هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاء فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاء ...

> Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you...
>
> > `None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

... تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ...

whom you fear as you fear each other.

> `You fear that they will have a share in your wealth with you.'

Abu Mijlaz said,

> "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allah has no partner.''
>
> The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allah from among His creation!

At-Tabarani recorded that Ibn Abbas said,

> "The people of **Shirk** used to say in their **Talbiyah**,
>
> `At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.'
>
> Then Allah revealed the words:
>
> ... هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاء فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاء تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ...
>
> > Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other...''
>
> If humans have this characteristic, this parable shows that it is even less befitting for Allah to have a partner.

... كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ (٢٨)

Thus do We explain the signs in detail to a people who have sense.

Then Allah points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا ...

Nay, but those who do wrong follow..., (meaning, the idolators),

... أَهْوَاءهُم بِغَيْرِ عِلْمٍ ...

...their own lusts without knowledge.

means, in their worship of false gods without knowledge.

... فَمَن يَهْدِي مَنْ أَضَلَّ اللَّهُ ...

Then who will guide him whom Allah has sent astray,

means, no one can guide them if Allah has decreed that they will be misguided.

... وَمَا لَهُم مِّن نَّاصِرِينَ (٢٩)

And for such there will be no helpers.

means, there is no one who can save them from the power of Allah or grant them a way out, for what He wills, happens and what He does not will, does not happen.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

**30:30 So, set you your face towards the religion as a Hanif. Allah's Fitrah with which He has created mankind. No change let there be in Allah's Khalq, that is the straight religion, but most men know not.**

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُواْ الصَّلَوةَ وَلاَ تَكُونُواْ مِنَ الْمُشْرِكِينَ

**30:31 (And remain always) turning in repentance to Him and have Taqwa of Him; and perform the Salah and be not of idolators.**

مِنَ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعاً كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

**30:32 Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.**

## The Command to adhere to Tawhid

Allah says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ...

So, set you your face towards the religion as a **Hanif**. Allah's **Fitrah** with which He has created mankind. No change let there be in Allah's **Khalq**, that is the straight religion, but most men know not.

Allah says:

`so set your face and persevere in the religion which Allah has prescribed for you, the worship of Allah Alone, the religion of Ibrahim, to which Allah has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound **Fitrah** with which He created His creation.'

Allah created His creation to recognize Him and know His **Tawhid**, and that there is no God except Him, as we have already seen when discussing the **Ayah**,

وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا۟ بَلَى

and made them testify as to themselves (saying): "Am I not your Lord?''

They said: "Yes!...'' (7:172)

And according to a **Hadith**, Allah said,

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ دِينِهِم

"I created my servants **Hunafa** (i.e., monotheists), then the **Shayatin** misled them from their religion.''

We will see in the **Hadiths** that Allah created His creation with the **Fitrah** of Islam, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

... لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ...

No change let there be in Allah's **Khalq**,

Some of them said that this means, `do not change the creation of Allah, for if you do, you will divert the people away from the **Fitrah** with which He created them.'

So it is instructive; just as His saying:

وَمَن دَخَلَهُ كَانَ ءَامِناً

And whoever enters it, he is safe

This is a good and correct interpretation. Others said that this means, Allah made all of His creation equal, all of them have the same sound **Fitrah** and are by nature upright; they are all born with this nature and there is no disparity among people in this regard.

Ibn Abbas, Ibrahim An-Nakha`i, Sa`id bin Jubayr, Mujahid, Ikrimah, Qatadah, Ad-Dahhak and Ibn Zayd said that the **Ayah**: لَا تَبْدِيلَ لِخَلْقِ اللَّهِ (No change let there be in Allah's **Khalq**),

means, the religion of Allah.

Al-Bukhari said: **لَا تَبْدِيلَ لِخَلْقِ اللَّهِ** (No change let there be in Allah's **Khalq**),

"It means, the religion of Allah, and the religion, and the **Fitrah** is Islam.''

Then he reported that Abu Hurayrah said,

"The Messenger of Allah said:

مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ،كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ؟

No child is born except in a state of **Fitrah**, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself -- do you see any among them that are born mutilated?

then the narrator (Abu Hurayrah) said (recite this **Ayah**),

..فِطْرَتَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ ...

Allah's **Fitrah** with which He has created mankind. No change let there be in Allah's **Khalq**, that is the straight religion.''

This was also recorded by Muslim.

... ذَلِكَ الدِّينُ الْقَيِّمُ ...

that is the straight religion,

means, adherence to the **Shariah** and the sound **Fitrah** is the true, straight religion.

... وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٠)

but most men know not.

means, most people do not know this and they deviate far astray from it, as Allah says:

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

وَإِن تُطِعْ أَكْثَرَ مَن فِى الأٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

And if you obey most of those on the earth, they will mislead you far away from Allah's path. (6:116)

مُنِيبِينَ إِلَيْهِ ...

turning in repentance to Him,

Ibn Zayd and Ibn Jurayj said,

"This means, returning to Him.''

... وَاتَّقُوهُ ...

and have **Taqwa** of Him;

means, fear Him and remember that He is always watching.

... وَأَقِيمُوا الصَّلَاةَ ...

and perform the **Salah**,

which is the greatest act of worship.

... وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (٣١)

and be not of the idolators.

Be of those who single out Allah, devoting their worship sincerely for Him alone, not anyone or anything other than Him.

Ibn Jarir recorded that Yazid bin Abi Maryam said:

"Umar, may Allah be pleased with him, passed by Mu`adh bin Jabal and asked, `What is the foundation of this **Ummah**?'

Mu`adh said, `Three things, and they are the things that will bring salvation:

- **Al-Ikhlas** (doing a deed for Allah alone), which is the **Fitrah** with which Allah created mankind;
- **Salah**, which is the thing that tells a believer apart from a disbeliever;
- and obedience, which is protection.'

Umar said: `You have spoken the truth.

## Splitting into Sects and the Saved Sect

His saying:

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (٣٢)

Of those who **Farraqu Dinahum** (split up their religion), and became sects, each sect rejoicing in that which is with it.

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts.

Some scholars read this as **Faraqu Dinahum**, meaning

"neglected their religion and left it behind them.''

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islam, as Allah says:

إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ إِنَّمَآ أَمْرُهُمْ إِلَى اللَّهِ

Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allah. (6:159)

The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This **Ummah** too has split into sects, all of which are misguided apart from one, which is **Ahlus-Sunnah Wal-Jama`ah**, those who adhere to the Book of Allah and the **Sunnah** of the Messenger of Allah and what was followed by the first generations, the Companions, their followers, and the **Imams** of the Muslims of earlier and later times.

In his Mustadrak, Al-Hakim recorded that the Messenger of Allah was asked which of the sects was the saved sect and he said:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

What I and my Companions are upon.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ

**30:33 And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance;**

ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ

**but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.**

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَـٰهُمْ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ

**30:34 So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.**

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَـٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ

**30:35 Or have We revealed to them an authority, which speaks of that which they have been associating with Him**

وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُواْ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

**30:36 And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!**

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ

**30:37 Do they not see that Allah expands the provision for whom He wills and straitens (it for whom He wills).**

إِنَّ فِى ذَلِكَ لأَيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

**Verily, in that are indeed signs for a people who believe.**

## How man sways between Tawhid and Shirk, and between Joy and Despair, according to His Circumstances

Allah says:

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ (٣٣)

And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.

Allah tells us that when man is in dire straits, he calls upon Allah alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allah and worship others alongside Him.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا ...

So as to be ungrateful for the graces which We have bestowed on them. Then enjoy;

Then Allah warns them by saying:

... فَسَوْفَ تَعْلَمُونَ (٣٤)

but you will come to know.

One of them said:

> By Allah, if a law enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!'' and it is.

Then Allah denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا ...

Or have We revealed to them an authority, (means, proof).

... فَهُوَ يَتَكَلَّمُ ...

which speaks, (means, tells),

... بِمَا كَانُوا بِهِ يُشْرِكُونَ (٣٥)

of that which they have been associating with Him!

> This is a rhetorical question intended to denounce them, for they have no such thing.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (٣٦)

And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!

This is a denunciation of man for the way he is, except for those whom Allah protects and helps, for when man is given blessings, he is proud, and says:

ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

"Ills have departed from me.'' Surely, he is exultant, and boastful. (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again.

Allah says:

إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّـلِحَاتِ

Except those who show patience and do righteous good deeds.

They are patient during times of difficulty and do good deeds at times of ease.

It was reported in the **Sahih**:

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَه

How wonderful is the affair of the believer. Allah does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ ...

Do they not see that Allah expands the provision for whom He wills and straitens (it for whom He wills).

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the

provision for some people and restricts it for some.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٣٧)

Verily, in that are indeed signs for a people who believe.

فَـَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

**30:38 So, give to the kindred his due, and to Al-Miskin and to the wayfarer.**

ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

**That is best for those who seek Allah's Face; and it is they who will be successful.**

وَمَآ ءَاتَيْتُمْ مِّن رِّبًا لِّيَرْبُوَاْ فِى أَمْوَالِ النَّاسِ فَلاَ يَرْبُواْ عِندَ اللَّهِ وَمَآ ءاتَيْتُمْ مِّن زَكَوةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَـئِكَ هُمُ الْمُضْعِفُونَ

**30:39 And that which you give in Riba in order that it may increase from other people's property, has no increase with Allah; but that which you give in Zakah seeking Allah's Face, then those they shall have manifold increase.**

اللَّهُ الَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

**30:40 Allah is He Who created you, then provided food for you, then will cause you to die, then He will give you life.**

هَلْ مِن شُرَكَآئِكُمْ مَّن يَفْعَلُ مِن ذَلِكُمْ مِّن شَىْءٍ

**Is there any of your partners that do anything of that!**

سُبْحَـنَهُ وَتَعَـلَى عَمَّا يُشْرِكُونَ

**Glory be to Him! And Exalted be He above all that they associate.**

## The Command to uphold the Ties of Kinship and the Prohibition of Riba Allah commands giving:

Allah says:

فَآتِ ذَا الْقُرْبَى حَقَّهُ ...

So, give to the kindred his due,

his due of respect and upholding the ties of kinship.

... وَالْمِسْكِينَ ...

and to **Al-Miskin**,

the one who has nothing to spend on his needs, or he has something but it is not enough.

... وَابْنَ السَّبِيلِ ...

and to the wayfarer.

the traveler who is in need of money and other things during his journey.

... ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ...

That is best for those who seek Allah's Face;

meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

... وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (٣٨)

and it is they who will be successful.

means, in this world and the Hereafter.

Then Allah says:

وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ ...

And that which you give in **Riba**, in order that it may increase from other people's property, has no increase with Allah;

> This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allah.
>
> This is how this **Ayah** was interpreted by Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, Muhammad bin Ka\`b and Ash-Sha\`bi.

Allah says:

... وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَئِكَ هُمُ الْمُضْعِفُونَ (٣٩)

but that which you give in **Zakah** seeking Allah's Face, then those they shall have manifold increase.

> Those are the ones for whom Allah will multiply the reward.

It was reported in the **Sahih**:

> وَمَا تَصَدَّقَ أَحَدٌ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ فَيُرَبِّيهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ حَتَّى تَصِيرَ التَّمْرَةُ أَعْظَمَ مِنْ أُحُد
>
> No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount **Uhud**.

## Creation, Provision, Life and Death are all in the Hand of Allah

Allah says:

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ...

Allah is He Who created you, then provided food for you,

means, He is the Creator and Provider.

He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

... ثُمَّ يُمِيتُكُمْ ...

then will cause you to die,

means, after this life.

... ثُمَّ يُحْيِيكُمْ ...

then (again) He will give you life.

means, on the Day of Resurrection.

... هَلْ مِن شُرَكَائِكُم ...

Is there any of your partners,

means, those whom you worship instead of Allah,

... مَّن يَفْعَلُ مِن ذَلِكُم مِّن شَيْءٍ ...

that do anything of that,

meaning, none of them are able to do any of that. But Allah is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

... سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (٤٠)

Glory be to Him! And Exalted be He above all that they associate.

meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal, son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِى النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِى عَمِلُواْ لَعَلَّهُمْ يَرْجِعُونَ

**30:41 Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.**

قُلْ سِيرُواْ فِى الاٌّرْضِ فَانْظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ

**30:42 Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators.''**

## The Effects of Sin in this World

Allah says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ ...

Evil has appeared in **Al-Barr** and **Al-Bahr** because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.

Ibn Abbas, Ikrimah, Ad-Dahhak, As-Suddi and others said:

"What is meant by **Al-Barr** here is the empty land or wilderness, and by **Al-Bahr** is towns and cities.''

According to a report narrated from Ibn Abbas and Ikrimah,

> **Al-Bahr** refers to towns and cities which are on the banks of rivers.

Others said that what was meant was the usual meaning of the words, i.e., land and sea.

Zayd bin Rafi` said: ظَهَرَ الْفَسَادُ (Evil has appeared),

> "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it.''

This was recorded by Ibn Abi Hatim, who said: "Muhammad bin Abdullah bin Yazid Al-Muqri' told us, from Sufyan from Humayd bin Qays Al-A`raj from Mujahid: ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ (Evil has appeared on land and sea),

> "Evil on land means the killing of the son of Adam, and evil on the sea means piracy.''

According to the first opinion, the phrase, ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ (Evil has appeared on land and sea because of what the hands of men have earned),

> means the shortfall in the crops and fruits is because of sins.

Abu Al-Aliyah said:

> "Whoever disobeys Allah in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allah.''

Hence it says in the **Hadith** which was recorded by Abu Dawud:

> لَحَدٌّ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَى أَهْلِهَا مِنْ أَنْ يُمْطَرُوا أَرْبَعِينَ صَبَاحًا

Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.

The reason for that is that if the prescribed punishments are carried out, this will deter the people -- most or many of them -- from violating the prohibitions of Allah. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when `Isa bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this **Shariah** at that time, and will kill the pigs and break the cross and abolish the **Jizyah**. He will accept nothing except Islam or the sword. When Allah destroys the **Dajjal** and his followers, and **Ya'juj** and **Ma'juj** during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the **Shariah** of Muhammad. The more justice is established, the more the blessings and good things will increase. It was reported in the **Sahih**:

إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَاب

When the evildoer dies, it is a relief for the people, the land, the trees and the animals.

Imam Ahmad bin Hanbal recorded that Abu Qahdham said:

"At the time of Ziyad or Ibn Ziyad, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: `This grew at a time when justice prevailed.'"

... لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا...

that He may make them taste a part of that which they have done,

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

... لَعَلَّهُمْ يَرْجِعُونَ (٤١)

in order that they may return.

means, from disobedience.

This is like the Ayah,

وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We tried them with good and evil in order that they might turn. (7:168)

Then Allah says:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ...

Say: "Travel in the land and see what was the end of those before (you)!''

meaning, those who came before you.

... كَانَ أَكْثَرُهُم مُّشْرِكِينَ (٤٢)

Most of them were idolators.

means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

فَأَقِمْ وَجْهَكَ لِلدِّينَ الْقِيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لاَّ مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ

**30:43 So, set you your face to the straight and right religion, before there comes from Allah a Day which none can avert. On that Day men shall be divided.**

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَـلِحاً فَلأَنفُسِهِمْ يَمْهَدُونَ

**30:44 Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.**

لِيَجْزِىَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ مِن فَضْلِهِ

**30:45 That He may reward those who believe and do righteous good deeds, out of His bounty.**

إِنَّهُ لاَ يُحِبُّ الْكَـفِرِينَ

**Verily, He likes not the disbelievers.**

## The Command to follow the Straight Path before the Day of Resurrection

Here Allah commands His servants to hasten to obedience to Him and to hasten to do good deeds.

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ ...

So, set you your face to the straight and right religion, before there comes from Allah a Day which none can avert.

The Day of Resurrection, for when Allah wants it to happen, no one will be able to avert it.

... يَوْمَئِذٍ يَصَّدَّعُونَ (٤٣)

On that Day men shall be divided.

means, they will be separated, with one group in Paradise and another in Hell.

Allah says:

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ (٤٤)

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ ...

Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe. and do righteous good deeds, out of His bounty.

meaning that He may reward them from His bounty, in return for one good deed, he will get

the reward for ten, up to seven hundred like it, as much as Allah wills.

... إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ (٤٥)

Verily, He likes not the disbelievers.

yet He is still just with them and does not oppress them.

وَمِنْ ءَايَـتِهِ أَن يُرْسِلَ الرِّيَـحَ مُبَشِّرَتٍ وَلِيُذِيقَكُمْ مِّن رَّحْمَتِهِ وَلِتَجْرِىَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

**30:46 And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.**

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلاً إِلَى قَوْمِهِمْ

**30:47 And indeed We did send Messengers before you to their own peoples.**

فَجَآءُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُواْ وَكَانَ حَقّاً عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

**They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.**

## Among the Signs of Allah are the Winds

Allah says:

وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ ...

And among His signs is this that He sends the winds as glad tidings,

Here Allah mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning that they will be followed by rain.

Allah says:

... وَلِيُذِيقَكُم مِّن رَّحْمَتِهِ ...

giving you a taste of His mercy,

that is, the rain which will come down and revive people and the land.

... وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ ...

and that the ships may sail at His command,

means, on the sea, for they are driven by the wind.

... وَلِتَبْتَغُوا مِن فَضْلِهِ ...

and that you may seek of His bounty,

means, by trading, earning a living and traveling from one country to another, one region to another.

... وَلَعَلَّكُمْ تَشْكُرُونَ (٤٦)

in order that you may be thankful.

means, that you may give thanks to Allah for the innumerable favors He has done for you, both visible and hidden.

Then Allah says:

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاؤُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا...

And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;

These are words of consolation from Allah to His servant and Messenger Muhammad. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allah punished those who rejected and opposed them, and saved those who believed in them.

... وكَانَ حقًّا علَيْنَا نصرُ الْمؤْمنِين (٤٧)

and it was incumbent upon Us to help the believers.

This is a duty which Allah took upon Himself as a blessing and a favor to them.

This is like the **Ayah**,

كَتَبَ ربُّكُمْ علَى نَفْسِهِ الرَّحْمَةَ

your Lord has prescribed mercy for Himself. (6:54)

Ibn Abi Hatim recorded that Abu Ad-Darda', may Allah be pleased with him, said:

"I heard Allah's Messenger saying:

مَا مِن امْرِىءٍ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ أخِيهِ إلَّا كَانَ حَقًّا عَلَى اللهِ أنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَة

No Muslim man defends the honor of his brother except that there would be a right upon Allah to defend him from the fire of Hell on the Day of Resurrection.

Then he recited this **Ayah**:

... وكَانَ حقًّا علَيْنَا نصرُ الْمؤْمنِين

and it was incumbent upon Us to help the believers.''

اللَّهُ الَّذِى يُرْسِلُ الرِّيَـحَ فَتُثِيرُ سَحَاباً فَيَبْسُطُهُ فِى السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ كِسَفاً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلاَلِهِ

**30:48 Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst!**

فَإِذَآ أَصَابَ بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

**Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!**

وَإِن كَانُواْ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِمْ مِّن قَبْلِهِ لَمُبْلِسِينَ

**30:49 And verily, before that -- just before it was sent down upon them -- they were in despair!**

فَانظُرْ إِلَى ءَاثَـرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْىِ الاٌّرْضَ بَعْدَ مَوْتِهَآ

**30:50 Look then at the effects of Allah's mercy, how He revives the earth after its death.**

إِنَّ ذَلِكَ لَمُحْىِ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

**Verily, that shall indeed raise the dead, and He is able to do all things.**

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرّاً لَّظَلُّواْ مِن بَعْدِهِ يَكْفُرُونَ

**30:51 And if We send a wind, and they see it turn yellow -- behold, they then would become unthankful (disbelievers).**

## The Revival of the Earth is a Sign of the Resurrection

Here Allah explains how He creates the clouds that rain the water.

اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا ...

... وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَن يَشَاء مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ (٤٨)

Allah is He Who sends the winds, so that they raise clouds,

either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allah wills.

... فَيَبْسُطُهُ فِي السَّمَاء كَيْفَ يَشَاء ...

and spread them along the sky as He wills,

means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allah says:

وَهُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشْرىً بَيْنَ يَدَىْ رَحْمَتِهِ حَتَّى إِذَآ أَقَلَّتْ سَحَابًا ثِقَالاً سُقْنَـهُ لِبَلَدٍ مَّيِّتٍ

And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead until:

كَذَلِكَ نُخْرِجُ الْموْتَى لَعَلَّكُمْ تَذَكَّرُونَ

Similarly, We shall raise up the dead, so that you may remember or take heed. (7:57)

Allah says here:

اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاء كَيْفَ يَشَاء وَيَجْعَلُهُ كِسَفًا ...

Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments,

Mujahid, Abu Amr bin Al-Ala', Matar Al-Warraq and Qatadah said,

"This means pieces.''

Others said that it means `piled up,' as Ad-Dahhak said.

Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

...فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ...

until you see rain drops come forth from their midst!

means, `so you see the drops, i.e., the rain, which come from the midst of those clouds.'

... فَإِذَا أَصَابَ بِهِ مَن يَشَاء مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ (٤٨)

Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!

They rejoice at the rain when it comes to them because of their need for it.

وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ (٤٩)

And verily, before that -- just before it was sent down upon them -- they were in despair!

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them.

What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time

when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth.

Allah says:

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ ...

Look then at the effects of Allah's mercy,

meaning, the rain.

... كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ...

how He revives the earth after its death.

Thus Allah draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

... إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى ...

Verily, that (Allah) shall indeed raise the dead.

means, the One Who does that is able to raise the dead.

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٥٠)

and He is able to do all things.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ (٥١)

And if We send a wind, and they see it turn yellow -- behold, they then would become unthankful (disbelievers).

وَلَئِنْ أَرْسَلْنَا رِيحًا ...

And if We send a wind,

means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given.

This is like the **Ayah**,

أَفَرَءَيْتُم مَّا تَحْرُثُونَ

Then tell Me about the seed that you sow in the ground. until:

بَلْ نَحْنُ مَحْرُومُونَ

Nay, but we are deprived! (56:63-67)

فَإِنَّكَ لاَ تُسْمِعُ الْمَوْتَى وَلاَ تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْاْ مُدْبِرِينَ

**30:52 So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.**

وَمَآ أَنتَ بِهَادِ الْعُمْىِ عَن ضَلَـلَتِهِمْ إِن تُسْمِعُ إِلاَّ مَن يُؤْمِنُ بِـَايَـتِنَا فَهُمْ مُّسْلِمُونَ

**30:53 And you cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat, and have submitted (to Allah in Islam).**

## The Disbelievers are like the Dead, Deaf and Blind

Allah says:

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاء إِذَا وَلَّوْا مُدْبِرِينَ (٥٢)

وَمَا أَنتَ بِهَادِي الْعُمْيِ عَن ضَلَالَتِهِمْ ...

So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.

And you cannot guide the blind from their straying;

> Allah says, `just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.'
>
> That is a matter which rests with Allah, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this.

Allah says:

... إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ (٥٣)

you can make to hear only those who believe in Our **Ayat**, and have submitted (to Allah in Islam).

> means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allah says:
>
> إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ
>
> It is only those who listen will respond, but as for the dead, Allah will raise them up, then to Him they will be returned. (6:36)

A'ishah, the Mother of the faithful, may Allah be pleased with her, used this **Ayah** -- **إِنَّكَ لَا تُسْمِعُ الْمَوْتَى** (So verily, you cannot make the dead to hear), as evidence against Abdullah bin Umar when he reported that the Prophet had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of

**Badr**, rebuking and reprimanding them, until Umar said, "O Messenger of Allah, are you addressing people who are dead bodies?''

He said:

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يُجِيبُون

By the One in Whose Hand is my soul, you do not hear what I say any better than they do, but they cannot respond.

A'ishah interpreted this event to mean that the Prophet was making the point that now they would know that what he had been telling them was true.

Qatadah said:

> "Allah brought them back to life for him so that they could hear what he said by way of rebuke and vengeance.''

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً

**30:54 Allah is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair.**

وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

**He creates what He wills. And He is the All-Knowing, the All-Powerful.**

## The Different Stages of Man

Allah says:

اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ...

Allah is He Who created you in weakness, then gave you strength after weakness,

Here Allah points out how man passes through different stages of creation, one phase after another.

He is originally created from dust, then from a **Nutfah**, then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless.

Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change.

Allah says:

... ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاء ...

then after strength gave (you) weakness and grey hair. He creates what He wills.

He does whatsoever He wills and controls His servants in whatever way He wants.

... وَهُوَ الْعَلِيمُ الْقَدِيرُ (٥٤)

And He is the All-Knowing, the All-Powerful.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ كَذَلِكَ كَانُواْ يُؤْفَكُونَ

**30:55 And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour -- thus were they ever deluded.**

وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَالإِيمَـنَ لَقَدْ لَبِثْتُمْ فِى كِتَـبِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَـذَا يَوْمُ الْبَعْثِ وَلَـكِنَّكُمْ كُنتمْ لاَ تَعْلَمُونَ

**30:56 And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.''**

فَيَوْمَئِذٍ لاَّ يَنفَعُ الَّذِينَ ظَلَمُواْ مَعْذِرَتُهُمْ وَلاَ هُمْ يُسْتَعْتَبُونَ

**30:57 So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allah's) pleasure.**

Allah says:

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ...

And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour --

Here Allah tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allah that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse.

Allah says:

... كَذَلِكَ كَانُوا يُؤْفَكُونَ (٥٥)

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ...

thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you

have stayed according to the decree of Allah, until the Day of Resurrection...''

The believers who have knowledge of the Hereafter will respond to them, just as they established the proof of Allah against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

... لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ ...

Indeed you have stayed according to the decree of Allah,

meaning, the Book of deeds,

... إِلَى يَوْمِ الْبَعْثِ ...

until the Day of Resurrection;

means, `from the day when you were created until the day you were resurrected. '

... فَهَذَا يَوْمُ الْبَعْثِ ...

so this is the Day of Resurrection,

... وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ (٥٦)

but you knew not.

Allah says:

فَيَوْمَئِذٍ ...

So, on that Day,

meaning, the Day of Resurrection,

... لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ ...

no excuse of theirs will avail those who did wrong,

means, their excuses for what they did.

... وَلَا هُمْ يُسْتَعْتَبُونَ (٥٧)

nor will they be allowed (then) to return to seek (Allah's) pleasure.

means, they will not be allowed to return to this world.

This is like the **Ayah**,

وَإِن يَسْتَعْتِبُواْ فَمَا هُم مِّنَ الْمُعْتَبِينَ

and if they seek to please (Allah), yet they are not of those who will ever be allowed to please (Allah). (41:24)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُمْ بِـَايَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُواْ إِنْ أَنتُمْ إِلاَّ مُبْطِلُونَ

**30:58 And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic.''**

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لاَ يَعْلَمُونَ

**30:59 Thus does Allah seal up the hearts of those who know not.**

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلاَ يَسْتَخِفَّنَّكَ الَّذِينَ لاَ يُوقِنُونَ

**30:60 So be patient. Verily, the promise of Allah is true; and let not those who have no certainty of faith discourage you (from conveying Allah's Message.**

## Parables in the Qur'an and how the Disbelievers do not learn from them

Allah says:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ...

And indeed We have set forth for mankind, in this Qur'an every kind of parable.

means, `We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

... وَلَئِن جِئْتَهُم بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ (٥٨)

But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic.''

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

Allah says here:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ (٥٩)

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

Thus does Allah seal up the hearts of those who know not. So be patient. Verily, the promise of Allah is true;

meaning, `bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them and cause you and those

who follow you to prevail in this world and in the Hereafter.'

... وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ (٦٠)

and let not those who have no certainty of faith discourage you (from conveying Allah's Message).

`Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

## Reports concerning the Virtues of this Surah and that it is recommended to recite it during Fajr

Imam Ahmad recorded from a man among the Companions of the Prophet that the Messenger of Allah led them in **Fajr** prayer and recited **Ar-Rum** in the prayer, but he became confused in his recitation.

He said:

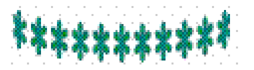
إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ مِنْكُمُ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ

We have become confused in our recitation of Qur'an, because some people among you are praying with us but they have not performed **Wudu'** properly. Whoever attends the prayer with us, let him perform Wudu' properly.

This has a **Hasan** chain of narration, the text itself is **Hasan**.

It contains amazing information, that the Prophet was affected by the faulty **Wudu'** of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the **Imam**.

This is the end of the Tafsir of Surah **Al-Rum**. Allah's is the praise and thanks.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الم

**31:1 Alif Lam Mim.**

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

**31:2 These are Ayat of the Wise Book.**

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

**31:3 A guide and a mercy for the Muhsinin.**

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ

**31:4 Those who perform the Salah and give Zakah and they have faith in the Hereafter with certainty.**

أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

**31:5 Such are on guidance from their Lord, and such are the successful.**

Allah says:

الم (١)

**Alif Lam Mim.**

At the beginning of Surah **Al-Baqarah** we discussed the letters such as that appear at the beginning of this Surah.

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (٢)

These are **Ayat** of the Wise Book.

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ (٣)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

A guide and a mercy for the **Muhsinin**. Those who perform the **Salah** and give **Zakah** and they have faith in the Hereafter with certainty.

Allah has made the Qur'an guidance and healing and a mercy for the **Muhsinin**, who are those who do good deeds in accordance with the **Shariah**. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the **Zakah** to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allah; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allah says:

أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ...

Such are on guidance from their Lord,

meaning, they follow His guidance with clear understanding.

... وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٥)

and such are the successful.

in this world and in the Hereafter.

وَمِنَ النَّاسِ مَن يَشْتَرِى لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُواً أُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

**31:6 And of mankind is he who purchases idle talk (Lahw Al-Hadith) to mislead from the path of Allah without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.**

وَإِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا وَلَّى مُسْتَكْبِراً كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِى أُذُنَيْهِ وَقْراً فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

**31:7 And when Our Ayat are recited to such a one, he turns away in pride, as if he heard them not -- as if there were deafness in his ear. So announce to him a painful torment.**

## The Doomed are preoccupied with Idle Talk and They turn away from the Ayat of Allah

Allah says:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ...

And of mankind is he who purchases idle talk (**Lahw Al-Hadith**) to mislead from the path of Allah without knowledge,

When Allah mentions the blessed -- who are those who are guided by the Book of Allah and benefit from hearing it, as He says:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَـباً مُّتَشَـبِهاً مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

> Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. (39:23)

He connect that with mention of the doomed, those who turn away from the Qur'an and do not benefit from hearing the Words of Allah. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas`ud commented about the **Ayah**:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ ...

> And of mankind is he who purchases **Lahu Al-Hadith** to mislead (men) from the path of Allah,
>
> he said, "This -- by Allah -- refers to singing.''

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ...

And of mankind is he who purchases **Lahw Al-Hadith** to mislead (men) from the path of Allah without knowledge,

Qatadah said:

> "By Allah, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things.''

It was said that what is meant by the words **يَشْتَرِي لَهْوَ الْحَدِيث** (purchases idle talks) is buying singing servant girls.

Ibn Jarir said that it means all speech that hinders people from seeing the signs of Allah and following His path.

His saying: لِيُضِلَّ عَن سَبِيلِ اللَّه (to mislead (men) from the path of Allah) means,

> he does this to oppose Islam and its followers.

... وَيَتَّخِذَهَا هُزُوًا ...

and takes it by way of mockery.

Mujahid said,

> "This means mocking the path of Allah and making fun of it.''

... أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٦)

For such there will be a humiliating torment.

> Just as they showed no respect to the signs and path of Allah, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment.

Then Allah says:

وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا...

And when Our **Ayat** are recited to such a one, he turns away in pride, as if he heard them not -- as if there were deafness in his ear.

> means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

... فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ (٧)

So announce to him a painful torment.

> i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allah and its verses hurt him.

إِنَّ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَـٰتِ لَهُمْ جَنَّـٰتُ النَّعِيمِ

**31:8 Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.**

خَـٰلِدِينَ فِيهَا

**31:9 To abide therein.**

وَعْدَ اللَّهِ حَقّاً وَهُوَ الْعَزِيزُ الْحَكِيمُ

**It is a promise of Allah in truth. And He is the All-Mighty, the All-Wise.**

## The Good Destiny of the Believers

Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ....

Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.

Here Allah mentions the destiny of the righteous in the Hereafter, those who believe in Allah and His Messenger and do righteous deeds in accordance with the Laws of Allah.

.. لَهُمْ جَنَّاتُ النَّعِيمِ (٨)

خَالِدِينَ فِيهَا ...

for them are Gardens of Delight. To abide therein.

means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

... وَعْدَ اللَّهِ حَقًّا ...

It is a promise of Allah in truth.

meaning, this will undoubtedly come to pass, for it is a promise from Allah, and Allah never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

... وَهُوَ الْعَزِيزُ ...

And He is the All-Mighty,

Who has subjugated all things and to Whom all things submit,

... الْحَكِيمُ (٩)

the All-Wise.

in what He says and what He does, Who has made this Qur'an a guidance to the believers.

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. (41:44)

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss. (17:82)

خَلَقَ السَّمَـوَتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِى الأٌّرْضِ رَوَاسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ

**31:10 He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all kinds.**

وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

**And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,**

هَـذَا خَلْقُ اللَّهِ

**31:11 This is the creation of Allah.**

فَأَرُونِى مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ بَلِ الظَّـلِمُونَ فِى ضَلَـلٍ مُّبِينٍ

**So, show Me that which those besides Him have created.**

**Nay, the wrongdoers are in plain error.**

## Proofs of Tawhid

Thus Allah explains His mighty power in creating the heavens and the earth, and everything that is within them and between them.

He says:

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ...

He has created the heavens without any pillars that you see,

Al-Hasan and Qatadah said,

"It does not have any pillars, visible or invisible.''

... وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ ...

and has set on the earth firm mountains,

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water.

Allah says:

... أَن تَمِيدَ بِكُمْ ...

lest it should shake with you.

... وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ...

And He has scattered therein moving creatures of all kinds,

> means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them.

When Allah tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

... وَأَنزَلْنَا مِنَ السَّمَاء مَاء فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ (١٠)

And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,

> meaning, every kind of good produce in pairs, i.e., they are beautiful to look at.

Ash-Sha`bi said:

> "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile.''

هَذَا خَلْقُ اللَّهِ ...

This is the creation of Allah.

> means, all that Allah has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that,

Allah says:

... فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ ...

So, show Me that which those besides Him have created.

those idols and rivals whom you worship and call upon.

... بَلِ الظَّالِمُونَ ...

Nay, the wrongdoers,

means the idolators who associate others in worship with Allah.

... فِي ضَلَالٍ ...

in error,

means, they are ignorant and blind.

... مُّبِينٍ (١١)

plain,

means, it is clear and obvious, and not at all hidden.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ

**31:12 And indeed We bestowed upon Luqman Al-Hikmah saying: "Give thanks to Allah.''**

وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

**And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allah is All-Rich, Worthy of all praise.**

## Luqman

The **Salaf** differed over the identity of Luqman; there are two opinions:

was he a Prophet or just a righteous servant of Allah without the Prophethood.

The majority favored the latter view, that he was a righteous servant of Allah without being a Prophet.

Sufyan Ath-Thawri said, narrating from Al-Ash`ath, from Ikrimah, from Ibn Abbas,

> "Luqman was an Ethiopian slave who was a carpenter.

Abdullah bin Az-Zubayr said,

> "I said to Jabir bin Abdullah: `What did you hear about Luqman?'
>
> He said: `He was short with a flat nose, and came from Nubia.'''

Yahya bin Sa`id Al-Ansari narrated from Sa`id bin Al-Musayyib that

> "Luqman was from the black peoples of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld Prophethood from him.''

Al-Awza`i said,

> "Abdur-Rahman bin Harmalah told me; `A black man came to Sa`id bin Al-Musayyib to ask him a question, and Sa`id bin Al-Musayyib said to him:
>
> > "Do not be upset because you are black, for among the best of people were three who were black: Bilal, Mahja` the freed slave of Umar bin Al-Khattab, and Luqman the Wise, who was a black Nubian with thick lips.''

Ibn Jarir recorded that Khalid Ar-Raba`i said:

> "Luqman was an Ethiopian slave who was a carpenter. His master said to him, `Slaughter this sheep for us,' so he slaughtered it.
>
> (His master) said: `Bring the best two pieces from it,' so he brought out the tongue and the heart.
>
> Then time passed, as much as Allah willed, and (his master) said: `Slaughter this sheep for us,' so he slaughtered it.

(His master) said, `Bring the worst two morsels from it,' so he brought out the tongue and the heart.

His master said to him, `I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!'

Luqman said,

> `There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'''

Shu`bah narrated from Al-Hakam, from Mujahid,

"Luqman was a righteous servant, but he was not a Prophet.''

Allah's saying:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ ...

And indeed We bestowed upon Luqman **Al-Hikmah**,

> means, understanding, knowledge and eloquence.

... أَنِ اشْكُرْ لِلَّهِ ...

saying: "Give thanks to Allah.''

> means, `We commanded him to give thanks to Allah for the blessings and favors that Allah had given to him alone among his people and contemporaries.'

Then Allah says:

... وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ...

And whoever gives thanks, he gives thanks for (the good of) himself.

> meaning, the benefit of that will come back to him, and Allah's reward is for those who give thanks, as He says:
>
> وَمَنْ عَمِلَ صَـلِحاً فَلأَنفُسِهِمْ يَمْهَدُونَ
>
> and whosoever does righteous good deeds, then such will prepare a good place for themselves. (30:44)

... وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

And whoever is unthankful, then verily, Allah is Rich, Worthy of all praise.

> He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself.
>
> There is no God but He, and we worship none but Him.

وَإِذْ قَالَ لُقْمَانُ لاِبْنِهِ وَهُوَ يَعِظُهُ يَبُنَىَّ لاَ تُشْرِكْ بِاللَّهِ

**31:13 And when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah.**

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

**Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.''**

وَوَصَّيْنَا الإِنْسَـنَ بِوَلِدَيْهِ

**31:14 And We have enjoined on man (to be dutiful and good) to his parents.**

حَمَلَتْهُ أُمُّهُ وَهْناً عَلَى وَهْنٍ وَفِصَالُهُ فِى عَامَيْنِ

**His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years --**

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

**give thanks to Me and to your parents. Unto Me is the final destination.**

وَإِن جَـهَدَاكَ عَلَى أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا

**31:15 But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;**

وَصَـحِبْهُمَا فِى الدُّنْيَا مَعْرُوفاً وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ

**but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.**

ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

**Then to Me will be your return, and I shall tell you what you used to do.**

## Luqman's Advice to His Son

Allah says:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ...

And when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah.

Allah tells us how Luqman advised his son. His full name was Luqman bin `Anqa' bin Sadun, and his son's name was Tharan, according to a saying quoted by As-Suhayli.

Allah describes him in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqman started by advising him to worship Allah Alone, and not to associate anything with Him.

Then he warned him:

... إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed.

meaning, it is the greatest wrong.

Al-Bukhari recorded that Abdullah said:

"When the **Ayah** الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ (It is those who believe and confuse not their belief with **Zulm**) (6:82) was revealed, the Companions of the Messenger of Allah were distressed by this, and said,

`Who among us does not confuse his belief with **Zulm**!'

The Messenger of Allah said:

إِنَّهُ لَيْسَ بِذَاكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ:

That is not what it means. Have you not heard what Luqman said: يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed)''

It was recorded by Muslim.

When Luqman advised his son to worship Allah Alone, he also told him to honor his parents. This is like the **Ayah**,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. (17:23)

These two things are often mentioned together in the Qur'an.

Allah says here:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ ...

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,

Mujahid said: "The hardship of bearing the child.''

Qatadah said: "Exhaustion upon exhaustion.''

Ata' Al-Khurasani said: "Weakness upon weakness.''

... وَفِصَالُهُ فِي عَامَيْنِ ...

and his weaning is in two years,

means, after he is born, he is breastfed and weaned within two years.

This is like the **Ayah**,

وَالْوَلِدَتُ يُرْضِعْنَ أَوْلَـدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ

The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling. (2:233)

On this basis, Ibn Abbas and other Imams understood that the shortest possible period of pregnancy was six months, because Allah says elsewhere:

وَحَمْلُهُ وَفِصَـلُهُ ثَلاَثُونَ شَهْراً

and the bearing of him, and the weaning of him is thirty months (46:15).

Allah mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him.

This is like the **Ayah**,

وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.'' (17:24)

Allah says here:

... أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤)

give thanks to Me and to your parents. Unto Me is the final destination.

means, `I will reward you most generously for that.'

وَإِن جَاهَدَاكَ عَلى أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ...

But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

... وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ...

but behave with them in the world kindly,

... وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ...

and follow the path of him who turns to Me in repentance and in obedience.

means, the believers.

... ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٥)

Then to Me will be your return, and I shall tell you what you used to do.

At-Tabarani recorded in Al-Ishrah that Sa`d bin Malik said,

"This **Ayah**, وَإِن جَاهَدَاكَ عَلى أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا (But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;) was revealed concerning me.

I was a man who honored his mother, but when I became Muslim, she said:

`O Sa`d! What is this new thing I see you doing Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.'

I said, `Do not do that, O mother, for I will not give up this religion of mine for anything.'

She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted.

When I saw that, I said: `O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.'

So she ate.''

يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ

**31:16 "O my son!**

**If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth.**

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

**Verily, Allah is Subtle, Well-Aware.''**

يبُنَىَّ أَقِمِ الصَّلَوٰةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَآ أَصَابَكَ

**31:17 "O my son!**

**Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you.**

إِنَّ ذَلِكَ مِنْ عَزْمِ الاٌّمُورِ

**Verily, these are some of the important commandments.''**

وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحاً

**31:18 "And turn not your face away from men with pride, nor walk in insolence through the earth.**

إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

**Verily, Allah likes not any arrogant boaster.''**

وَاقْصِدْ فِى مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ

**31:19 "And be moderate in your walking, and lower your voice.**

إِنَّ أَنكَرَ الاٌّصْوَتِ لَصَوْتُ الْحَمِيرِ

**Verily, the harshest of all voices is the braying of the asses.''**

**This is useful advice which Allah tells us Luqman gave, so that people may follow it and take it as a good example.**

He said:

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ ...

O my son!

If it be (anything) equal to the weight of a grain of mustard seed,

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

... فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ ...

and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth.

... يَأْتِ بِهَا اللَّهُ ...

Allah will bring it forth.

means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions -- if they are good, he will be rewarded and if they are bad he will be punished.

This is like the **Ayat**:

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. (21:47)

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْـمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it. (99:7-8)

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allah will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth.

Allah says:

... إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦)

Verily, Allah is Subtle, Well-Aware.

> meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.
>
> خَبِيرٌ (Well-Aware), even of the footsteps of an ant in the darkest night.

Then he (Luqman) said:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ ...

O my son! Perform the **Salah**,

> meaning, offer the prayer properly at the appointed times.

... وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ ...

enjoin the good, and forbid the evil,

> meaning, to the best of your ability and strength.

... وَاصْبِرْ عَلَى مَا أَصَابَكَ ...

and bear with patience whatever befalls you.

> Luqman knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

... إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧)

Verily, these are some of the important commandments.

> means, being patient when people cause harm or annoyance is one of the most important commandments.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ...

And turn not your face away from men with pride,

means, `do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the **Hadith**:

وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا يُحِبُّهَا اللهُ

... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allah does not like boasting.

... وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ...

nor walk in insolence through the earth.

means, `do not be boastful, arrogant, proud and stubborn. Do not do that, for Allah will hate you.'

So he said:

... إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

Verily, Allah likes not any arrogant boaster.

meaning, one who shows off and admires himself, feeling that he is better than others.

And Allah says:

وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الاٌّرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height. (17:37)

We have already discussed this is detail in the appropriate place.

## The Command to be Moderate in Walking

And Luqman said to his son:

وَاقْصِدْ فِي مَشْيِكَ ...

And be moderate in your walking,

means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

... وَاغْضُضْ مِن صَوْتِكَ ...

and lower your voice.

means, do not exaggerate in your speaking and do not raise your voice unnecessarily.

Allah says:

... إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

Verily, the harshest of all voices is the braying of the asses.

Mujahid and others said,

"The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allah. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allah said:

لَيْسَ لَنَا مَثَلُ السُّوءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِه

It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.

## The Advice of Luqman

This is very useful advice, which the Qur'an tells us about Luqman. Many other proverbs and words of advice were also

narrated from him, some examples of which we will quote below, as basic principles:

Imam Ahmad recorded that Ibn Umar said,

> "The Messenger of Allah said:
>
> إِنَّ لُقْمَانَ الْحَكِيمَ كَانَ يَقُولُ: إِنَّ اللهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَه
>
> Luqman the Wise used to say: when something is entrusted to the care of Allah, He protects it.

It was narrated that As-Sari bin Yahya said:

> "Luqman said to his son: `Wisdom puts the poor in the company of kings.'''

It was also narrated that Awn bin Abdullah said:

> "Luqman said to his son: `O my son! When you come to a gathering of people, greet them with **Salam**, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allah, join them, but if they speak of anything else, then leave them and go to another group'.''

أَلَمْ تَرَوْاْ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَـهِرَةً وَبَاطِنَةً

**31:20 See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden!**

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

**Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!**

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا أَوَلَوْ كَانَ الشَّيْطَـنُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

**31:21 And when it is said to them: "Follow that which Allah has sent down,'' they say: "Nay, we shall follow that which we found our fathers (following).'' Even if Shaytan invites them to the torment of the Fire!**

## Reminder of Blessings Here

Allah says:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ (٢٠)

See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden!

Allah reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allah, that is, His Tawhid, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book.

Allah says:

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah). (22:8)

meaning clear and unambiguous.

Allah says:

وَإِذَا قِيلَ لَهُمُ ...

And when it is said to them,

means, to these people who dispute about the Oneness of Allah.

... اتَّبِعُوا مَا أَنزَلَ اللَّهُ ...

"Follow that which Allah has sent down,''

means, the pure Divine Laws that He has sent down to His Messengers,

... قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءنَا ...

they say: "Nay, we shall follow that which we found our fathers (following).''

means, they have no other proof except the fact that they are following their forefathers.

Allah says:

أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُونَ

Even though their fathers did not understand anything nor were they guided. (2:170)

meaning, `what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps!'

Allah says:

... أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ (٢١)

Even if **Shaytan** invites them to the torment of the Fire!

وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عَـقِبَةُ الاٌّمُورِ

**31:22 And whosoever submits his face (himself) to Allah, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allah return all matters for decision.**

وَمَن كَفَرَ فَلاَ يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا

**31:23 And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done.**

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

**Verily, Allah is the All-Knower of what is in the breasts.**

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

**31:24 We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.**

Allah says:

وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ ...

And whosoever submits his face (himself) to Allah,

Allah tells us that whoever submits his face to Allah, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

... وَهُوَ مُحْسِنٌ ...

while he is a **Muhsin**,

i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

... فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ...

then he has grasped the most trustworthy handhold.

means, he has received a firm promise from Allah that He will not punish him.

... وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (٢٢)

And to Allah return all matters for decision.

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ...

And whoever disbelieves, let not his disbelief grieve you.

means, `do not grieve over them, O Muhammad, because they disbelieve in Allah and in the Message you have brought, for their return will be to Allah and He will tell them what they used to do,' i.e., He will punish them for it.

... إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ...

To Us is their return, and We shall inform them what they have done.

... إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٣)

Verily, Allah is the All-Knower of what is in the breasts.

and nothing whatsoever is hidden from Him.

Then Allah says:

نُمَتِّعُهُمْ قَلِيلًا ...

We let them enjoy for a little while,

means, in this world,

... ثُمَّ نَضْطَرُّهُمْ ...

then in the end We shall oblige them,

means, `We shall cause them,'

... إِلَى عَذَابٍ غَلِيظٍ (٢٤)

to (enter) a great torment.

means, a torment that is terrifying and difficult to bear.

This is like the **Ayah**,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

"Verily, those who invent a lie against Allah, will never be successful.''

Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ لَيَقُولُنَّ اللَّهُ

**31:25 And if you ask them: "Who has created the heavens and the earth,'' they will certainly say: "Allah.''**

قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

**Say: "All the praises and thanks be to Allah!'' But most of them know not.**

لِّلَّهِ مَا فِى السَّمَوَتِ وَالأَرْضَ

**31:26 To Allah belongs whatsoever is in the heavens and the earth.**

إِنَّ اللَّهَ هُوَ الْغَنِىُّ الْحَمِيدُ

**Verily, Allah, He is Al-Ghani, Worthy of all praise.**

## The Idolators admitted that Allah is the Creator

Allah tells us that these idolators who associated others with Him admitted that Allah Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him.

Allah says:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ ...

And if you ask them: "Who has created the heavens and the earth,'' they will certainly say: "Allah.''

Say: "All the praises and thanks be to Allah!''

By their admitting that, proof is established against them,

... بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٥)

But most of them know not.

Then Allah says:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

To Allah belongs whatsoever is in the heavens and the earth.

meaning, He created it and has dominion over it.



Verily, Allah, He is **Al-Ghani**, Worthy of all praise.

means, He has no need of anyone or anything besides Himself, and everything else is in need of Him.

He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

وَلَوْ أَنَّمَا فِى الاٌّرْضِ مِن شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَـتُ اللَّهِ

**31:27 And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted.**

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**Verily, Allah is All-Mighty, All-Wise.**

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

**31:28 The creation of you all and the resurrection of you all are only as a single person.**

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

**Verily, Allah is All-Hearer, All-Seer.**

## The Words of Allah cannot be counted or exhausted

Allah tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or

how many they are. As the Leader of Mankind and Seal of the Messengers said:

لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِك

I cannot praise You enough; You are as You have praised yourself.

Allah says:

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ...

And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allah would not be exhausted.

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allah showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought.

The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject.

As Allah says elsewhere:

قُل لَّوْ كَانَ الْبَحْرُ مِدَاداً لِّكَلِمَـتِ رَبِّى لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً

Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.'' (18:109)

The words بِمِثْلِهِ (like it) do not mean merely another one, but another like it and another and

another and another, etc., because there is no limit to the signs and Words of Allah.

... إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٧)

Verily, Allah is All-Mighty, All-Wise.

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ...

The creation of you all and the resurrection of you all are only as a single person.

means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' -- and it is! (36:82)

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**. When behold, they find themselves on the surface of the earth alive after their death. (79:13-14)

... إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٢٨)

Verily, Allah is All-Hearer, All-Seer.

means, just as He hears all that they say, so He also sees all that they do, as if He is hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says: مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ (The creation of you all and the resurrection of you all are only as a single person).

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى إِلَى أَجَلٍ مُّسَمًّى

**31:29 See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed;**

وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

**and that Allah is All-Aware of what you do.**

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَـطِلُ

**31:30 That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;**

وَأَنَّ اللَّهَ هُوَ الْعَلِىُّ الْكَبِيرُ

**and that Allah, He is the Most High, the Most Great.**

## The Might and Power of Allah Allah tells us that He

Allah says:

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

See you not that Allah merges the night into the day, and merges the day into the night,

> meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُّسَمًّى ...

and has subjected the sun and the moon, each running its course for a term appointed;

> It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct.
>
> The first view is supported by the **Hadith** of Abu Dharr, may Allah be pleased with him, in the Two **Sahihs**, according to which the Messenger of Allah said:
>
> يَا أَبَا ذَرَ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ ؟
>
> O Abu Dharr! Do you know where this sun goes?
>
> I (Abu Dharr) said: "Allah and His Messenger know best.''
>
> He said:
>
> فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْت
>
> It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came.''

Ibn Abi Hatim recorded that Ibn Abbas said,

> "The sun is like flowing water, running in its course in the sky during the day. When it sets, it

travels in its course beneath the earth until it rises in the east.''

He said,

"The same is true in the case of the moon.''

Its chain of narration is **Sahih**.

... وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٩)

and that Allah is All-Aware of what you do.

This is like the **Ayah**,

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالاٌّرْضِ

Know you not that Allah knows all that is in the heaven and the earth. (22:70)

The meaning is that Allah is the Creator Who knows all things, as He says:

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ

It is Allah Who has created seven heavens and of the earth the like thereof. (65:12)

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ ...

That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so.

Allah says:

... وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٣٠)

and that Allah, He is the Most High, the Most Great.

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِى فِى الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِّنْ ءَايَـتِهِ

**31:31 See you not that the ships sail through the sea by Allah's grace that He may show you of His signs!**

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

**Verily, in this are signs for every patient, grateful (person).**

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

**31:32 And when waves cover them like shades, they invoke Allah, making their invocations for Him only.**

فَلَمَّا نَجَّـهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ

**But when He brings them safe to land, there are among them those that stop in between.**

وَمَا يَجْحَدُ بِـَايَـتِنَآ إِلاَّ كُلُّ خَتَّارٍ كَفُورٍ

**And Our Ayat are not denied except by every Khattar Kafur.**

**Allah tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power.**

Allah says:

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ ...

See you not that the ships sail through the sea by Allah's grace

For if He did not give the water the strength to carry the ships, they would not sail. So he says:

... لِيُرِيَكُم مِّنْ آيَاتِهِ ...

that He may show you of His signs, meaning, by His power.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (٣١)

Verily, in this are signs for every patient, grateful.

means, every person who bears difficulty with patience and who gives thanks at times of ease.

Then Allah says:

وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ ...

And when waves cover them like shades,

meaning, like mountains or clouds,

... دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

they invoke Allah, making their invocations for Him only.

This is like the **Ayah**,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَّ إِيَّاهُ

And when harm touches you upon the sea, those that you call upon vanish from you except Him. (17:67)

فَإِذَا رَكِبُوا فِي الْفُلْكِ

> And when they embark on a ship... (29:65)

Then Allah says:

... فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ...

But when He brings them safe to land, there are among them those that stop in between.

Mujahid said,

> "This refers to the disbelievers -- as if he interpreted the word **Muqtasid** to mean denier as in the **Ayah**,
>
> فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ
>
> but when He brings them safely to land, behold, they give a share of their worship to others. (29:65)

... وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (٣٢)

And Our **Ayat** are not denied except by every **Khattar Kafur**.

> **Khattar** means one who betrays or stabs in the back.
>
> This was the view of Mujahid, Al-Hasan, Qatadah and Malik, narrating from Zayd bin Aslam.
>
> This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.
>
> كَفُورٍ (**Kafur**) means,
>
>> one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً

**31:33 O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.**

إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

**Verily, the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.**

## The Command to fear Allah and remember the Day of Resurrection

Allah says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا ...

O mankind!

Have **Taqwa** of your Lord, and fear a Day when,

Here Allah warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

... لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ ...

no father can avail aught for his son,

which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father -- it will not be accepted from him.

... وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ...

nor a son avail aught for his father.

... إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

Verily, the promise of Allah is true,

Then Allah reminds them once again with the words:

... فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ...

let not then this present life deceive you,

> meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

... وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ (٣٣)

nor let the chief deceiver deceive you about Allah.

> refers to the **Shaytan**. This was the view of Ibn Abbas, Mujahid, Ad-Dahhak and Qatadah.
>
> The **Shaytan** makes promises to them and arouses in them false desires, but there is no substance to them, as Allah says:
>
> يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـٰنُ إِلاَّ غُرُوراً
>
> He makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:120)

Wahb bin Munabbih said:

> `Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: `Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?'
>
> He said: `On the Day of Resurrection all matters will be settled, and Allah's dominion will be made manifest and no exceptions will be made. No one

will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'''

This was recorded by Ibn Abi Hatim.

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الاٌّرْحَامِ

**31:34 Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.**

وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَداً وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ

**No person knows what he will earn tomorrow, and no person knows in what land he will die.**

إِنَّ اللَّهَ عَلَيمٌ خَبِيرٌ

**Verily, Allah is All-Knower, All-Aware.**

Allah says:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow,

The Knower of the Unseen is Allah. These are the keys of the Unseen, whose knowledge Allah alone has kept for Himself, and no one else knows them unless Allah tells him about them. The knowledge of `when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allah.

لاَ يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ

None can reveal its time but He. (7:187)

Similarly, no one but Allah knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know.

No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know.

... وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ...

No person knows what he will earn tomorrow,

No one knows what he will earn tomorrow with regard to this world or the Hereafter.

... وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ...

and no person knows in what land he will die.

in his own land or elsewhere, in some other land. No one knows this.

This **Ayah** is like the **Ayah**,

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ

And with Him are the keys of the Unseen, none knows them but He. (6:59)

... إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Verily, Allah is All-Knower, All-Aware.

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imam Ahmad recorded that Buraydah said that he heard the Messenger of Allah say:

خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ عَزَّ وَجَلَّ:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

There are five things which no one knows except Allah:

- Verily, Allah, with Him is the knowledge of the Hour,
- He sends down the rain,
- and knows that which is in the wombs.
- No person knows what he will earn tomorrow,
- and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware.

The chain of narrators for this **Hadith** is **Sahih**, although they did not recorded it.

## The Hadith of Ibn Umar

Imam Ahmad recorded that Ibn Umar said,

"The Messenger of Allah said:

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The Keys of the Unseen are five, which no one knows except Allah:

- Verily, Allah, with Him is the knowledge of the Hour,
- He sends down the rain,
- and knows that which is in the wombs.
- No person knows what he will earn tomorrow,
- and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware.

This was recorded only by Al-Bukhari, which he narrated in the Book of the Rain Prayer in his **Sahih**.

He also recorded it in his Tafsir with a different chain of narrators, stating that Abdullah bin Umar said,

"The Prophet said:



The Keys of the Unseen are five.''

Then he recited:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs...

This too was recorded only by Al-Bukhari.

## The Hadith of Abu Hurayrah

In his Tafsir of this **Ayah**, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah was standing before the people one day when a man came to him and said,

`O Messenger of Allah, what is **Iman**?'

He said:

الْإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ

**Iman** is to believe;

- in Allah,
- His Angels,
- His Books,
- His Messengers and
- in the meeting with Him,
- and to believe in the Resurrection in the Hereafter.

He said: `O Messenger of Allah, what is Islam?'

He said:

الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ

Islam is

- to worship Allah Alone and not associate anything in worship with Him,
- to establish regular prayer,
- to pay the obligatory **Zakah**, and
- to fast in **Ramadan**.

He said, `O Messenger of Allah, what is **Ihsan**?'

He said:

الْإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

**Ihsan** is to worship Allah as if you see Him, and if you do not see Him, then He sees you.

He said, `O Messenger of Allah, when will the Hour come?'

He said:

مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا:

إِذَا وَلَدَتِ الْأَمَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ:

The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs:

- when the servant woman gives birth to her mistress, that is one of its signs;
- when the barefoot and naked become leaders of the people, that is one of its signs.
- The timing of the Hour is one of the five things which no one knows except Allah:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....

Then the man went away, and the Prophet said, رُدُّوهُ عَلَيَّ (Bring him back to me).

They went to bring him back, but they could not find him.

He said:

هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ

That was Jibril who came to teach the people their religion.

It was also recorded by Al-Bukhari in the Book of Faith, and by Muslim with several chains of narration.

We have discussed this at the beginning of our commentary on Al-Bukhari, where we mentioned

at length some **Hadiths** narrated by the Commander of the faithful Umar bin Al-Khattab. These were recorded only by Muslim.

... وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ...

and no person knows in what land he will die.

Qatadah said,

"There are some things which Allah has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

...إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ ...

Verily, Allah, with Him is the knowledge of the Hour,

no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

... وَيُنَزِّلُ الْغَيْثَ ...

He sends down the rain,

and no one knows when rain will come, night or day.

... وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

and knows that which is in the wombs.

No one knows what is in the wombs, male or female, red or black, or what it is.

وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَداً

No person knows what he will earn tomorrow,

whether it will be good or bad. You do not know, O son of Adam, when you will die. You might die tomorrow, you might be stricken by calamity tomorrow.

وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ

and no person knows in what land he will die.

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.

It says in the **Hadith**:

إِذَا أَرَادَ اللهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَة

If Allah wants to take a person's soul in a particular land, He will give him a reason to go there.

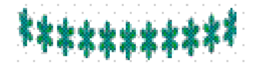
In Al-Mu`jam Al-Kabir, Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Usamah bin Zayd said,

"The Messenger of Allah said:

مَا جَعَلَ اللهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَة

Allah does not will that a person should die in a certain land but He gives him a reason to go there.''

This is the end of the Tafsir of **Surah Luqman**. Praise be to Allah, the Lord of the worlds. Sufficient for us is Allah and He is the Best Disposer of affairs.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

## The Virtues of Surah Alif Lam Mim Al-Sajdah

In the Book of the Friday prayer, Al-Bukhari recorded that Abu Hurayrah said, "The Prophet used to recite in **Fajr** on Fridays:

الم تَنزِيلَ

> **Alif Lam Mim**. The revelation of..., Surah **Al-Sajdah**, and

هَلْ أَتَى عَلَى الإِنسَـنِ

> Has there not been over man... Surah **Al-Insan** (76).''
>
> This was also recorded by Muslim.

Imam Ahmad recorded that Jabir said,

> "The Prophet would never sleep until he recited:

الم تَنزِيلَ

> **Alif Lam Mim**. The revelation of..., Surah **As-Sajdah**, and

تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ

> Blessed be He in Whose Hand is the dominion... Surah **Al-Mulk** (67).''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الـم

**32:1 Alif Lam Mim.**

تَنزِيلُ الْكِتَـبِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَـلَمِينَ

**32:2 The revelation of the Book in which there is no doubt, is from the Lord of all that exists.**

أَمْ يَقُولُونَ افْتَرَاهُ

**32:3 Or say they: "He has fabricated it!''**

بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْماً مَّآ أَتَـهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

**Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.**

## The Qur'an is the Book of Allah in which there is no Doubt

Allah says;

الم (١)

**Alif Lam Mim.**

We discussed the individual letters at the beginning of Surah **Al-Baqarah**, and there is no need to repeat it here.

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ ...

The revelation of the Book in which there is no doubt,

means, there is no doubt whatsoever that it has been revealed.

... مِن رَّبِّ الْعَالَمِينَ (٢)

from the Lord of all that exists.

Then Allah tells us about the idolators:

أَمْ يَقُولُونَ افْتَرَاهُ ...

Or say they: "He has fabricated it'':

they say, he has fabricated it, i.e., he has made it up by himself.

... بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (٣)

Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.

means, in order that they may follow the truth.

اللَّهُ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

**32:4 Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa over the Throne.**

مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلاَ شَفِيعٍ أَفَلاَ تَتَذَكَّرُونَ

**You have none, besides Him, as a protector or an intercessor. Will you not then remember!**

يُدَبِّرُ الاٌّمْرَ مِنَ السَّمَآءِ إِلَى الاٌّرْضِ

**32:5 He directs the command from the heavens to the earth;**

ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

**then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.**

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَـدَةِ الْعَزِيزُ الرَّحِيمُ

**32:6 That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.**

## Allah is the Creator and Controller of the Universe

Allah says;

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He **Istawa** over the Throne.

Allah tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne -- we have already discussed this matter elsewhere.

... مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ...

You have none, besides Him, as a protector or an intercessor,

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

... أَفَلَا تَتَذَكَّرُونَ (٤)

Will you not then remember! --

this is addressed to those who worship others apart from Him and put their trust in others besides Him -- exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاء إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ ...

He directs the command from the heavens to the earth; then it will go up to Him,)

means, His command comes down from above the heavens to the furthest boundary of the seventh earth.

This is like the **Ayah**,

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الاٌّمْرُ بَيْنَهُنَّ

It is Allah Who has created seven heavens and of the earth the like thereof. The command descends between them, (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years.

Mujahid, Qatadah and Ad-Dahhak said,

"The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye.''

Allah says:

... فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (٥)

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ...

in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

... الْعَزِيزُ الرَّحِيمُ (٦)

the All-Mighty, the Most Merciful.

الَّذِى أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنْسَـنِ مِن طِينٍ

**32:7 Who made everything He has created good and He began the creation of man from clay.**

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلاَلَةٍ مِّن مَّآءٍ مَّهِينٍ

**32:8 Then He made his offspring from semen of despised water.**

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَـرَ وَالأَفْئِدَةَ

**32:9 Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.**

قَلِيلاً مَّا تَشْكُرُونَ

**Little is the thanks you give!**

## The Creation of Man in Stages

Allah tells us that He has created everything well and formed everything in a goodly fashion.

Malik said, narrating from Zayd bin Aslam:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ...

Who made everything He has created good,

means, "He created everything well and in a goodly fashion.''

When Allah mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man.

Allah says:

... وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ (٧)

and He began the creation of man from clay.

meaning, He created the father of mankind, Adam, from clay.

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاء مَّهِينٍ (٨)

Then He made his offspring from semen of despised water.

means, they reproduce in this fashion, from a **Nutfah** which comes from the loins of men and from between the ribs of women.

ثُمَّ سَوَّاهُ ...

Then He fashioned him in due proportion,

means, when He created Adam from clay, He created him and gave him shape and made him upright.

... وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ...

and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.

means, reason.

... قَلِيلًا مَّا تَشْكُرُونَ (٩)

Little is the thanks you give!

means, for these strengths with which Allah has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

وَقَالُواْ أَءِذَا ضَلَلْنَا فِى الاٌّرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ

**32:10 And they say: "When we are lost in the earth, shall we indeed be created anew!''**

بَلْ هُم بِلَقَآءِ رَبِّهِمْ كَـفِرُونَ

**Nay, but they deny the meeting with their Lord!**

قُلْ يَتَوَفَّـكُم مَّلَكُ الْمَوْتِ الَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ

**32:11 Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.''**

## Refutation of Those Who think the Resurrection is unlikely to happen

Allah tells;

وَقَالُوا ...

And they say:

Allah tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

... أَئِذَا ضَلَلْنَا فِي الْأَرْضِ ...

When we are lost in the earth,

> meaning, `when our bodies have been scattered and have disintegrated and dispersed in the earth,'

... أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ ...

shall we indeed be created anew,

> means, `after that, will we come back again'
>
> They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!'' and it is.

Allah says:

... بَلْ هُم بِلِقَاء رَبِّهِمْ كَافِرُونَ (١٠)

Nay, but they deny the meeting with their Lord!)

Then Allah says:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ...

Say: "The angel of death, who is set over you, will take your souls...''

The apparent meaning of this **Ayah** is that the angel of death is a specific personality among the angels, as is also apparent from the **Hadith** of Al-Bara' which we quoted in (our Tafsir of) Surah Ibrahim.

In some reports he (the angel of death) is called `Izra'il, which is well known. This is the view of Qatadah and others.

The angel of death has helpers. It was reported in the **Hadith** that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it.

Mujahid said,

> "The earth is brought together for him and it is like a platter from which he takes whenever he wants.''

... ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ (١١)

Then you shall be brought to your Lord.

> means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَـلِحاً إِنَّا مُوقِنُونَ

**32:12 And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.''**

وَلَوْ شِئْنَا لاّتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَـكِنْ حَقَّ الْقَوْلُ مِنْى لاّمْلاّنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

**32:13 And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.**

فَذُوقُواْ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَآ إِنَّا نَسِينَـكُمْ وَذُوقُـواْ عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

**32:14 Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.**

## The Bad State in which the Idolators will be on the Day of Resurrection

Allah says;

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُؤُوسِهِمْ عِندَ رَبِّهِمْ ...

And if you only could see when the criminals shall hang their heads before their Lord, (saying):

Allah tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allah -- may He be glorified -- humiliated and brought low, with their heads bowed, i.e., in shame.

They will say:

... رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا ...

Our Lord! We have now seen and heard,

meaning, `now we hear what You say and we will obey You.'

This is like the **Ayah**,

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا

How clearly will they see and hear, the Day when they will appear before Us! (19:38)

And they will blame themselves when they enter the Fire, and will say:

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِى أَصْحَـبِ السَّعِيرِ

"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'' (67:10)

Similarly, here they are described as saying:

... رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا ...

Our Lord! We have now seen and heard, so send us back, (to the world),

... نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ (١٢)

that we will do righteous good deeds. Verily, we now believe with certainty.

means, `now we are sure and we believe that Your promise is true and that the meeting with You is true.'

But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the **Ayat** of our Lord,'' (6: 27)

And Allah says here:

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا ...

And if We had willed, surely We would have given every person his guidance,

This is like the **Ayah**,

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

... وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣)

but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out.

We seek refuge with Allah and in His perfect Words from that.

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاء يَوْمِكُمْ هَذَا ...

Then taste because of your forgetting the meeting of this Day of yours.

means, it will be said to the people of Hell by way of rebuke: `taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

... إِنَّا نَسِينَاكُمْ ...

Surely, We too will forget you,

means, `We will deal with you as if We have forgotten you,' but nothing escapes Allah's attention, and He makes the punishment fit the crime, as He says:

الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

This Day We will forget you as you forgot the meeting of this Day of yours. (45:34)

... وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

so taste you the abiding torment for what you used to do.

i.e., because of your disbelief and rejection, as Allah says in other **Ayat**:

لاَّ يَذُوقُونَ فِيهَا بَرْداً وَلاَ شَرَاباً

إِلاَّ حَمِيماً وَغَسَّاقاً

Nothing cool shall they taste therein, nor any drink. Except **Hamim**, and **Ghassaq**) until:

فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً

No increase shall We give you, except in torment. (78:24-30)

إِنَّمَا يُؤْمِنُ بِـَايَـتِنَا الَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُّواْ سُجَّداً وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لاَ يَسْتَكْبِرُونَ

**32:15 Only those believe in Our Ayat, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.**

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

**32:16 Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.**

فَلاَ تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

**32:17 No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.**

## The State of the People of Faith and Their Reward Allah states:

Allah says;

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا ...

Only those believe in Our **Ayat**,

means, who accept them as true,

... الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا ...

who, when they are reminded of them, fall down prostrate,

means, they listen to them and obey them in word and deed.

... وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥)

and glorify the praises of their Lord, and they are not proud.

means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers.

Allah says:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship, they will surely enter Hell in humiliation! (40:60)

Then Allah says:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ...

Their sides forsake their beds,

meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed.

Mujahid and Al-Hasan said that the **Ayah** **تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ** (Their sides forsake their beds), refers to voluntary night prayer.

Ad-Dahhak said,

"It refers to **Salat Al-`Isha'** in congregation and **Salat Al-Fajr** in congregation."

... يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ...

to invoke their Lord in fear and hope,

means, in fear of His punishment and in hope of His reward.

... وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (١٦)

and they spend out of what We have bestowed on them.

means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allah.

Imam Ahmad recorded that Mu`adh bin Jabal said,

"I was with the Messenger of Allah on a journey one morning, walking near him. I said, `O Prophet of Allah, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.'

He said:

لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ، تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ

You have asked about something great, and it is easy for the one for whom Allah makes it easy.

- Worship Allah and do not associate anything with Him,

- establish regular prayer,

- pay **Zakah**,

- fast **Ramadan** and

- perform pilgrimage to the House.

Then he said:

أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟

الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ

Shall I not tell you of the gates of goodness?

- Fasting is a shield,
- charity wipes out sin, and
- the prayer of a man in the depths of the night.

Then he recited: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ (Their sides forsake their beds), until he reached جَزَآءِ بِمَا كَانُوا يَعْمَلُونَ (as a reward for what they used to do).

Then he said:

أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟

Shall I not tell you of the greatest of all things and its pillars and pinnacle?

I said, `Of course, O Messenger of Allah.'

He said:

> رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ الله
>
> The greatest of all things is Islam, its pillars are the prayers and its pinnacle is **Jihad** for the sake of Allah.

Then he said:

أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ؟

Shall I not tell you the factor on which all of that depends?

I said, `Of course, O Messenger of Allah.'

He took hold of his tongue and said,

كُفَّ عَلَيْكَ هَذَا

Restrain this.

I said, `O Messenger of Allah, will we be accountable for what we say?'

He said,

ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِم

May your mother be bereft of you, O Mu`adh! Will the people be thrown into Hell -- (or he said) on their faces -- except because of what their tongues say.

It was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah in their **Sunans**.

At-Tirmidhi said, "It is **Hasan Sahih**.''

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ...

No person knows what is kept hidden for them of delights of eyes,

means, no one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah conceals the reward for them, a fitting reward which will suit their deeds.

Al-Hasan Al-Basri said,

"If people conceal their good deeds, Allah will conceal for them what no eye has seen and what has never crossed the mind of man."

It was recorded by Ibn Abi Hatim.

Al-Bukhari quoted the **Ayah**: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ (No person knows what is kept hidden for them of delights of eyes), then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

قَالَ اللهُ تَعَالى:

أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلى قَلْبِ بَشَرَ

Allah says:

"I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.''

Abu Hurayrah said:

"Recite, if you wish: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ (No person knows what is kept hidden for them of delights of eyes).

It was also recorded by Muslim and At-Tirmidhi.

At-Tirmidhi said, "It is **Hasan Sahih**.''

In another version of Al-Bukhari:

وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا مِنْ بَلْهِ مَا أُطْلِعْتُمْ عَلَيْه

"and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.''

It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

مَنْ يَدْخُلِ الْجَنَّةَ يَنْعَمْ لَا يَبْأَسْ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَر

Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.

This was recorded by Muslim.

... جَزَاء بِمَا كَانُوا يَعْمَلُونَ (١٧)

as a reward for what they used to do.

أَفَمَن كَانَ مُؤْمِناً كَمَن كَانَ فَاسِقاً لاَّ يَسْتَوُونَ

**32:18 Is then he who is a believer like him who is rebellious? Not equal are they.**

أَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَلَهُمْ جَنَّـتُ الْمَأْوَى نُزُلاً بِمَا كَانُواْ يَعْمَلُونَ

**32:19 As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.**

وَأَمَّا الَّذِينَ فَسَقُواْ فَمَأْوَاهُمُ النَّارُ كُلَّمَآ أَرَادُواْ أَن يَخْرُجُواْ مِنْهَآ أُعِيدُواْ فِيهَا وَقِيلَ لَهُمْ ذُوقُواْ عَذَابَ النَّارِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ

**32:20 And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them:**

**"Taste you the torment of the Fire which you used to deny.''**

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الأٌّدْنَى دُونَ الْعَذَابِ الأٌّكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

**32:21 And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.**

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَايَـتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَآ

**32:22 And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom.**

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

**Verily, We shall exact retribution from the criminals.**

## The Believer and the Rebellious are not equal

Allah says;

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ (١٨)

Is then he who is a believer like him who is a rebellious! Not equal are they.

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them.

This is like the **Ayat**:

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُواْ السَّيِّئَـتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَوَآءً مَّحْيَـهُمْ وَمَمَـتُهُمْ سَآءَ مَا يَحْكُمُونَ

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make. (45:21)

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ كَالْمُفْسِدِينَ فِى الاٌّرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe and do righteous good deeds as corruptors on earth! Or shall We treat those who have **Taqwa** as the wicked! (38:28)

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ

Not equal are the dwellers of the Fire and the dwellers of the Paradise... (59:20)

Allah says:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ

Is then he who is a believer like him who is a rebellious! Not equal are they.

i.e., before Allah on the Day of Resurrection.

Ata' bin Yasar, As-Suddi and others mentioned that this was revealed concerning Ali bin Abi Talib and Uqbah bin Abi Mu`it. Hence Allah has judged between them when He said:

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

As for those who believe and do righteous good deeds,

> meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

... فَلَهُمْ جَنَّاتُ الْمَأْوَى ...

for them are Gardens of Abode,

> i.e., in which there are dwellings and houses and lofty apartments.

... نُزُلًا ...

as an entertainment,

> means, something to welcome and honor a guest,

... بِمَا كَانُوا يَعْمَلُونَ (١٩)

for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا ...

And as for those who rebel, their abode will be the Fire,every time they wish to get away therefrom, they will be put back thereto,

> means, those who disobeyed Allah, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allah says:
>
> كُلَّمَآ أَرَادُواْ أَن يَخْرُجُواْ مِنْهَا مِنْ غَمٍّ أُعِيدُواْ فِيهَا
>
> Every time they seek to get away therefrom, from anguish, they will be driven back therein. (22:22)

Al-Fudayl bin Iyad said:

"By Allah, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

... وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ (٢٠)

and it will be said to them: "Taste you the torment of the Fire which you used to deny.''"

means, this will be said to them by way of rebuke and chastisement.

And Allah says:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ ...

And verily, We will make them taste of the near lighter torment prior to the greater torment,

Ibn Abbas said,

"The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him.''

Something similar was also narrated from Ubayy bin Ka`b, Abu Al-Aliyah, Al-Hasan, Ibrahim An-Nakha`i, Ad-Dahhak, Alqamah, Atiyah, Mujahid, Qatadah, Abd Al-Karim Al-Jazari and Khusayf.

... لَعَلَّهُمْ يَرْجِعُونَ (٢١)

in order that they may return.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ...

And who does more wrong than he who is reminded of the **Ayat** of his Lord, then turns aside therefrom,

means, there is no one who does more wrong than the one whom Allah reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them.

Qatadah said:

> "Beware of turning away from the remembrance of Allah, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin.''

Allah says, warning the one who does that:

... إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ (٢٢)

Verily, We shall exact retribution from the criminals.

> meaning, `We shall avenge Ourselves on those who do that in the strongest possible terms.'

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ فَلاَ تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِ وَجَعَلْنَـهُ هُدًى لِّبَنِى إِسْرَءِيلَ

**32:23 And indeed We gave Musa the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.**

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُواْ وَكَانُواْ بِـَايَـتِنَا يُوقِنُونَ

**32:24 And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.**

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

**32:25 Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.**

Allah says;

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ ...

And indeed We gave Musa the Scripture.

Allah tells us that He gave the Book -- the **Tawrah** -- to His servant and Messenger Musa, peace be upon him.

... فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ ...

So, be not you in doubt of meeting him.

Qatadah said,

"This refers to the Night of **Isra'**,''

then he narrated that Abu Al-Aliyah Ar-Riyahi said,

"The cousin of your Prophet, meaning Ibn Abbas, told me that the Messenger of Allah said:

أُرِيتُ لَيْلَةَ أُسْرِيَ بِي مُوسى بْنَ عِمْرَانَ رَجُلًا آدَمَ طِوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبْطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالدَّجَّالَ

On the night of **Isra'**, I saw Musa bin Imran, a tall, brown-skinned man with curly hair, looking like the men of Shanu'ah; and I saw `Isa, a man of medium stature and ruddy white skin, and with lank hair. And I saw Malik the Keeper of Hell, and the Dajjal.

Among the signs which Allah showed him were: **فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ** (So, be not you in doubt of meeting him). i.e., he saw Musa and met with him on the Night of **Isra'**.''

... وَجَعَلْنَاهُ ...

And We made it

> means, `the Book which We gave to him, '

... هُدًى لِّبَنِي إِسْرَائِيلَ (٢٣)

a guide to the Children of Israel.

This is similar to what Allah says in Surah **Al-Isra'**:

> وَءَاتَيْنَآ مُوسَى الْكِتَـبَ وَجَعَلْنَاهُ هُدًى لِّبَنِى إِسْرَءِيلَ أَلاَّ تَتَّخِذُواْ مِن دُونِى وَكِيلاً
>
> And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee.'' (17:2)

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (٢٤)

And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.

> means, because they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allah, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed (the Words of Allah), twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs.

Allah says:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ...

And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient,

Qatadah and Sufyan said:

> "When they patiently shunned the temptations of this world.''
>
> This was also the view of Al-Hasan bin Salih.

Sufyan said,

> "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world.''

Allah says:

> وَلَقَدْ ءَاتَيْنَا بَنِى إِسْرَءِيلَ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَـهُمْ مِّنَ الطَّيِّبَـتِ وَفَضَّلْنَـهُمْ عَلَى الْعَـلَمينَ وَءاتَيْنَـهُم بَيِّنَـتٍ مِّنَ الاٌّمْرِ
>
> And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters. (45:16-17)

And He says here:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (٢٥)

Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

> meaning, with regard to beliefs and actions.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِى مَسَاكِنِهِمْ إِنَّ فِى ذَلِكَ لآيَاتٍ أَفَلاَ يَسْمَعُونَ

**32:26 Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about! Verily, therein indeed are signs. Would they not then listen**

أَوَلَمْ يَرَوْاْ أَنَّا نَسُوقُ الْمَآءَ إِلَى الاٌّرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعاً تَأْكُلُ مِنْهُ أَنْعَـمُهُمْ وَأَنفُسُهُمْ أَفَلاَ يُبْصِرُونَ

**32:27 Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves! Will they not then see!**

## Learning the Lessons of the Past

Allah says;

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ ...

Is it not guidance for them: how many generations We have destroyed before them

Allah says: will these people who deny the Messengers not learn from the nations who came before them, whom Allah destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path. No trace is left of them whatsoever.

هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً

Can you find a single one of them or hear even a whisper of them. (19:98)

Allah says:

... يَمْشُونَ فِي مَسَاكِنِهِمْ ...

in whose dwellings they do walk about,

meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone --



As if they had never lived there. (11:68)

This is like the **Ayat**:

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُواْ

These are their houses in utter ruin, for they did wrong. (27:52)

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ أَفَلَمْ يَسِيرُواْ فِى الأَرْضِ

And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land! until:

وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

but it is the hearts which are in the breasts that grow blind. (22:45-46)

Allah says here:

... إِنَّ فِي ذَلِكَ لَآيَاتٍ ...

Verily, therein indeed are signs.

meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

... أَفَلَا يَسْمَعُونَ (٢٦)

Would they not then listen!

means, to the stories of those who came before and what happened to them.

## The Revival of the Earth with Water is Proof of the Resurrection to come

Allah says;

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاء إِلَى الْأَرْضِ الْجُرُزِ ...

Have they not seen how We drive water to the dry land,

Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times.

Allah says:

إِلَى الْأَرْضِ الْجُرُزِ (to the dry land) which means the land where nothing grows, as in the **Ayah**,

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيداً جُرُزاً

And verily, We shall make all that is on it a bare dry soil. (18:8)

i.e., barren land where nothing grows.

Allah says here:

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاء إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ (٢٧)

Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves. Will they not then see!

This is like the **Ayah**,

فَلْيَنظُرِ الإِنسَنُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَآءَ صَبّاً

Then let man look at his food: We pour forth water in abundance. (80:24-25)

Allah says here:

أَفَلَا يُبْصِرُونَ

Will they not then see!

وَيَقُولُونَ مَتَى هَـذَا الْفَتْحُ إِن كُنتُمْ صَـدِقِينَ

**32:28 They say: "When will this Fath be, if you are telling the truth!''**

قُلْ يَوْمَ الْفَتْحِ لاَ يَنفَعُ الَّذِينَ كَفَرُوا إِيمَـنُهُمْ وَلاَ هُمْ يُنظَرُونَ

**32:29 Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.''**

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُمْ مُّنتَظِرُونَ

**32:30 So turn aside from them and await, verily, they (too) are awaiting.**

## How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allah tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allah upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ ...

They say: "When will this **Fath** be...''

meaning, `when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that

happen! All we see of you and your companions is that you are hiding, afraid and humiliated.'

... إِن كُنتُمْ صَادِقِينَ (٢٨)

if you are telling the truth''

Allah says:

قُلْ يَوْمَ الْفَتْحِ ...

Say: "On the Day of **Al-Fath**...''

meaning, `when the wrath and punishment of Allah befall you, in this world and the next,'

... لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ (٢٩)

no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.

This is like the **Ayah**,

فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَـتِ فَرِحُواْ بِمَا عِندَهُمْ مِّنَ الْعِلْمِ...

Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge... (40:83-85)

Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah accepted the Islam of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this **Ayah** was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ

Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.''

What is meant by **Al-Fath** here is Judgement, as in the **Ayat**:

فَافْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحاً

(Nuh said:) So **Aftah** (judge) between me and them. (26:118)

and:

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ

Say: "Our Lord will assemble us all together, then He will judge between us with truth.'' (34:26)

وَاسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction. (14:15)

وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا۟

although aforetime they had invoked Allah to pass judgement over those who disbelieved. (2:89)

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ الْفَتْحُ

If you ask for a judgement, now has the judgement come unto you? (8:19)

Then Allah says:

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُمْ مُّنتَظِرُونَ (٣٠)

So turn aside from them and await, verily, they (too) are awaiting.

meaning, `turn away from these idolators, and convey that which has been revealed to you from your Lord.'

This is like the **Ayah**,

اتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لا إِلَـهَ إِلاَّ هُوَ

Follow what has been revealed to you from your Lord, there is no God but Him. (6:106)

`Wait until Allah fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

عَنْهُمْ وَانتَظِرْ (verily, they (too) are awaiting).

means, `you are waiting, and they are waiting and plotting against you,'

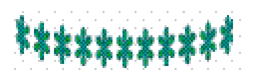
أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ

Or do they say: "A poet! We await for him some calamity by time!'' (52:30)

`You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allah's punishment will come upon them.'

Sufficient unto us is Allah, and He is the Best Disposer of affairs.

This is the end of the Tafsir of Surah **Al-Sajdah**; all praise is due to Allah and all the favors come from Him Alone.



# Al-Ahzab

**Revealed in Madinah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

يأَيُّهَا النَّبِىُّ اتَّقِ اللَّهَ وَلاَ تُطِعِ الْكَـفِرِينَ وَالْمُنَـفِقِينَ

**33:1 O Prophet! Have Taqwa of Allah, and obey not the disbelievers and the hypocrites.**

إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً

**Verily, Allah is Ever All-Knower, All-Wise.**

وَاتَّبِعْ مَا يُوحَى إِلَـيْكَ مِن رَبِّكَ

**33:2 And follow that which is revealed to you from your Lord.**

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

**Verily, Allah is Well-Acquainted with what you do.**

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلاً

**33:3 And put your trust in Allah, and sufficient is Allah as a Trustee.**

## The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allah and putting One's Trust in Him

Allah says,

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ ...

O Prophet! Have **Taqwa** of Allah,

Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so.

Talq bin Habib said:

"**Taqwa** means obeying Allah in the light of the guidance of Allah and in hope of earning the reward of Allah, and refraining from disobeying Allah in the light of the guidance of Allah and fearing the punishment of Allah.''

... وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ...

and obey not the disbelievers and the hypocrites.

means, do not listen to what they say and do not consult them.

... إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (١)

Verily, Allah is Ever All-Knower, All-Wise.

means, He is more deserving of your following His commandments and obeying Him, for He knows

the consequences of all things and is Wise in all that He says and does.

Allah says:

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِن رَّبِّكَ ...

And follow that which is revealed to you from your Lord.

meaning, of the Qur'an and **Sunnah**.

... إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (٢)

وَتَوَكَّلْ عَلَى اللَّهِ ...

Verily, Allah is Well-Acquainted with what you do. And put your trust in Allah,

means, nothing at all is hidden from Him, and put your trust in Allah, i.e., in all your affairs and situations.

... وَكَفَى بِاللَّهِ وَكِيلًا (٣)

and sufficient is Allah as a **Wakil**.

means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِ

**33:4 Allah has not made for any man two hearts inside his body.**

وَمَا جَعَلَ أَزْوَجَكُمُ اللاَّئِى تُظَـهِرُونَ مِنْهُنَّ أُمَّهَـتِكُمْ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ

**Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons.**

ذَلِكُمْ قَوْلُكُم بِأَفْوَهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيلَ

**That is but your saying with your mouths. But Allah says the truth, and He guides to the way.**

ادْعُوهُمْ لاًّبَآئِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُواْ ءَابَاءَهُمْ فَإِخوَانُكُمْ فِى الدِّينِ وَمَوَلِيكُمْ

**33:5 Call them by their fathers, that is more just with Allah. But if you know not their father's, your brothers in faith and Mawalikum (your freed servants).**

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُمْ بِهِ وَلَـكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

**And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.**

## Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of **Zihar** to her: "You are to me like the back of my mother.'' By the same token, an adopted child does not become the son of the man who adopts him and calls him his son.

Allah says:

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ...

Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you

declare to be like your mothers' backs, your real mothers...

This is like the **Ayah**:

مَّا هُنَّ أُمَّهَـتِهِمْ إِنْ أُمَّهَـتُهُمْ إِلاَّ اللاَّئِى وَلَدْنَهُمْ

They cannot be their mothers. None can be their mothers except those who gave them birth. (58:2)

... وَمَا جَعَلَ أَدْعِيَاءكُمْ أَبْنَاءكُمْ ...

nor has He made your adopted sons your real sons.

This was revealed concerning Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Prophet. The Prophet had adopted him before Prophethood, and he was known as Zayd bin Muhammad. Allah wanted to put an end to this naming and attribution, as He said:

وَمَا جَعَلَ أَدْعِيَاءكُمْ أَبْنَاءكُمْ

nor has He made your adopted sons your real sons.

This is similar to the **Ayah** later in this **Surah**:

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَىْءٍ عَلِيماً

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything. (33:40)

And Allah says here:

... ذَلِكُم قَوْلُكُم بِأَفْوَاهِكُمْ ...

That is but your saying with your mouths.

meaning, `your adoption of him is just words, and it does not mean that he is really your son,'

for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

... وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (٤)

But Allah says the truth, and He guides to the way.

Sa`id bin Jubayr said:

يَقُولُ الْحَقَّ (But Allah says the truth) means, justice.

Qatadah said:

وَهُوَ يَهْدِي السَّبِيلَ (and He guides to the way) means, the straight path.

Imam Ahmad said that Hasan told them that Zuhayr told them from Qabus, meaning Ibn Abi Zibyan, that his father told him:

"I said to Ibn Abbas, `Do you know the **Ayah**,

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ (Allah has not made for any man two hearts inside his body).

What does this mean?'

He said that the Messenger of Allah stood up one day to pray, and he trembled. The hypocrites who were praying with him said,

`Do you not see that he has two hearts, one heart with you and another with them.'

Then Allah revealed the words:

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ (Allah has not made for any man two hearts inside his body).''

This was also narrated by At-Tirmidhi, who said, "It is a **Hasan Hadith**''.

It was also narrated by Ibn Jarir and Ibn Abi Hatim from the Hadith of Zuhayr.

## An Adopted Child should be named after His Real Father

Allah commands;

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ ...

Call them (adopted sons) by their fathers, that is more just with Allah.

This is a command which abrogates the state of affairs that existed at the beginning of Islam, when it was permitted to call adopted sons after the man who adopted them. Then Allah commanded that they should be given back the names of their real fathers, and states that this was more fair and just.

Al-Bukhari (may Allah have mercy on him) narrated that Abdullah bin Umar said:

"Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Messenger of Allah, was always called Zayd bin Muhammad, until (the words of the) Qur'an were revealed:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّه (Call them (adopted sons) by (the names of) their fathers, that is more just with Allah).''

This was also narrated by Muslim, At-Tirmidhi and An-Nasa'i.

They used to deal with them as sons in every respect, including being alone with them as **Mahrams** and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allah be pleased with them both, said: "O Messenger of Allah! We used to call Salim our son, but Allah has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that.

The Prophet said:



Breastfeed him and he will become your **Mahram**.''

Hence when this ruling was abrogated, Allah made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allah married Zaynab bint Jahsh, the divorced wife of Zayd bin Harithah, may Allah be pleased with him,

Allah said:

لِكَىْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْاْ مِنْهُنَّ وَطَراً

So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. (33:37)

And Allah says in **Ayat At-Tahrim**:

وَحَلَـئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ أَصْلَـبِكُمْ

The wives of your sons from your own loins. (4:23)

The wife of an adopted son is not included because he was not born from the man's loins.

A "foster'' son through breastfeeding is the same as a son born from one's own loins, from the point of view of **Shariah**, because the Prophet said in the Two **Sahihs**:

حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يُحَرَّمُ مِنَ النَّسَب

Suckling makes unlawful as lineage does.

As for calling a person "son'' as an expression of honor and endearment, this is not what is forbidden in this **Ayah**, as is indicated by the report recorded by Imam Ahmad and the Sunan compilers -- apart from At-Tirmidhi -- from Ibn Abbas, may Allah be pleased with him, who said:

"We young boys of Banu Abd Al-Muttalib came to the Messenger of Allah at the **Jamarat**; he slapped us on the thigh and said,

(أُبَيْنِيَّ) لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْس

O my sons, do not stone the **Jamarah** until the sun has risen.

This was during the Farewell Pilgrimage in 10 AH.

ادْعُوهُمْ لِآبَائِهِمْ (Call them by their fathers). This is concerning Zayd bin Harithah, may Allah be pleased with him. He was killed in 8 AH at the battle of Mu'tah.

In Sahih Muslim it is reported that Anas bin Malik, may Allah be pleased with him, said:

"The Messenger of Allah said:

يَابُنَي

O my son.''

It was also reported by Abu Dawud and At-Tirmidhi.

... فَإِن لَّمْ تَعْلَمُوا آبَاءهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ...

But if you know not their father's then they are your brothers in the religion and **Mawalikum** (your freed servants).

Here Allah commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allah left Makkah after performing his **Umrat Al-Qada**', the daughter of Hamzah, may Allah be pleased with her, started following him, calling, "O uncle, O uncle!''

Ali took her and said to Fatima, may Allah be pleased with her, "Take care of your uncle's daughter,'' so she picked her up.

Ali, Zayd and Jafar -- may Allah be pleased with them -- disputed over of which of them was going to take care of her, and each of them gave his reasons.

Ali said, "I have more right, because she is the daughter of my paternal uncle.''

Zayd said, "She is the daughter of my brother.''

Jafar bin Abi Talib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt -- meaning Asma' bint `Umays.''

The Prophet ruled that she should stay with her maternal aunt, and said:




**The maternal aunt has the same status as the mother.**

He said to Ali, may Allah be pleased with him,

أَنْتَ مِنِّي وَأَنَا مِنْك

> You belong to me and I belong to you.

He said to Jafar, may Allah be pleased with him,

أَشْبَهْتَ خَلْقِي وَخُلُقِي

> You resemble me both in your looks and in your attitude.

And he said to Zayd, may Allah be pleased with him,

أَنْتَ أَخُونَا وَمَوْلَانَا

> You are our brother and our freed servant.

This **Hadith** contains a number of rulings, the most important of which is that the Prophet ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allah be

pleased with him, أَنْتَ أَخُونَا وَمَوْلَانَا (You are our brother and our freed servant), is as Allah says in this **Ayah**:

فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ (your brothers in faith and your freed servants).

Then Allah says:

... وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ...

And there is no sin on you concerning that in which you made a mistake,

> meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake.
>
> This is like the **Ayah** in which Allah commands His servants to say:
>
> رَبَّنَا لاَ تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا
>
> > Our Lord! Punish us not if we forget or fall into error. (2:286)
>
> It was reported in Sahih Muslim that the Messenger of Allah said:
>
> قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتُ
>
> Allah says, "Certainly I did (so).''

In Sahih Al-Bukhari, it was recorded that Amr bin Al-`As, may Allah be pleased with him, said:

> "The Messenger of Allah said:
>
> إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ،
>
> وَإِنِ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْر
>
> If the judge makes **Ijtihad** and reaches the right decision, he will have two rewards;
>
> if he makes **Ijtihad** and reaches the wrong decision, he will have one reward.

In another **Hadith**:

إِنَّ اللهَ تَعَالَى رَفَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا يُكْرَهُونَ عَلَيْهِ

> Allah will forgive my **Ummah** for mistakes, forgetfulness and what they are forced to do.

And Allah says here:

... وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٥)

And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.

> meaning, the sin is on the person who deliberately does something wrong, as Allah says elsewhere:
>
> لاَّ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَـنِكُمْ
>
> Allah will not call you to account for that which is unintentional in your oaths. (2:225)

Imam Ahmad narrated from Ibn Abbas that Umar said:

> "Allah sent Muhammad with the Truth and revealed to him the Book. One of the things that was revealed in it was the **Ayah** of stoning, so the Messenger of Allah stoned (adulterers) and we stoned (them) after he died.''
>
> Then he said,
>
> "We also used to recite, `Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'''

The Messenger of Allah said:

لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُاللهِ، فَقُولُوا: عَبْدُهُ وَرَسُولُه

Do not exaggerate in praising me as **`Isa** bin Maryam was praised upon him be peace and blessings. I am just a servant of Allah. Say, "He is His servant and Messenger.''

Or Ma`mar may have said:

كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَم

As the Christians praised the son of Maryam.

This was also narrated in another Hadith:

ثَلَاثٌ فِي النَّاسِ كُفْرٌ:

- الطَّعْنُ فِي النَّسَبِ،
- وَالنِّيَاحَةُ عَلَى الْمَيِّتِ،
- وَالْاسْتِسْقَاءُ بِالنُّجُوم

Three things that people do are parts of disbelief:

- slandering a person's lineage,
- wailing over the dead and
- seeking rain by the stars.

النَّبِىُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَجُهُ أُمَّهَـتُهُمْ

**33:6 The Prophet is closer to the believers than themselves, and his wives are their mothers.**

وَأُوْلُو الاٌّرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِى كِتَـبِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَـجِرِينَ إِلاَّ أَن تَفْعَلُوا إِلَى أَوْلِيَآئِكُمْ مَّعْرُوفاً كَانَ ذَلِكَ فِى الْكِتَـبِ مَسْطُوراً

**And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.**

## Loyalty to the Prophet ; and his wives are Mothers of the Believers

Allah tells us how His Messenger is merciful and sincere towards his **Ummah**, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِى أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission. (4:65)

In the **Sahih** it says:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِين

By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.

It was also reported in the **Sahih** that Umar, may Allah be pleased with him, said:

"O Messenger of Allah, by Allah, you are dearer to me than everything except myself.''

He said,

لَا، يَا عُمَرُ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِك

No, O Umar, not until I am dearer to you than yourself.

Umar said: "O Messenger of Allah, by Allah, now you are dearer to me than everything, even myself.''

He said,

الْآنَ يَاعُمَرَ

Now, O Umar (you have got it right).

Allah says in this **Ayah**:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ...

The Prophet is closer to the believers than themselves,

Concerning this **Ayah**, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ:

There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish:

**النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ** (The Prophet is closer to the believers than themselves).

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ عُصْبَتُهُ مَنْ كَانُوا، وَإِنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاه

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.

This was recorded only by Al-Bukhari, and he also recorded it in the Book of Loans.

... وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ...

and his wives are their mothers.

means, they are unlawful for marriage.

In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not

extend to their daughters and sisters, according to scholarly consensus.

... وَأُوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ ...

And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin,

This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them.

Ibn Abbas and others said:

> "A Muhajir would inherit from an Ansari even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah.''

This was also stated by Sa`id bin Jubayr and others among scholars of the earlier and later generations.

... إِلَّا أَن تَفْعَلُوا إِلَى أَوْلِيَائِكُم مَّعْرُوفًا ...

except that you do kindness to those brothers.

> means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

... كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (٦)

This has been written in the Book.

> This ruling, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed.
>
> This is the view of Mujahid and others.

(This is the case) even though Allah legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree.

And Allah knows best.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّيْنَ مِيثَاقَهُمْ وَمِنْكَ وَمِن نُّوحٍ وَإِبْرَهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظاً

**33:7 And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam. We took from them a strong covenant.**

لِّيَسْأَلَ الصَّـدِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَـفِرِينَ عَذَاباً أَلِيماً

**33:8 That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.**

## The Covenant of the Prophets

Allah tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allah and convey His Message, and to cooperate and support one another, as Allah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ النَّبِيِّيْنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَـبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذلِكُمْ إِصْرِى قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُمْ مِّنَ الشَّـهِدِينَ

And when Allah took the covenant of the Prophets, saying:

"Take whatever I gave you from the Book and **Hikmah**, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.''

Allah said: "Do you agree, and will you take up My covenant!''

They said: "We agree.''

He said: "Then bear witness; and I am with you among the witnesses.'' (3:81)

This covenant was taken from them after their missions started.

Elsewhere in the Qur'an, Allah mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this **Ayah** and in the **Ayah**:

شَرَعَ لَكُم مِّنَ الِدينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُواْ الدِّينَ وَلاَ تَتَفَرَّقُواْ فِيهِ

He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and \`Isa saying you should establish religion and make no divisions in it. (42:13)

This is the covenant which Allah took from them, as He says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ...

And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and \`Isa son of Maryam.

> This **Ayah** begins with the last Prophet, as a token of respect, may the blessings of Allah be upon him, then the names of the other Prophets

are given in order, may the blessings of Allah be upon them.

... وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (٧)

We took from them a strong covenant.

Ibn Abbas said:

"The strong covenant is **Al-`Ahd** (the covenant).

لِيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ ...

That He may ask the truthful about their truth.

Mujahid said:

"This refers to, those who convey the Message from the Messengers.''

... وَأَعَدَّ لِلْكَافِرِينَ ...

And He has prepared for the disbelievers. i.e., among their nations,

... عَذَابًا أَلِيمًا (٨)

a painful torment. i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

Indeed, the Messengers of our Lord did come with the truth. (7:43)

يأَيُّهَا الَّذِينَ ءَامَنُواْ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً وَجُنُوداً لَّمْ تَرَوْهَا

**33:9 O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not.**

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيراً

**And Allah is Ever All-Seer of what you do.**

إِذْ جَآءُوكُمْ مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الاٌّبْصَـرُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَاْ

**33:10 When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.**

## The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of **Al-Khandaq**, in **Shawwal** of the year 5 AH according to the well-known correct view.

Musa bin Uqbah and others said that it was in the year 4 AH.

The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khyber, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet.

They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allah heard that they had set out, he commanded the Muslims to dig a ditch (**Khandaq**) around Al-Madinah from the east. This was on the advice of Salman Al-Farisi, may Allah be pleased with him.

So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs.

The idolators came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ (When they came upon you from above you and from below you),

The Messenger of Allah came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah.

Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah. The crisis deepened and things got worse, as Allah says:

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (There, the believers were tried and shaken with a mighty shaking). (33: 11)

They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when `Amr bin Abd Wadd Al-Amiri, who was one of the most famous and bravest horsemen of the **Jahiliyyah**, came with some other horsemen, and crossed the ditch to the Muslim side.

The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called Ali, may Allah be pleased with him, who came forward and they fought in single combat until Ali, may Allah be pleased with him, killed him, and this was a sign of imminent victory.

Then Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا ...

O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces.

Mujahid said: "This was the easterly wind.''

This view is supported by another **Hadith**:

نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُور

I was given victory by the easterly wind, and **`Ad** were destroyed by the westerly wind.

... وَجُنُودًا لَّمْ تَرَوْهَا ...

and forces that you saw not.

This refers to the angels who shook them and cast fear and terror into their hearts.

The chief of each tribe said, "O Banu so-and-so, to me!'' So they gathered around him, and he said, "Let us save ourselves,'' when Allah cast fear and terror into their hearts.

In his Sahih, Muslim recorded that Ibrahim At-Taymi said that his father said:

"We were with Hudhayfah bin Al-Yaman, may Allah be pleased with him, and a man said to him: `If I had met the Messenger of Allah I would have fought alongside him and I would have striven my utmost.'

Hudhayfah said to him: `Would you really have done that?

I was present with the Messenger of Allah during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allah said:

الْقَوْمِ يَكُونُ مَعِي يَوْمَ الْقِيَامَةِ أَلَا رَجُلٌ يَأْتِي بِخَبَرِ (Is there any man who will bring me news of the people; He will be with me on the Day of Resurrection).

None of us answered him, and he repeated it a second and a third time. Then he said:

تِنَا بِخَبَرٍ مِنَ الْقَوْمِيَاحُذَيْفَةُ قُمْ فَأْ (O Hudhayfah, get up and bring us news of the people).

When he called me by name, I had no choice but to get up. He said,

ائْتِنِي بِخَبَرِ الْقَوْمِ ولَاتَذْعَرْهُمْ عَلَي (Bring us news of the people, but do not alarm them).

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allah said,

عَلَي ولَاتَذْعَرْهُمْ (Do not alarm them).

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah. After my returning I began to feel very

cold. I told the Messenger of Allah and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah said,

قُمْ يَانَوْمَان (Get up, O sleepy one!)'''

And Allah says,

... وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٩)

And Allah is Ever All-Seer of what you do.

Then Allah says,

إِذْ جَاؤُوكُم مِّن فَوْقِكُمْ ...

When they came upon you from above you,

refers to the Confederates,

... وَمِنْ أَسْفَلَ مِنكُمْ ...

and from below you.

We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

... وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ ...

and when the eyes grew wild and the hearts reached to the throats,

means, from intense fear and terror.

... وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (١٠)

and you were harboring doubts about Allah.

Ibn Jarir said:

"Some of those who were with the Messenger of Allah, had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen.''

Muhammad bin Ishaq said concerning the **Ayah**:

وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah,

> "The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said: `Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'''

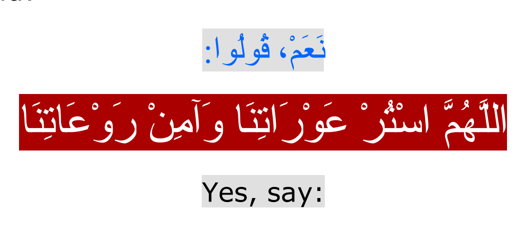
Al-Hasan said concerning the **Ayah**:

وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (and you were harboring doubts about Allah),

> "There were different kinds of thoughts; the hypocrites thought that Muhammad and his Companions would be eliminated, while the believers were certain that what Allah and His Messenger promised was true, and that He would cause the religion to prevail even if the idolators hated it.''

Ibn Abi Hatim recorded that Abu Sa`id, may Allah be pleased with him, said:

> "On the day of **Al-Khandaq**, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats.'
>
> He said:




Yes, say:

**O Allah, cover our weak points and calm our fears.**

Then (Allah) struck the faces of the enemy with the wind, and defeated them with the wind.

This was also recorded by Imam Ahmad bin Hanbal from Abu `Amir Al-`Aqadi.

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيداً

**33:11 There, the believers were tried and shaken with a mighty shaking.**

وَإِذْ يَقُولُ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلاَّ غُرُوراً

**33:12 And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!''**

وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يأَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُواْ

**33:13 And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!''**

وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُالنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلاَّ فِرَاراً

**And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open.'' And they lay not open. They but wished to flee.**

## How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allah tells,

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (١١)

There, the believers were tried and shaken with a mighty shaking.

Allah tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (١٢)

And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!''

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation. And other people said, as Allah tells us:

وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ ...

And when a party of them said: "O people of Yathrib...''

meaning Al-Madinah, as it was reported in the Sahih:

أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ حَرَّتَيْنِ، فَذَهَبَ وَهَلِي أَنَّهَا هَجَرُ فَإِذَا هِيَ يَثْرِب

I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.

According to another narration: الْمَدِينَة (Al-Madinah).

It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-Amaliq whose name was Yathrib bin Ubayd bin Mahlayil bin `Aws bin Amlaq bin Lawudh bin Iram bin Sam bin Nuh.

This was the view of As-Suhayli.

He said:

> "And it was narrated from some of them that he said, `It is given eleven names in the Tawrah: Al-Madinah, Tabah, Tayyibah, Al-Miskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-`Adhra' and Al-Marhumah.'"

... لَا مُقَامَ لَكُمْ ...

There is no position for you.

> means, `here, with the Prophet , you cannot stand guard,'

... فَارْجِعُوا ...

Therefore go back,

> means, `to your houses and dwellings'.

... وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ ...

And a band of them ask for permission of the Prophet,

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him said,

> "These were Banu Harithah, who said, `We fear for our homes, that they may be robbed.'"
>
> This was also stated by others.

Ibn Ishaq mentioned that the one who said this was `Aws bin Qayzi.

... يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ...

saying: "Truly, our homes lie open."

They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allah said:

... وَمَا هِيَ بِعَوْرَةٍ ...

And they lay not open.

meaning, it is not as they claim.

... إِن يُرِيدُونَ إِلَّا فِرَارًا (١٣)

They but wished to flee.

means, they wanted to run away from the battlefield.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لآتَوْهَا وَمَا تَلَبَّثُوا بِهَآ إِلاَّ يَسِيراً

**33:14 And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.**

وَلَقَدْ كَانُوا عَـهَدُوا اللَّهَ مِن قَبْلُ لاَ يُوَلُّونَ الأَدْبَـرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولاً

**33:15 And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.**

قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذاً لاَّ تُمَتَّعُونَ إِلاَّ قَلِيلاً

**33:16 Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"**

قُلْ مَن ذَا الَّذِى يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءاً أَوْ أَرَادَ بِكُمْ رَحْمَةً

**33:17 Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you!''**

وَلاَ يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

**And they will not find, besides Allah, for themselves any protector or any helper.**

Allah tells us about those who said:

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا (١٤)

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ...

And if the enemy had entered from all sides, and they had been exhorted to **Al-Fitnah**, they would surely have committed it and would have hesitated thereupon but little.

And indeed they had already made a covenant with Allah not to turn their backs,

Allah tells us about those who said:

يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

"Truly, our homes lie open.'' And they lay not open. They but wished to flee.

If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear.

This is how it was interpreted by Qatadah, Abdur-Rahman bin Zayd and Ibn Jarir.

This is a condemnation of them in the clearest terms. Then Allah reminds them of the promise they had made to Him before this fear struck them that they would not turn their backs or flee from the battlefield.

... وَكَانَ عَهْدُ اللَّهِ مَسْؤُولًا (١٥)

and a covenant with Allah must be answered for.

means, Allah will inevitably ask them about that covenant.

قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ ...

Say: "Flight will not avail you if you flee from death or killing,

Then Allah tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner.

Allah says:

... وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا (١٦)

and then you will enjoy no more than a little while!

meaning, `after you run away and flee from battle.'

قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى

Say: "Short is the enjoyment of this world. The Hereafter is better for him who have **Taqwa**!'' (4:77)

Then Allah says:

قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٧)

Say:

"Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you!''

And they will not find, besides Allah, for themselves any protector or any helper.

> meaning, they have no one else except Allah to respond to their cries.

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَآئِلِينَ لإِخْوَنِهِمْ هَلُمَّ إِلَيْنَا وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ قَلِيلاً

**33:18 Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren, "Come here towards us,'' while they come not to the battle except a little,**

أَشِحَّةً عَلَيْكُمْ

**33:19 Being miserly towards you.**

فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ

**Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good.**

أُوْلَـئِكَ لَمْ يُؤْمِنُواْ فَأَحْبَطَ اللَّهُ أَعْمَـلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

**Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.**

Allah tells,

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ ...

Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren,

> Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

... هَلُمَّ إِلَيْنَا ...

Come here towards us,

meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

... وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا (١٨)

أَشِحَّةً عَلَيْكُمْ ...

they come not to the battle except a little, being miserly towards you.

> i.e., `they are mean and have no love or mercy towards you.'

As-Suddi said:

> أَشِحَّةً عَلَيْكُمْ (Being miserly towards you). means, with the booty.

...فَإِذَا جَاء الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ...

Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;

> means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

... فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ ...

but when the fear departs, they will smite you with sharp tongues,

> means, when security is restored, they will speak eloquently and nicely, claiming that they were the

bravest and most chivalrous of men, but they are lying.

Ibn Abbas, may Allah be pleased with him, said: سَلَقُوكُم (they will smite you) means,

"they will start to talk about you.''

Qatadah said:

"But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, `Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth.''

... أَشِحَّةً عَلَى الْخَيْرِ ...

are miserly towards good,

meaning that there is no goodness in them, for they have combined cowardice with lies and little good.

Allah says:

... أُوْلَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (١٩)

Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.

يَحْسَبُونَ الاٌّحْزَابَ لَمْ يَذْهَبُواْ وَإِن يَأْتِ الاٌّحْزَابُ يَوَدُّواْ لَوْ أَنَّهُمْ بَادُونَ فِى الاٌّعْرَابِ يَسْأَلُونَ عَنْ أَنبَآئِكُمْ وَلَوْ كَانُواْ فِيكُمْ مَّا قَاتَلُواْ إِلاَّ قَلِيلاً

**33:20 They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the Bedouins, seeking news about you; and if they were to be among you, they would not fight but little.**

## Another aspect of their abhorrent attribute of cowardice and fear:

Allah tells;

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ...

They think that the Confederates have not yet withdrawn;

and that they are still close by and will return.

... وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ ...

and if the Confederates should come, they would wish they were in the deserts among the Bedouins, seeking news about you;

means, `if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

... وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا (٢٠)

and if they were to be among you, they would not fight but little. means,

`if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allah knows best about them.

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللَّهَ كَثِيراً

**33:21 Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.**

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ

**33:22 And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.''**

وَمَا زَادَهُمْ إِلاَّ إِيمَانًا وَتَسْلِيماً

**And it only added to their faith and to their submissiveness.**

## The Command to follow the Messenger

This **Ayah** is an important principle, to follow the Messenger of Allah in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet as an example on the day of **Al-Ahzab**, with regard to patience, guarding, striving and waiting for Allah to provide the way out; may the peace and blessings of Allah be upon him forever, until the Day of Judgement.

Allah says to those who were anxious and impatient and were shaken by feelings of panic on the day of **Al-Ahzab**:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ...

Indeed in the Messenger of Allah you have a good example to follow,

meaning, `why do you not take him as an example and follow his lead'

Allah says:

... لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

for him who hopes in Allah and the Last Day, and remembers Allah much.

## The Attitude of the Believers towards the Confederates

Then Allah tells us about His believing servants who believed Allah's promise to them and how He will make the consequences good for them in this world and in the Hereafter.

He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ...

And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.''

Ibn Abbas, may Allah be pleased with him, and Qatadah said:

"They mean what Allah said in Surah **Al-Baqarah**:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you!

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah!''

Yes! Certainly, the help of Allah is near! (2:214)

meaning, `this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.'

Allah says: وَصَدَقَ اللَّهُ وَرَسُولُهُ (and Allah and His Messenger had spoken the truth).

... وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا (٢٢)

And it only added to their faith and to their submissiveness.

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease.

We have stated this at the beginning of our commentary on Al-Bukhari, praise be to Allah.

وَمَا زَادَهُمْ (And it only added) means, at that time of stress and difficulty.

إِلَّا إِيمَانًا (to their faith) in Allah,

وَتَسْلِيمًا (and to their submissiveness). means their submission to His commands and their obedience to His Messenger.

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـهَدُوا۟ اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَى نَحْبَهُ وَمِنْهُمْ مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلاً

**33:23 Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.**

لِّيَجْزِىَ اللَّهُ الصَّـدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَـفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً

**33:24 That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.**

## Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah

Allah says;

مِنَ الْمُؤْمِنِينَ رِجَالٌ...

Among the believers are men,

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

... صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ ...

...who (they) have been true to their covenant with Allah; of them some have fulfilled their **Nahbah**;

Some of them said:

"Met their appointed time (i.e., death).''

Al-Bukhari said,

"Their covenant, and refers back to the beginning of the Ayah.''

... وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (٢٣)

and some of them are still waiting, but they have never changed in the least.

means, they have never changed or broken their covenant with Allah.

Al-Bukhari recorded that Zayd bin Thabit said:

"When we wrote down the **Mushaf**, an **Ayah** from Surah **Al-Ahzab** was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah bin Thabit Al-Ansari, may Allah be pleased with him, whose testimony the Messenger of Allah counted as

equal to that of two other men. The **Ayah** in question was:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ (Among the believers are men who have been true to their covenant with Allah;)''

This was recorded by Al-Bukhari but not by Muslim,

It was also recorded by Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in the chapters on Tafsir in their **Sunans**.

At-Tirmidhi said, "**Hasan Sahih**.

Al-Bukhari also recorded that Anas bin Malik, may Allah be pleased with him, said:

"We think that this **Ayah** was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ (Among the believers are men who have been true to their covenant with Allah).''

This was reported only by Al-Bukhari, but there are corroborating reports with other chains of narration.

Imam Ahmad recorded that Anas said:

"My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at **Badr**, and this distressed him. He said:

`The first battle at which the Messenger of Allah was present, and I was absent; if Allah shows me another battle with the Messenger of Allah, Allah will see what I will do!'

He did not want to say more than that. He was present with the Messenger of Allah at **Uhud**,

where he met Sa`d bin Mu`adh, may Allah be pleased with him.

Anas, may Allah be pleased with him, said to him, `O Abu `Amr! Where are you going?'

He replied, `I long for the fragrance of Paradise and I have found it near the mountain of **Uhud**.'

He fought them until he was killed, may Allah be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi` bint Al-Nadr said, `I only recognized my brother by his fingertips.' Then this **Ayah** was revealed:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا
تَبْدِيلًا

> Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.

They used to think that it had been revealed concerning him and his companions, may Allah be pleased with them.''

This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i.

Ibn Jarir narrated that Musa bin Talhah said:

"Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, stood up and said, `I heard the Messenger of Allah say:



> Talhah is one of those who have fulfilled their **Nahbah**.'''

Mujahid said concerning the **Ayah**:

فَمِنْهُم مَّن قَضَى نَحْبَهُ (of them some have fulfilled their **Nahbah**),

"Their covenant,

وَمِنْهُم مَّن يَنتَظِرُ (and some of them are still waiting),

they are waiting for battle so that they can do well. ''

Al-Hasan said:

فَمِنْهُم مَّن قَضَى نَحْبَهُ (of them some have fulfilled their **Nahbah**),

"They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least.''

This was also the view of Qatadah and Ibn Zayd.

Some of them said that the word **Nahbah** means a vow.

وَمَا بَدَّلُوا تَبْدِيلًا (but they have never changed in the least).

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلاَّ فِرَاراً

"Truly, our homes lie open.'' And they lay not open. They but wished to flee. (33:13)

وَلَقَدْ كَانُواْ عَـهَدُواْ اللَّهَ مِن قَبْلُ لاَ يُوَلُّونَ الأَدْبَـرَ

And indeed they had already made a covenant with Allah not to turn their backs, (33:15)

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاء أَوْ يَتُوبَ عَلَيْهِمْ ...

That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.

Allah tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do.

As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts. (47:31)

This refers to knowing something after it happens, even though Allah knows it before it comes to pass.

Allah says:

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen. (3:179)

Allah says here:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ ...

That Allah may reward the men of truth for their truth,

meaning, for their patience in adhering to the covenant they had made with Allah and keeping

their promise. وَيُعَذِّبَ الْمُنَافِقِينَ (and punish the hypocrites), who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him (in the Hereafter), when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath,

He says:

... إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا (٢٤)

Verily, Allah is Oft-Forgiving, Most Merciful.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

**33:25 And Allah drove back those who disbelieved in their rage: they gained no advantage. Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty.**

## Allah drove back the Confederates disappointed and lost

Allah said:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ...

And Allah drove back those who disbelieved in their rage: they gained no advantage.

Allah tells us how he drove the Confederates away from Al-Madinah by sending against them a wind and troops of angels. If Allah had not made his Messenger a Mercy

to the Worlds, this wind would have been more severe than the barren wind which He sent against **`Ad**, but Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ

And Allah would not punish them while you are amongst them. (8:33)

So, Allah sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

... وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ...

Allah sufficed for the believers in the fighting.

means, they did not have to fight them in order to expel them from their land, but Allah Alone sufficed them and helped His servant and granted victory to His troops.

Hence the Messenger of Allah used to say,

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَه

None has the right to be worshipped but Allah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.

This was reported from a **Hadith** of Abu Hurayrah, may Allah be pleased with him.

In the Two **Sahihs** it was recorded that Abdullah bin Abi `Awfa, may Allah be pleased with him, said:

"The Messenger of Allah invoked Allah against the Confederates and said:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

O Allah, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allah defeat them and shake them.

**وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ** (Allah sufficed for the believers in the fighting).

This **Ayah** indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imam Ahmad recorded that Sulayman bin Surad, may Allah be pleased with him, said:

"On the day of Al-Ahzab, the Messenger of Allah said:

الْآنَ نَغْزُوهُمْ وَلَا يَغْزُونَا

Now we will attack them and they will not attack us.

This was also recorded by Al-Bukhari in his Sahih.

... وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (٢٥)

And Allah is Ever All-Strong, All-Mighty.

means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allah granted victory to Islam and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

وَأَنزَلَ الَّذِينَ ظَـهَرُوهُم مِّنْ أَهْلِ الْكِتَـبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ فَرِيقاً تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقاً

**33:26 And those of the People of the Scripture who backed them, Allah brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.**

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـرَهُمْ وَأَمْوَلَهُمْ وَأَرْضاً لَّمْ تَطَئُوهَا

**33:27 And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden.**

وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيراً

**And Allah is able to do all things.**

## The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madinah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allah.

This happened by the agency of Huyay bin Akhtab An-Nadari, may Allah curse him, who entered their stronghold and would not leave their leader, Ka`b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was,

"Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muhammad and his companions.''

Ka`b said to him, "No, by Allah, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone.''

But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates

went away without doing anything, he (Huyay) would join them in their stronghold and would share their fate.

When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allah, he and the Muslims were very distressed by that.

When Allah helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allah returned to Al-Madinah in triumph and the people put down their weapons. While the Messenger of Allah was washing off the dust of battle in the house of Umm Salamah, may Allah be pleased with her, Jibril, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade.

He said, "Have you put down your weapons, O Messenger of Allah!''

He said, "Yes.''

He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people.''

Then he said: "Allah, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah.''

According to another report,

"What a fighter you are! Have you put down your weapons!''

He said, "Yes.''

He said, "But we have not put down our weapons yet, get up and go to these people.''

He said: "Where?''

He said, "Banu Qurayzah, for Allah has commanded me to shake them.''

So the Messenger of Allah got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madinah. This was after **Salat Az-Zuhr**.

He said,

لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّاافِي بَنِي قُرَيْظَة

> No one among you should pray **`Asr** except at Banu Qurayzah.

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying,

"The Messenger of Allah only wanted to make us march quickly.''

Others said, "We will not pray it until we reach Banu Qurayzah.''

Neither of the two groups were rebuked for what they did.

The Messenger of Allah followed them. He left Ibn Umm Maktum, may Allah be pleased with him, in charge of Al-Madinah, and he had given the flag to Ali bin Abi Talib, may Allah be pleased with him. Then the Messenger of Allah went to them (Banu Qurayzah) laying siege to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa`d bin Mu`adh, the leader of `Aws because they had been their allies during the **Jahiliyyah**, so they thought that he would treat them kindly as Abdullah bin Ubayy bin Salul had done for his allies of Banu Qaynuqa,` when he had asked the Messenger of Allah to set them free. So, these people thought that Sa`d would do the same for them as Ibn Ubayy had done for those people.

They did not know that Sa`d had been struck by an arrow in his medial arm vein during the campaign of **Al-Khandaq**. The Messenger of Allah had had his vein cauterized and had brought him to stay in a tent in the **Masjid** so that he could keep a close eye on him. One of the things that Sa`d, may Allah be pleased with him, said in his supplication was,

> "O Allah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah.''

Allah answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allah called him to come from Al-Madinah to pass judgement on them.

When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the `Aws began to urge him not to be too harsh, saying,

"O Sa`d, they are your clients so be kind to them, trying to soften his heart.''

But he kept quiet and did not answer them. When they persisted in their request, he said,

"Now it is time for Sa`d to make sure that no rebuke or censure will divert him from the path of Allah.''

Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allah was, the Messenger of Allah said: قُومُوا إِلَى سَيِّدِكُم (Stand up for your leader).

So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allah said:

إِنَّ هَؤُلَاءِ وَأَشَارَ إِلَيْهِمْ قَدْ نَزَلُوا عَلَى حُكْمِكَ، فَاحْكُمْ فِيهِمْ بِمَا شِئْت

> These people -- (and he pointed to them) -- (have agreed to accept your judgement, so pass judgement on them as you wish.

Sa`d, may Allah be pleased with him, said: "My judgement will be carried out''

The Messenger of Allah said: "Yes.''

He said, "And it will be carried out on those who are in this tent.''

He said, "Yes.''

He said, "And on those who are on this side.'' -- and he pointed towards the side where the Messenger of Allah was, but he did

not look directly at the Messenger of Allah out of respect for him.

The Messenger of Allah said to him: "Yes.''

So Sa`d, may Allah be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized.''

The Messenger of Allah said:

لَقَدْ حَكَمْتَ بِحُكْمِ اللهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْقِعَة

> You have judged according to the ruling of Allah from above the seven heavens.
>
> According to another report:

لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِك

> You have judged according to the ruling of the Sovereign.

Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.

All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Sirah which we have written, praise and blessings be to Allah.

Allah says;

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُم ...

> And those who backed them, Allah brought them down,
>
> > means, those who helped and supported them in their war against the Messenger of Allah.



> of the People of the Scripture,

means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hijaz long ago, seeking to follow the Unlettered Prophet of whom they read in the **Tawrah** and **Injil**.



فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِ

then when there came to them that which they had recognized, they disbelieved in it. (2:89)

May the curse of Allah be upon them.

... مِن صَيَاصِيهِمْ ...

from their forts,

means, from their strongholds.

This was the view of Mujahid, Ikrimah, Ata', Qatadah, As-Suddi and others of the **Salaf**.

... وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ...

and cast terror into their hearts;

means fear, because they had supported the idolators in their war against the Messenger of Allah and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers.

Allah says:

... فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (٢٦)

a group you killed, and a group you made captives.

Those who were killed were their warriors, and the prisoners were their children and women.

Imam Ahmad recorded that Atiyah Al-Qurazi said,

"I was shown to the Prophet on the day of Qurayzah, because they were not sure about me. The Prophet told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners.''

This was also recorded by the **Sunan** compilers, and At-Tirmidhi said it is **Hasan Sahih**.''

An-Nasa'i also recorded something similar from Atiyah.

And Allah says:

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ ...

And He caused you to inherit their lands, and their houses, and their riches,

means, `He gave these things to you after you killed them.'

... وَأَرْضًا لَّمْ تَطَؤُوهَا ...

and a land which you had not trodden.

It was said that this was Khyber, or that it was the lands of the Persians and Romans.

Ibn Jarir said,

"It could be that all of these are referred to

... وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢٧)

And Allah is able to do all things.''

يأَيُّهَا النَّبِىُّ قُل لأَِزْوَجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً

**33:28 O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'**

وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الاٌّخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَـتِ مِنكُنَّ أَجْراً عَظِيماً

**33:29 "But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.''**

## Giving the Wives of the Prophet the Choice

Here Allah commands His Messenger to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet for which they will have a great reward with Allah.

They chose Allah and His Messenger and the Home of the Hereafter, may Allah be pleased with them. Then Allah gave them the best both of this world and of the Hereafter.

Al-Bukhari narrated from A'ishah, may Allah be pleased with her, the wife of the Prophet that the Messenger of Allah came to her when Allah commanded him to give his wives the choice. She said,

> "The Messenger of Allah started with me, and said,
>
> إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْك
>
> I am going to tell you about something and you do not have to hasten to respond until you consult your parents.''

He knew that my parents would never tell me to leave him.

Then he said: إِنَّ اللهَ تَعَالَى قَالَ (Allah says) and he recited the two **Ayat**:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (٢٨)

وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا (٢٩)

O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'

"But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.''

I said to him,

"Concerning what do I need to consult my parents I choose Allah and His Messenger and the Home of the Hereafter.''

He also narrated it without a chain of narrators, and added,

"She said, then all the wives of the Prophet did the same as I.''

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, said:

"The Messenger of Allah gave us the choice, and we chose him, so giving us that choice was not regarded as divorce.''

It was recorded by (Al-Bukhari and Muslim) from the Hadith of Al-A`mash.

Imam Ahmad recorded that Jabir, may Allah be pleased with him, said:

> "Abu Bakr, may Allah be pleased with him, came to ask permission to see the Messenger of Allah and the people were sitting at his door, and the Prophet was sitting, but he did not give him permission.
>
> Then Umar, may Allah be pleased with him, came and asked permission to see him, but he did not give him permission.
>
> Then he gave Abu Bakr and Umar, may Allah be pleased with them both, permission, and they entered. The Prophet was sitting with his wives around him, and he was silent.
>
> Umar, may Allah be pleased with him, said, `I will tell the Prophet something to make him smile.'
>
> Umar, may Allah be pleased with him, said, `O Messenger of Allah, if only you had seen the daughter of Zayd -- the wife of Umar -- asking me to spend on her just now; I broke her neck!'
>
> The Messenger of Allah smiled so broadly that his molars could be seen, and he said, هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَة (They are around me asking me to spend on them).
>
> Abu Bakr, may Allah be pleased with him, got up to deal with A'ishah; and Umar, may Allah be pleased with him, got up to deal with Hafsah, and both of them were saying, `You are asking the Prophet for that which he does not have!'
>
> But the Messenger of Allah stopped them, and they (his wives) said, `By Allah, after this we will not ask the Messenger of Allah for anything that he does not have.'
>
> Then Allah revealed the **Ayah** telling him to give them the choice, and he started with A'ishah, may Allah be pleased with her.
>
> He said,

إِنِّي أَذْكُرُ لَكِ أَمْرًا مَا أُحِبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْك

> I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.

She said, `What is it.'

He recited to her: **يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِك** (O Prophet! Say to your wives)...

A'ishah, may Allah be pleased with her, said, `Do I need to consult my parents concerning you I choose Allah and His Messenger, but I ask you not to tell of my choice to your other wives.'

He said:

إِنَّ اللهَ تَعَالَى لَمْ يَبْعَثْنِي مُعَنِّفًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا، لَا تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا

> Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.''

This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it.

Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh --

- A'ishah,
- Hafsah.
- Umm Habibah,
- Sawdah and
- Umm Salamah, (may Allah be pleased with them).

And he was also married to

- Safiyyah bint Huyay An-Nadariyyah,

- Maymunah bint Al-Harith Al-Hilaliyyah,
- Zaynab bint Jahsh Al-Asadiyyah and
- Juwayriyyah bint Al-Harith Al-Mustalaqiyyah, (may Allah be pleased with all of them).

يٰنِسَآءَ النَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَـحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

**33:30 O wives of the Prophet! Whoever of you commits an open Fahishah, the torment for her will be doubled, and that is ever easy for Allah.**

وَمَن يَقْنُتْ مِنكُنَّ للَّهِ وَرَسُولِهِ وَتَعْمَلْ صَـلِحاً نُّؤْتِهَـآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقاً كَرِيماً

**33:31 And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.**

## The Wives of the Prophet are not like Other Women

Allah says;

يَا نِسَاء النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠)

O wives of the Prophet! Whoever of you commits an open **Fahishah**, the torment for her will be doubled, and that is ever easy for Allah.

This **Ayah** is addressed to the wives of the Prophet who chose Allah and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allah. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open **Fahishah**.

Ibn Abbas, may Allah be pleased with him, said:

"This means **Nushuz** (rebellion) and a bad attitude.''

Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the **Ayat**:

وَلَقَدْ أُوْحِىَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain.'' (39:65)

وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُمْ مَّا كَانُواْ يَعْمَلُونَ

But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them. (6:88)

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

Say: "If the Most Gracious had a son, then I am the first of (Allah's) worshippers.'' (43:81)

لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ

Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible. (39:4)

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their **Hijab**.

Allah says:

... مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ...

Whoever of you commits an open **Fahishah**, the torment for her will be doubled,

Malik narrated from Zayd bin Aslam: يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ (the torment for her will be doubled),

"In this world and the next.''

Something similar was narrated from Ibn Abi Najih, from Mujahid.

... وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠)

and that is ever easy for Allah.

it is very easy indeed.

Then Allah mentions His justice and His bounty, in the Ayah:

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ ...

And whosoever of you is obedient to Allah and His Messenger,

i.e., obeys Allah and His Messenger,

... وَتَعْمَلْ صَالِحًا ...

and does righteous good deeds,

... نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا (٣١)

We shall give her, her reward twice over, and We have prepared for her a noble provision.

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allah in the highest reaches of **`Illiyin**, above the dwellings of all the people, in **Al-Wasilah** which is the closest of the dwellings of Paradise to the Throne.

يٰنِسَآءَ النَّبِىِّ

**33:32 O wives of the Prophet!**

لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَآءِ إِنِ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِى فِى قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَّعْرُوفاً

**You are not like any other women. If you keep you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.**

وَقَرْنَ فِى بُيُوتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَـهِلِيَّةِ الاٍّولَى وَأَقِمْنَ الصَّلَوةَ وَءَاتِينَ الزَّكَـوةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

**33:33 And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salah, and give Zakah and obey Allah and His Messenger.**

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُـمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيــراً

**Allah wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.**

وَاذْكُـرْنَ مَا يُتْلَـى فِى بُيُوتِكُـنَّ مِنْ ءَايَـتِ اللَّهِ وَالْحِكْـمَةِ إِنَّ اللَّهَ كَانَ لَطِيفاً خَبِيراً

**33:34 And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.**

## Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

Allah enjoined upon the wives of the Prophet;

يَا نِسَاء النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاء إِنِ اتَّقَيْتُنَّ ...

O wives of the Prophet!

You are not like any other women. If you keep you have **Taqwa**,

> These are the good manners which Allah enjoined upon the wives of the Prophet so that they would be an example for the women of the **Ummah** to follow. Allah said, addressing the wives of the Prophet that they should fear Allah as He commanded them, and that no other woman is like them or can be their equal in virtue and status.

Then Allah says:

... فَلَا تَخْضَعْنَ بِالْقَوْلِ ...

then be not soft in speech,

As-Suddi and others said, this means, do not be gentle in speech when addressing men.

Allah says:

... فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ ...

lest he in whose heart is a disease should be moved with desire,

> means, something unclean.

... وَقُلْنَ قَوْلًا مَّعْرُوفًا (٣٢)

but speak in an honorable manner.

Ibn Zayd said:

> "Decent and honorable talk that is known to be good."

This means that she should address non-**Mahram** men in a manner in which there is no softness, i.e., a woman should not address a non-**Mahram** man in the same way that she addresses her husband.

وَقَرْنَ فِي بُيُوتِكُنَّ ...

And stay in your houses,

means, stay in your houses and do not come out except for a purpose.

One of the purposes mentioned in Shariah is **prayer** in the **Masjid**, so long as the conditions are fulfilled, as the Messenger of Allah said:

لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلْيَخْرُجْنَ وَهُنَّ تَفِلَاتٌ

Do not prevent the female servants of Allah from the **Masjids** of Allah, but have them go out without wearing fragrance.

According to another report:

وَبُيُوتُهُنَّ خَيْرٌ لَهُن

even though their houses are better for them.

... وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ...

and do not **Tabarruj** yourselves like the **Tabarruj** of the times of ignorance,

Mujahid said:

"Women used to go out walking in front of men, and this was the **Tabarruj** of **Jahiliyyah**.''

Qatadah said: وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى (and do not **Tabarruj** yourselves like the **Taburruj** of the times of ignorance),

"When they go out of their homes walking in a shameless and flirtatious manner, and Allah, may He be exalted, forbade that.''

Muqatil bin Hayyan said:

> "**Tabarruj** is when a woman puts a **Khimar** on her head but does not tie it properly."
>
> So her necklaces, earrings and neck, and all of that can be seen. This is **Tabarruj**, and Allah addresses all the women of the believers with regard to **Tabarruj**.

... وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ...

and perform the **Salah**, and give **Zakah** and obey Allah and His Messenger.

> Allah first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allah alone with no partner or associate, and paying **Zakah**, which means doing good to other people.
>
> وَأَطِعْنَ اللَّهَ وَرَسُولَهُ (and obey Allah and His Messenger). This is an instance of something specific being followed by something general.

## The Wives of the Prophet are Members of His Household (Ahl Al-Bayt)

Allah says;

... إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification.

This is a clear statement that the wives of the Prophet are included among the members of his family (**Ahl Al-Bayt**) here, because they are the reason why this **Ayah** was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view.

Ibn Jarir recorded that Ikrimah used to call out in the marketplace:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

(Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification).

> "This was revealed solely concerning the wives of the Prophet.''

Ibn Abi Hatim recorded that Ibn Abbas said concerning the **Ayah**: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (Allah wishes only to remove **Ar-Rijs** from you, O members of the family),

> "It was revealed solely concerning the wives of the Prophet.''

Ikrimah said:

> "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet, I am prepared to meet with him and pray and invoke the curse of Allah upon those who are lying.''

So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarir narrated that Safiyyah bint Shaybah said:

> "A'ishah, may Allah be pleased with her, said,
>
> `The Prophet went out one morning wearing a striped cloak of black camel's hair. Al-Hasan, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Al-Hussein, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Fatima, may Allah be pleased with her, came and he wrapped her in the cloak with him. Then Ali, may Allah be pleased with him, came and he wrapped him in the cloak with him, then he said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

(Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification).

This was recorded by Muslim.

In his **Sahih**, Muslim recorded that Yazid bin Hayyan said:

"Husayn bin Sabrah, Umar bin Muslim and I went to Zayd bin Arqam, may Allah be pleased with him, and when we had sat down with him, Husayn said:

`You are so fortunate, O Zayd! You saw the Messenger of Allah and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allah.'

He said, `O son of my brother, by Allah, I have grown old and it has been a long time, and I have forgotten some of the things that I used to know from the Messenger of Allah. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said,

`One day, the Messenger of Allah stood up to address us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allah and thanked Him, and he preached and reminded us. Then he said:

أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللهِ تَعَالَى، فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللهِ وَاسْتَمْسِكُوا بِه

Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I

am leaving behind two things with you, the first of which is the Book of Allah in which is guidance and light, so seize the Book of Allah and hold fast to it.

He urged them to cling to the Book of Allah, then he said:

وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي

And the members of my family (**Ahl Al-Bayt**): Remember Allah with regard to the members of my family, remember Allah with regard to the members of my family.

saying it three times.' Husayn said to him, `Who are the members of his family (**Ahl Al-Bayt**), O Zayd! Are not his wives members of his family?'

He said, `His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.'

He said, `Who are they!'

He said, `They are the family of Ali, the family of Aqil, the family of Jafar and the family of Abbas, may Allah be pleased with them.'

He said, `Were all of these forbidden to receive charity after his death!'

He said, `Yes.'''

This Commentary is from Zayd bin Arqam and is not **Marfu`**

## The Command to follow the Qur'an and Sunnah

The one who ponders the meaning of the Qur'an will have no doubt that the wives of the Prophet are included among those

who are referred to in the **Ayah**: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification). The context clearly refers to them.

Allah then says:

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ...

> And remember, that which is recited in your houses of the **Ayat** of Allah and **Al-Hikmah**.
>
> > meaning, `act in accordance with that of the Qur'an and **Sunnah** which Allah revealed to His Messenger in your houses.'
> >
> > This was the view of Qatadah and others.
> >
> > `And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.'
>
> A'ishah As-Siddiqah bint As-Siddiq, may Allah be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allah in the bed of any of his wives except hers, as he stated. Some of the scholars, may Allah have mercy on them, said:
>
> "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him, may Allah be pleased with her.''
>
> So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.
>
> Ibn Abi Hatim recorded that Abu Jamilah said:
>
> > "Al-Hasan bin Ali, may Allah be pleased with them both, was appointed as Khalifah when Ali was killed.''
> >
> > He said:

"While he was praying, a man leapt on him and stabbed him with a dagger.''

Hussein claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan, may Allah be pleased with him, was prostrating at the time.

He said, "They claimed that he received the wound in his hip. He was ill as a result for many months, then he recovered. He ascended the Minbar and said: `O people of Iraq! Have **Taqwa** of Allah concerning us, for we are your leaders and your guests, and we are members of the family (**Ahl Al-Bayt**) concerning whom Allah said: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً (Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification).' He kept saying this until there was no one left in the **Masjid** who was not weeping and sobbing.''

Allah then says:

... إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (٣٤)

Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.

means, `by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.'

Ibn Jarir, may Allah have mercy on him, said:

"And remember how Allah blessed you by causing the **Ayat** of Allah and **Al-Hikmah** to be recited in your houses, so give thanks to Allah for that and praise Him.

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (Verily, Allah is Ever Most Courteous, Well-Acquainted with all things).

means, `He is kind towards you, for He has caused the **Ayat** of Allah and **Al-Hikmah** to be recited in your houses,'

and **Al-Hikmah** means the **Sunnah**.

And He is Well-Acquainted with you means, `He chose you as wives for His Messenger.'

Qatadah said: **وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ** (And remember, that which is recited in your houses of the **Ayat** of Allah and **Al-Hikmah**),

"He is reminding them of His favor.''

This was narrated by Ibn Jarir.

Atiyah Al-`Awfi commented on the **Ayah**: **إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا** (Verily, Allah is Ever Most Courteous, Well-Acquainted with all things).

"He knows when and where to reveal **Al-Hikmah**.''

This was recorded by Ibn Abi Hatim, then he said: "This was also narrated from Ar-Rabi` bin Anas from Qatadah.''

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَـتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ
وَالْقَـنِتِينَ وَالْقَـنِتَـتِ وَالصَّـدِقِينَ وَالصَّـدِقَـتِ
وَالصَّـبِرِينَ وَالصَّـبِرَتِ وَالْخَـشِعِينَ وَالْخَـشِعَـتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَـتِو الصَّـئِمِينَ و الصَّـئِمَـتِ
وَالْحَـفِظِينَ فُرُوجَهُمْ وَالْحَـفِظَـتِ وَالذَكِـرِينَ اللَّهَ كَثِيراً
وَالذَكِرَتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيماً

**33:35 Verily, the Muslims: men and women, the believers: men and women, the Qanit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khashi`: men and the women, the men and the women who give Sadaqat, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward.**

## The Reason for Revelation

Imam Ahmad recorded that Umm Salamah, may Allah be pleased with her, the wife of the Prophet said,

> "I said to the Prophet, `Why is it that we are not mentioned in the Qur'an as men are?'
>
> Then one day without my realizing it, he was calling from the **Minbar** and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the **Minbar**: يَاأَيُّهَا النَّاسُ إِنَّ اللهَ تَعَالَى يَقُولُ (O people! Verily Allah says):
>
> إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...
>
> Verily, the Muslims: men and women, the believers: men and women...) to the end of the **Ayah**.''
>
> This was also recorded by An-Nasa'i and Ibn Jarir.
>
> إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...
>
> Verily, the Muslims: men and women, the believers: men and women...
>
>> indicates that **Iman** is something other than Islam, and that it is more specific, because **Allah** says:
>>
>> قَالَتِ الأٌّعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُواْ وَلَـكِن قُولُواْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ الايمَـنُ فِى قُلُوبِكُمْ
>>
>> The Bedouins say: "We believe.''
>>
>> Say: "You believe not but you only say, `We have surrendered (in Islam),' for faith has not yet entered your hearts.'' (49:14)
>
> In the Two **Sahihs**, it says:
>
>> لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِن

The adulterer does not commit adultery at the time when he is a believer.

For it snatches away his **Iman**, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that **Iman** is more specific than Islam, as we have stated at the beginning of our commentary on Al-Bukhari.

... وَالْقَانِتِينَ وَالْقَانِتَاتِ ...

the **Qanit**: men and the women,

**Al-Qunut** means obedience during quite time.

أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ الَّيْلِ سَـجِداً وَقَآئِماً يَحْذَرُ الاٌّخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِ

Is one who is (**Qanit**) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9)

وَلَهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

To Him belongs whatever is in the heavens and the earth. All are **Uqnuti** (**Qanitun**) to Him. (30:26)

يمَرْيَمُ اقْنُتِى لِرَبِّكِ وَاسْجُدِى وَارْكَعِى مَعَ الرَكِعِينَ

O Maryam! "**Uqnuti** to your Lord and prostrate, and bow with **Ar-Raki`in** (those who bow)." (3:43)

وَقُومُواْ لِلَّهِ قَـنِتِينَ

And stand before Allah **Qanitin**. (2: 238)

So, beyond Islam there is a higher level to be reached, which is **Iman**, and **Qunut** stems from them both.

... وَالصَّادِقِينَ وَالصَّادِقَاتِ ...

the men and women who are truthful,

This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allah be pleased with them, were never known to have lied even once, neither during **Jahiliyyah** nor in Islam. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا

You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise.

And beware of lying, for lying leads to immorality and immorality leads to Hell.

A man will keep telling the truth and striving to do so until he will be recorded with Allah as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allah as a liar.

And there are many Hadiths on this topic.

... وَالصَّابِرِينَ وَالصَّابِرَاتِ ...

the men and the women who are patient,

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when

disaster first strikes, then after that it becomes easier, and this is true steadfastness.

... وَالْخَاشِعِينَ وَالْخَاشِعَاتِ ...

the **Khashi`**: men and the women,

> **Khushu`** means serenity and tranquility, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allah and the awareness that He is constantly watching, as mentioned in the **Hadith**:
>
> اعْبُدُ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ
>
> Worship Allah as if you can see Him, for if you cannot see Him, He can see you.

... وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ ...

the men and the women who give **Sadaqat**,

> **As-Sadaqah** (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allah and as a good deed to His creation.

It was recorded in the Two **Sahihs**:

> سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ فَذَكَرَ مِنْهُمْ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَاتَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ
>
> There are seven whom Allah will shade with His Shade on the Day when there will be no shade except His Shade -- and among them he mentioned -- . ..a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.

According to another **Hadith**:

> وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ الْمَاءُ النَّار

**Sadaqah** extinguishes bad deeds just as water extinguishes fire.

There are many Hadiths which encourage charitable giving;

this topic is discussed in detail elsewhere.

... وَالصَّائِمِينَ وَالصَّائِمَاتِ ...

the men and the women who fast,

According to a Hadith narrated by Ibn Majah:

وَالصَّوْمُ زَكَاةُ الْبَدَنِ

Fasting is the **Zakah** of the body.

In other words, it purifies it and cleanses it of things that are bad in both physical and **Shar`i** terms.

Sa`id bin Jubayr said:

"Whoever fasts **Ramadan** and three days of each month, is included in the **Ayah**, **وَالصَّائِمِينَ وَالصَّائِمَاتِ** (the men and the women who fast),''

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allah said:

يَامَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاء

O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.

It is quite apt that next should be mentioned:

... وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ ...

the men and the women who guard their chastity,

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted.

Allah says:

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ

إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

فَمَنِ ابْتَغَى وَرَآءَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْعَادُونَ

And those who guard their chastity. Except from their wives or the whom their right hands possess -- for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers. (70:29-31)

... وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ ...

and the men and the women who remember Allah much,

Ibn Abi Hatim recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا رَكْعَتَيْنِ كُتِبَا تِلْكَ اللَّيْلَةَ مِنَ الذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَات

If a man wakes his wife at night and they pray two **Rak`ahs**, they will recorded that night as being among the men and the women who remember Allah much.

This was recorded by Abu Dawud, An-Nasa'i and Ibn Majah from the Hadith of Abu Sa`id and Abu Hurayrah, may Allah be pleased with them both, from the Prophet.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said:

"The Messenger of Allah was walking along a road in Makkah, and he came to (the mountain of) Jumdan, and said,

هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُون

This is **Jumdan**, go ahead, for the **Mufarridun** have gone ahead. (The men and the women who remember Allah much).

Then he said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِين

O Allah, forgive those who shaved their hair.

They said, `And those who shortened.'

He said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِين

O Allah, forgive those who shaved their hair.

They said, `And those who shortened.'

وَالْمُقَصِّرِين

And those who shortened.

This was recorded by Imam Ahmad with this chain of narration.

It was also recorded by Muslim, except for the last part of it.

... أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا (٣٥)

Allah has prepared for them forgiveness and a great reward.

Here Allah tells us that for all of those mentioned in this **Ayah**, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَـلاً مُّبِيناً

**33:36 It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.**

## The Reason for Revelation

Imam Ahmad recorded that Abu Barzah Al-Aslami said:

"Julaybib was a man who used to enter upon women and joke with them. I said to my wife, `Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.'

If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. The Prophet said to one of the Ansar: زَوِّجْنِي ابْنَتَك (Give me your daughter for marriage).

He said, `Yes, O Messenger of Allah, it would be an honor and a blessing.'

He said, إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي (I do not want her for myself).

He said, `Then for whom, O Messenger of Allah?'

He said, لِجُلَيْبِيب (For Julaybib).

He said, `O Messenger of Allah, let me consult her mother.'

So he went to the girl's mother and said, `The Messenger of Allah is proposing marriage for your daughter.'

She said, `Yes, it would be a pleasure.'

He said, `He is not proposing to marry her himself, he is proposing on behalf of Julaybib.'

She said, `What! Julaybib No, by Allah, we will not marry her to him.'

When he wanted to get up and go to the Messenger of Allah to tell him what the girl's mother had said, the girl asked, `Who is asking for my hand!'

So her mother told her, and she said, `Are you refusing to follow the command of the Messenger of Allah? Follow his command, for I will not come to any harm.'

So her father went to the Messenger of Allah and said, `Deal with her as you wish.' So he married her to Julaybib. Then the Messenger of Allah went out on one of his military campaigns, and after Allah had granted him victory, he said to his Companions, may Allah be pleased with them, see whether there is anybody missing,

They said, `We have lost so-and-so, and so-and-so.'

He said, انْظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَد (See if there is anybody missing).

They said, `No one.'

He said: But I see that Julaybib is missing.

He said: فَاطْلُبُوهُ فِي الْقَتْلَى (Go and look for him among the dead).

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed.

They said, `O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.'

The Messenger of Allah came and stood beside him and said,

قَتَلَ سَبْعَةً وَقَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْه

> He killed seven before he was himself killed. He belongs to me and I belong to him.

He said this two or three times, then the Messenger of Allah carried him in his arms and held him while his

grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allah be pleased with him.''

Thabit, may Allah be pleased with him, said:

> "There was no widow among the Ansar who was more sought after for marriage than that girl.''

Ishaq bin Abdullah bin Abi Talhah asked Thabit, "Do you know how the Messenger of Allah prayed for that girl?''

He told him: "He said,



**O Allah, pour blessings upon her and do not make her life hard**

> And this is how it was; there was no widow among the Ansar who was more sought after for marriage than her.''

This is how it was recorded by Imam Ahmad, in full.

Muslim and An-Nasa'i recorded the story of his death in Al-Fada'il.

Al-Hafiz Abu Umar bin Abd Al-Barr mentioned in Al-Isti`ab that when the girl said in her seclusion, `Are you refusing to follow the command of the Messenger of Allah ' -- This **Ayah** was revealed:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ...

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.

It was narrated that Tawus asked Ibn Abbas about praying two **Rak`ahs** after **`Asr** and he told him not to do that. Ibn Abbas recited:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision).

This Ayah is general in meaning and applies to all matters, i.e., if Allah and His Messenger decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case.

Allah says:

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا۟ فِى أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيماً

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allah says:

... وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا (٣٦)

And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

This is like the **Ayah**:

فَلْيَحْذَرِ الَّذِينَ يُخَـلِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's commandment, beware, lest some **Fitnah** should befall them or a painful torment be inflicted on them. (24:63)

وَإِذْ تَقُولُ لِلَّذِى أَنعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَـهُ

**33:37 And (remember) when you said to him on whom Allah has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwa of Allah.'' But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.**

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَراً زَوَّجْنَـكَهَا لِكَىْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْاْ مِنْهُنَّ وَطَراً وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً

**So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled.**

## Allah's rebuke to His Messenger and the Story of Zayd and Zaynab

Allah tells;

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ ...

And (remember) when you said to him on whom Allah has bestowed grace,

Allah tells what His Prophet said to his freed slave Zayd bin Harithah, may Allah be pleased with him, who was the one on whom Allah had bestowed grace, i.e., through Islam and following the Messenger .



and you have done a favor (to him),

> means, by freeing him from slavery.
>
> And he was a great leader, held in high esteem and beloved by the Prophet. He was known as the beloved, and his son Usamah was known as the beloved son of the beloved.

A'ishah, may Allah be pleased with her, said:

> "The Messenger of Allah never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah.''
>
> This was recorded by Imam Ahmad.

The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint Abd Al-Muttalib. For her dowry he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates.

This was stated by Muqatil bin Hayyan.

She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah, who told him,

... أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ ...

"Keep your wife to yourself, and have **Taqwa** of Allah.''

Allah says:

... وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ ...

But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.

Ibn Jarir narrated that A'ishah, may Allah be pleased with her, said,

> "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this **Ayah**:
>
> ... وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ ...
>
> But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him."

... فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا ...

So, when Zayd had completed his aim with her, We gave her to you in marriage,

> meaning, `when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her **Wali** (guardian) in this marriage was Allah Himself, in the sense that He revealed to the Prophet that he should go in unto her without any **Wali**, contractual agreement, dowry or witnesses among mankind.

Imam Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said:

> "When Zaynab's **`Iddah** finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,
>
> اذْهَبْ فَاذْكُرْهَا عَلَي
>
> Go to her and tell her about me (that I want to marry her).
>
> So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allah had

said, so I turned my back to her and stepped aside, and said, `O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.'

She said, `I will not do anything until I pray to my Lord, may He be glorified.'

So she went to the place where she usually prayed.

Then Qur'an was revealed and the Messenger of Allah came and entered without permission. We were there when she entered upon the Messenger of Allah, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allah went out and I followed him. He started to go around all the apartments of his wives, greeting them, and they said, `O Messenger of Allah, how did you find your (new) wife!'

I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I.

The ruling of **Hijab** was revealed and he exhorted the people as Allah had exhorted them:

لاَ تَدْخُلُواْ بُيُوتَ النَّبِىِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ

Enter not the Prophet's houses, unless permission is given to you.''

This was also recorded by Muslim and An-Nasa'i.

Al-Bukhari, may Allah have mercy on him, recorded that Anas bin Malik, may Allah be pleased with him, said,

"Zaynab bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, saying, `Your families arranged your marriages, but Allah arranged my marriage from above the seven heavens.'''

In (our Tafsir of) Surah **An-Nur** we mentioned that Muhammad bin Abdullah bin Jahsh said:

> "Zaynab and A'ishah, may Allah be pleased with them, were boasting to one another; Zaynab, may Allah be pleased with her, said, `I am the one whose marriage was revealed from above the heaven.'
>
> A'ishah, may Allah be pleased with her, said, `I am the one whose innocence was revealed from heaven.'
>
> So, Zaynab conceded that, may Allah be pleased with her.''

Allah says;

... لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ...

so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.

> means, `We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.'

Before Prophethood, the Messenger of Allah had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said: وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ (nor has He made your adopted sons your real sons) until: ادْعُوهُمْ لأَبَآئِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ (Call them after their fathers, that is more just with Allah. (33:4-5),

Then this was confirmed and made even clearer by the marriage of the Messenger of Allah to Zaynab bint Jahsh, may Allah be pleased with her, when Zayd bin Harithah divorced her.

Allah says in **Ayat At-Tahrim**:

وَحَلَـئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ أَصْلَـبِكُمْ

the wives of your sons from your own loins, (4:23)

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

... وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (٣٧)

And Allah's command must be fulfilled.

means, `this that has happened was decreed by Allah and was inevitable.'

Allah knew that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet.

مَّا كَانَ عَلَى النَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِى الَّذِينَ خَلَوْاْ مِن قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَراً مَّقْدُوراً

**33:38 There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's way with those who have passed away of old. And the command of Allah is a decree determined.**

Allah says;

مَّا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ...

There is no blame on the Prophet in that which Allah has made legal for him.

means, in that which has been permitted for him and which he has been commanded to do,

i.e. his marrying Zaynab, may Allah be pleased with her, who had been divorced by his adopted son Zayd bin Harithah,

... سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ...

That has been Allah's way with those who have passed away of old.

means this is the ruling of Allah for the Prophets who came before him. Allah would not command them to do anything for which they might be blamed.

This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

... وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا (٣٨)

And the command of Allah is a decree determined.

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

الَّذِينَ يُبَلِّغُونَ رِسَالَـتِ اللَّهِ وَيَخْشَوْنَهُ وَلاَ يَخْشَوْنَ أَحَداً إِلاَّ اللَّهَ وَكَفَى بِاللَّهِ حَسِيباً

**33:39 Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Reckoner.**

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَىْءٍ عَلِيماً

**33:40 Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.**

## Praise for Those Who convey the Message

Allah says:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ ...

Those who convey the Message of Allah,

> meaning, to His creation, and fulfill that with which they have been entrusted.

... وَيَخْشَوْنَهُ ...

and fear Him,

> means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allah.

... وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ...

and fear none save Allah.

... وَكَفَى بِاللَّهِ حَسِيبًا (٣٩)

And sufficient is Allah as a Reckoner.

> means, sufficient is Allah as a Helper and Supporter.

The leader of all people in this regard and in all regards is Muhammad the Messenger of Allah, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Adam, so Allah caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he was sent to all of mankind, Arabs and non-Arabs alike.

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

> Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.'' (7:158)

Then his **Ummah** inherited the task of conveying from him, and the greatest of those who undertook this task after him were his Companions, may Allah be pleased

with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allah be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allah, the Most Generous Bestower, to make us among their heirs.

## The Messenger is not the Father of any Man

Allah states:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ ...

Muhammad is not the father of any of your men,

After this it was not permitted to say Zayd bin Muhammad, i.e., he was not his father even though he had adopted him.

No male child of the Prophet lived until puberty.

Khadijah, may Allah be pleased with her, bore him Al-Qasim, At-Tayyib and At-Tahir, but they died in childhood.

Mariyah Al-Qibtiyyah bore him Ibrahim, but he also died in infancy.

He also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthum and Fatima, may Allah be pleased with them all. Three of them died during his lifetime, Fatima lived long enough to be bereaved of him, then she died six months later.

## He is the Last of the Prophets

Allah says:

... وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٤٠)

but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.

This is like the **Ayah**:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

> Allah knows best with whom to place His Message. (6:124)

This **Ayah** clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case.

This was reported in many **Mutawatir** Hadiths narrated from the Messenger of Allah via a group of his Companions, may Allah be pleased with them.

Imam Ahmad recorded a narration from Ubayy bin Ka`b, from his father that the Prophet said:

> مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبِنَةٍ لَمْ يَضَعْهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبِنَةِ، فَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبِنَةَ

> My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place.''
>
> Among the Prophets, I am like that brick.

It was also recorded by At-Tirmidhi, who said "**Hasan Sahih**.''

## Another Hadith

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِي

Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.

This worried the people, then he said:

وَلَكِنِ الْمُبَشِّرَاتُ

But there will be **Al-Mubashshirat**.

They said, `O Messenger of Allah, what are **Al-Mubashshirat**?'

He said,

رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ

The dreams of a Muslim man, and they are one of the parts of Prophethood.

This was also recorded by At-Tirmidhi, who said, "**Sahih Gharib**.''

## Another Hadith

Abu Dawud At-Tayalisi recorded that Jabir bin Abdullah, may Allah be pleased with him, said that the Messenger of Allah said:

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبِنَةٍ، فَكَانَ مَنْ دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ هَذِهِ اللَّبِنَةِ، فَأَنَا مَوْضِعُ اللَّبِنَةِ خُتِمَ بِي الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام

The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets -- blessings and peace be upon them -- end with me.

It was also recorded by Al-Bukhari, Muslim and At-Tirmidhi, who said, "It is **Sahih Gharib** with this chain of narrators.''

## Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبِنَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَة

The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.

This was also recorded by Muslim.

## Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَّا وَضَعْتَ هٰهُنَا لَبِنَةً فَيَتِمَّ بُنْيَانُك

The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.

The Messenger of Allah said:

فَكُنْتُ أَنَا اللَّبِنَة

And I am that brick.

It was also recorded by Al-Bukhari and Muslim.

## Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتَ :

- أُعْطِيتُ جَوَامِعَ الْكَلِمِ،
- وَنُصِرْتُ بِالرُّعْبِ
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ،
- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً،
- وَخُتِمَ بِيَ النَّبِيُّون

I have been given preference over the other Prophets in six ways:

- I have been given the ability to speak concisely;
- I have been aided by fear (cast into the hearts of my enemies);
- the spoils of war have been made permissible for me;
- the entire earth has been made a **Masjid** and a means of purification for me;
- I have been sent to all of mankind; and
- the Prophets end with me.

This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "It is Hasan Sahih.''

## Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبِنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَة

The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.

It was also recorded by Muslim.

## Another Hadith

Jubayr bin Mut`im, may Allah be pleased with him, said that he heard the Messenger of Allah say:

إِنَّ لِي أَسْمَاءَ

- أَنَا مُحَمَّدٌ،
- وَأَنَا أَحْمَدُ،
- وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ تَعَالَى بِيَ الْكُفْرَ،
- وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ
- وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِي

I have several names:

- I am Muhammad, and
- I am Ahmad;
- I am **Al-Mahi** (the eradicator) through whom Allah will erase disbelief;
- I am **Al-Hashir** (the gatherer) at whose feet mankind will gather; and
- I am **Al-`Aqib** (the final one) after whom there will be no Prophet.

It was also recorded in the Two **Sahihs**.

And there are many other **Hadiths** on this topic.

Allah has told us in His Book, and His Messenger has told us in the **Mutawatir Sunnah**, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is

misguidance as will be clear to those who have understanding.

This is what Allah caused to happen in the case of Al-Aswad Al-`Ansi in the Yemen and Musaylimah the Liar in Al-Yamamah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allah be upon them both.

This is the case with every false prophet until the Day of Resurrection, until they end with **Al-Masih Ad-Dajjal** (the Antichrist). Each of these liars is given by Allah signs which show the people of knowledge and the believers that his message is false -- which is part of the perfect kindness of Allah towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allah says:

هَلْ أُنَبِّئُكُمْ عَلَى مَن تَنَزَّلُ الشَّيَـطِينُ - تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

> Shall I inform you (O people!) upon whom the **Shayatin** descend! They descend on every lying, sinful person. (26:221-222)

This is in contrast to the Prophets -- may blessings and peace be upon them -- for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid.

In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allah be upon them always, as long as heaven and earth remain.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

**33:42 And glorify His praises morning and Asila.**

هُوَ الَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَـئِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

**33:43 He it is Who sends Salah on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.**

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَـمٌ وَأَعَدَّ لَهُمْ أَجْراً كَرِيماً

**33:44 Their greeting on the Day they shall meet Him will be "Salam (Peace!)'' And He has prepared for them a generous reward.**

## The Virtue of remembering Allah much

Allah commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١)

O you who believe!

Remember Allah with much remembrance.

Allah commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imam Ahmad recorded that Abdullah bin Busr said:

"Two Bedouins came to the Messenger of Allah and one of them said: `O Messenger of Allah, which of the people is best'

He said:

مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُه

The one whose life is long and whose deeds are good.

The other one said: `O Messenger of Allah, the laws of Islam are too much for us. Teach me something that I can adhere to.'

He said,

لَايَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللهِ تَعَالَى

Keep your tongue moist with the remembrance of Allah, may He be exalted.

At-Tirmidhi and Ibn Majah recorded the second part of this report.

At-Tirmidhi said, "This Hadith is **Hasan Gharib**''.

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said,

مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللهَ تَعَالَى فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَة

No people sit together without mentioning Allah, but they will see that as regret on the Day of Resurrection.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, commented on the **Ayah**: **اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا** (Remember Allah with much remembrance),

"Allah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse -- apart from **Dhikr**, for Allah has not set any limits for it, and no one has any excuse for not remembering Allah unless he is oppressed and forced to neglect it.

Allah says:

فَاذْكُرُواْ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ

Remember Allah standing, sitting down, and (lying down) on your sides. (4:103)

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness and in health, in secret and openly, in all situations and circumstances.

And Allah says:

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢)

And glorify His praises morning and **Asila**.

If you do this, He and His angels will send blessings upon you.''

There are very many **Ayat**, Hadiths and reports which encourage the remembrance of Allah, and this **Ayah** urges us to remember Him much. People such as An-Nasa'i and Al-Ma`mari and others have written books about the **Adhkar** to be recited at different times of the night and day.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

And glorify His praises morning and **Asila**.

in the morning and in the evening.

This is like the **Ayah**:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِى السَّمَـوَتِ وَالاٌّرْضِ وَعَشِيّاً وَحِينَ تُظْهِرُونَ

So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline. (30:17-18)

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ ...

He it is Who sends **Salah** on you, and His angels too,

This is encouragement to remember Allah, i.e., He will remember you, so remember Him.

This is like the **Ayah**:

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنْكُمْ يَتْلُواْ عَلَيْكُمْ آيَـتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

فَاذْكُرُونِى أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ

Similarly, We have sent among you a Messenger of your own, reciting to you Our **Ayat** and purifying you, and teaching you the Book and the **Hikmah**, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me. (2:151-152)

The Prophet said:

يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِينَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْه

Allah says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.''

## The Meaning of Salah

Allah's **Salah** means that He praises His servant before the angels, as Al-Bukhari recorded from Abu Al-Aliyah. This was recorded by Abu Jafar Ar-Razi from Ar-Rabi bin Anas from Anas.

Others said: "Allah's Salah means mercy.''

It may be said that there is no contradiction between these two views. And Allah knows best.

**Salah** from the angels means their supplication and seeking forgiveness for people, as Allah says:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْماً فَاغْفِرْ لِلَّذِينَ تَابُواْ وَاتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

رَبَّنَا وَأَدْخِلْهُمْ جَنَّـتِ عَدْنٍ الَّتِى وَعَدْتَّهُمْ وَمَن صَـلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّـتِهِمْ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

وَقِهِمُ السَّيِّئَـتِ

Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying):

"Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

Our Lord! And make them enter the `Adn Garden which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

And save them from the sins.'' (40:7-9)

... لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ...

that He may bring you out from darkness into light.

> means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

... وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (٤٣)

And He is Ever Most Merciful to the believers.

> means, in this world and in the Hereafter:
>
> in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who

call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imam Ahmad recorded that Anas, may Allah be pleased with him, said:

> "The Messenger of Allah and a group of his Companions, may Allah be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, `My son, my son!' She ran and picked him up, and the people said, `O Messenger of Allah, she would never throw her child in the Fire.'
>
> The Messenger of Allah convincingly said:
>
> لَا، وَاللهِ لَايُلْقِي حَبِيبَهُ فِي النَّار
>
> No, and Allah will not throw His beloved in the Fire.
>
> Its chain of narrators meets the conditions of the Two Sahihs, although none of the authors of the Six Books recorded it.
>
> But in Sahih Al-Bukhari it is recorded from the Commander of the faithful Umar bin Al-Khattab, may Allah be pleased with him, that the Messenger of Allah saw a woman among the prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allah said:
>
> أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِكَ؟

Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?

They said, "No.''

The Messenger of Allah said:

فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

By Allah, Allah is more merciful towards His servants than this woman is to her child.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ...

Their greeting on the Day they shall meet Him will be "**Salam**!''

The apparent meaning -- and Allah knows best -- is that their greeting, from Allah on the Day that they meet Him, will be **Salam**, i.e., He will greet them with **Salam**, as He says elsewhere:

سَلاَمٌ قَوْلاً مِّن رَّبٍّ رَّحِيمٍ

(It will be said to them): **Salam** -- a Word from the Lord, Most Merciful. (36:58)

Qatadah claimed that the meaning was that they would greet one another with **Salam** on the Day when they meet Allah in the Hereafter.

This is like the **Ayah**:

دَعْوَهُمْ فِيهَا سُبْحَـنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

Their way of request therein will be `Glory to You, O Allah,' and `**Salam**' will be their greetings therein! and the close of their request will be `All praise is due to Allah, the Lord of all that exits.' (10:10)

... وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا (٤٤)

And He has prepared for them a generous reward.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

يأَيُّهَا النَّبِىُّ إِنَّآ أَرْسَلْنَـكَ شَـهِداً وَمُبَشِّراً وَنَذِيراً

**33:45 O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,**

وَدَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُّنِيراً

**33:46 And as one who invites to Allah by His leave, and as a lamp spreading light.**

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلاً كِبِيراً

**33:47 And announce to the believers the glad tidings, that they will have from Allah a great bounty.**

وَلاَ تُطِعِ الْكَـفِرِينَ وَالْمُنَـفِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلاً

**33:48 And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allah, and sufficient is Allah as a Trustee.**

## The Attributes of the Messenger of Allah

Allah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ ...

O Prophet! Verily, We have sent you,

Imam Ahmad recorded that Ata' bin Yasar said that he met Abdullah bin `Amr bin Al-`As, may Allah be pleased with him, and said to him:

"Tell me about the description of the Messenger of Allah in the **Tawrah**.''

He said, "Yes, by Allah, he was described in the **Tawrah** with some of the qualities with which he was described in the Qur'an:

> `O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you **Al-Mutawakkil** (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say **La ilaha illallah**, words with which blind eyes, deaf ears and sealed hearts will be opened'.''

It was also recorded by Al-Bukhari in the Books of Business and At-Tafsir.

Wahb bin Munabbih said:

"Allah revealed to one of the Prophets of the Children of Israel whose name was Sha`ya' (Isaiah); `Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation.

I shall send an unlettered (Prophet) from among the illiterate (people).

> - He will not be harsh or severe, or noisy in the marketplaces.
>
> - If he were to pass by a lamp, it would not be extinguished, because of his tranquility.
>
> - If he were to walk on reeds no sound would be heard from under his feet.
>
> - I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech.

- Through him I will open blind eyes, deaf ears and sealed hearts.

- I will guide him to do every good deed and I will bestow upon him every noble characteristic.

- I will make tranquility his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation.

- **Ahmad** is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided.

- Through him I will bring together different nations and hearts, and reconcile opposing desires.

- Through him I will save great numbers of people from their doom.

- I will make his **Ummah** the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought.

- I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting.

- They will fight for the sake of Allah in ranks and armies.

- They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts.

- They will be like monks by night and like lions by day.

- Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth and martyrs and righteous people.

- His **Ummah** after him will lead people with truth and establish justice therewith.

- I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands.

- I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the **Zakah** and fulfilling their promises.

- Through them I will complete the goodness which I started with the first of them.

This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty.'''

... شَاهِدًا ...

as witness,

means, a witness to Allah's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.



and We bring you as a witness against these people. (4:41)

This is like the **Ayah**:

لِّتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

that you be witnesses over mankind and the Messenger be a witness over you. (2:143)

... وَمُبَشِّرًا وَنَذِيرًا (٤٥)

and a bearer of glad tidings, and a warner.

means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ...

And as one who invites to Allah by His leave,

means, `you call mankind to worship their Lord because He has commanded you to do so.'

... وَسِرَاجًا مُّنِيرًا (٤٦)

and as a lamp spreading light.

means, `the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا (٤٧)

And announce to the believers the glad tidings, that they will have from Allah a great bounty.

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ ...

And obey not the disbelievers and the hypocrites, and harm them not.

means, `do not obey them and do not pay attention to what they say.'

وَدَعْ أَذَاهُمْ (and harm them not),

means, `overlook and ignore them, for their matter rests entirely with Allah and He is sufficient for them (to deal with them).'

Allah says:

... وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا (٤٨)

And put your trust in Allah, and sufficient is Allah as a Trustee.

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نَكَحْتُمُ الْمُؤْمِنَـتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحاً جَمِيلاً

**33:49 O you who believe!**

**When you marry believing women, and then divorce them before you have sexual intercourse with them, no `Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.**

## A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ ...

O you who believe!

When you marry believing women, and then divorce them before you have sexual intercourse with them,

This **Ayah** contains many rulings, including the use of the word **Nikah** for the marriage contract alone. There is no other **Ayah** in the Qur'an that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

الْمُؤْمِنَاتِ (believing women),

> this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard, according to scholarly consensus.

Ibn Abbas, may Allah be pleased with him, Sa`id bin Al-Musayyib, Al-Hasan Al-Basri, Ali bin Al-Hussein Zayn-ul-Abidin and a group of the **Salaf** took this **Ayah** as evidence that divorce cannot occur unless it has been preceded by marriage, because Allah says, إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ (When you marry believing women, and then divorce them),

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.

Ibn Abi Hatim recorded that Ibn Abbas, may Allah be pleased with him, said,

> "If someone were to say, `every woman I marry will ipso facto be divorced,' this does not mean anything, because Allah says:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ
>
> (O you who believe! When you marry believing women, and then divorce them....).''

It was also reported that Ibn Abbas, may Allah be pleased with him, said:

> "Allah said, إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ (When you marry believing women, and then divorce them),

do you not see that divorce comes after marriage?''

A Hadith to the same effect was recorded from `Amr bin Shu`ayb from his father from his grandfather, who said:

"The Messenger of Allah said:

لَا طَلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِك

There is no divorce for the son of Adam with regard to that which he does not possess.

This was recorded by Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah.

At-Tirmidhi said, "This is a **Hasan Hadith**, and it is the best thing that has been narrated on this matter.''

It was also recorded by Ibn Majah from Ali and Al-Miswar bin Makhramah, may Allah be pleased with them, that the Messenger of Allah said:

لَا طَلَاقَ قَبْلَ نِكَاح

There is no divorce before marriage.

Then Allah says:

... فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ...

no **`Iddah** have you to count in respect of them.

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the **`Iddah** (prescribed period for divorce) and she may go and get married immediately to whomever she wishes.

The only exception in this regard is a woman whose husband died, in which case she has to observe an **`Iddah** of four months and ten days even if the marriage was not consummated.

This is also according to the consensus of the scholars.

... فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩)

So, give them a present, and set them free in a handsome manner.

The present here refers to something more general than half of the named dowry or a special gift that has not been named.

Allah says:

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ

And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowry) then pay half of that. (2:237)

And Allah says:

لاَّ جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُواْ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَـعاً بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowry). But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. (2:236)

In Sahih Al-Bukhari, it was recorded that Sahl bin Sa`d and Abu Usayd, may Allah be pleased with them both, said,

"The Messenger of Allah married Umaymah bint Sharahil, and when she entered upon him he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said

"If the dowry had been named, she would not be entitled to more than half, but if the dowry is not been named, he should give her a gift according to his means, and this is the "handsome manner.''

يأَيُّهَا النَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَجَكَ اللاَّتِى ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّـتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَـلَـتِكَ اللاَّتِى هَـجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ النَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ

**33:50 O Prophet!**

**Verily, We have made lawful to you your wives, to whom you have paid their due (dowry), and those (slaves) whom your right hand possesses -- whom Allah has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only, not for the (rest of) the believers.**

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِى أَزْوَجِهِـمْ وَمَا مَلَكَتْ أَيْمَـنُهُمْ لِكَيْلاَ يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

**Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.**

## The Women who are Lawful for the Prophet

Allah says,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ ...

O Prophet!

Verily, We have made lawful to you your wives, to whom you have paid their due (dowry),

Allah says, addressing His Prophet that He has made lawful for him of women his wives to whom he has given the dowry, which is what is meant by "their due'', which is used here, as was stated by Mujahid and others.

The dowry which he gave to his wives was twelve and half **Uqiyah** (measures of gold) so they all received five hundred Dirhams except for Umm Habibah bint Abi Sufyan, to whom An-Najashi, may Allah have mercy on him, gave four hundred Dinars (on behalf of the Prophet)

Safiyyah bint Huyay, whom he chose from among the prisoners of Khyber, then he set her free, making her release her dowry.

A similar case was that of Juwayriyah bint Al-Harith Al-Mustalaqiyyah -- he paid off the contract to buy her freedom from Thabit bin Qays bin Shammas and married her.

May Allah be pleased with them all.

... وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاء اللَّهُ عَلَيْكَ ...

those (slaves) whom your right hand possesses whom Allah has given to you,

means, `the slave-girls whom you took from the war booty are also permitted to you.'

He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he

owned Rayhanah bint Sham`un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners, may Allah be pleased with them.

... وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ ...

and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts,

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect Shariah came to cancel out the extremes of the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

... اللَّاتِي هَاجَرْنَ مَعَكَ ...

who migrated with you,

... وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ ...

and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only,

means, `also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowry, if you wish to do so.'

This **Ayah** includes two conditions.

Imam Ahmad recorded from Sahl bin Sa`d As-Sa`idi that a woman came to the Messenger of Allah and said,

"O Messenger of Allah, verily, I offer myself to you (for marriage).''

She stood there for a long time, then a man stood up and said, "O Messenger of Allah, marry her to me if you do not want to marry her.''

The Messenger of Allah said:

هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا إِيَّاهُ ؟

Do you have anything that you could give to her as a dowry?

He said, "I have only this garment of mine.''

The Messenger of Allah said:

إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ، فَالْتَمِسْ شَيْئًا

If you give her your garment, you will be left with no garment. Look for something.

He said, "I do not have anything.''

He said:

الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيد

Look for something, even if it is only an iron ring.

So he looked, but he could not find anything.

Then the Messenger of Allah said to him:

هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ؟

Do you have (know) anything of the Qur'an?

He said, "Yes, Surah such and such and Surah and such,''

he named the Surahs. So, the Messenger of Allah said:

زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآن

I marry her to you with what you know of the Qur'an.

It was also recorded by Al-Bukhari and Muslim from the Hadith of Malik.

Ibn Abi Hatim recorded a narration from his father that A'ishah said:

"The woman who offered herself to the Prophet was Khawlah bint Hakim.''

Al-Bukhari recorded that A'ishah said,

"I used to feel jealous of those women who offered themselves to the Prophet and I said,

`Would a woman offer herself When Allah revealed the **Ayah**:

**تُرْجِي مَن تَشَاء مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاء وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ**

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you),

I said, `I see that your Lord hastens to confirm your desires.'''

Ibn Abi Hatim recorded that Ibn Abbas said:

"The Messenger of Allah did not have any wife who offered herself to him.''

This was recorded by Ibn Jarir. In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him -- a ruling which applied to him alone.

The matter was left to his own choice, as Allah says: إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا (and (if) the Prophet wishes to marry her),

meaning, if he chooses to do so.

... خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ...

a privilege for you only, not for the (rest of) the believers.

Ikrimah said:

"This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something.''

This was also the view of Mujahid, Ash-Sha`bi and others.

In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allah ruled in the case of Barwa` bint Washiq when she offered herself in marriage; the Messenger of Allah ruled that she should be given a dowry that was appropriate for a woman like her after her husband died.

Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet is an established ruling. With regard to the Prophet himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, **Wali** (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh, may Allah be pleased with her.

Qatadah said, concerning the **Ayah**: خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ (a privilege for you only, not for the (rest of) the believers),

no woman has the right to offer herself to any man without a **Wali** or a dowry, except to the Prophet.

... قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ ...

Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,

Ubayy bin Ka`b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the **Ayah**: قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ (Indeed We know what We have enjoined upon them about their wives),

> means, `concerning the limiting of their number to four free women, and whatever they wish of slave-girls, and the conditions of a representative, dowry and witnesses to the marriage. This is with regard to the **Ummah** (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

... لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٥٠)

in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.

تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُؤْوِى إِلَيْكَ مَن تَشَآءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَن تَقَرَّ أَعْيُنُهُنَّ وَلاَ يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ

**33:51 You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them.**

وَاللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيماً حَلِيماً

**Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.**

## The Prophet has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, used to feel jealous of the women who offered themselves to the Prophet. She said,

"Would a woman not feel shy to offer herself without any dowry!''

Then Allah revealed the **Ayah**,

تُرْجِي مَن تَشَاء مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاء ...

You can postpone whom you will of them, and you may receive whom you will.

She said, "I think that your Lord is hastening to confirm your desire.''

We have already stated that Al-Bukhari also recorded this.

This indicates that what is meant by the word:

تُرْجِي (postpone) is delay, and

مَن تَشَاء مِنْهُنَّ (whom you will of them) means,

`of those who offer themselves to you.'

وَتُؤْوِي إِلَيْكَ مَن تَشَاء (and you may receive whom you will),

means, `whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.'

Allah says:

... وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ...

And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).

Others said that what is meant by: **تُرْجِي مَن تَشَاء مِنْهُنَّ** (You can postpone (the turn of) whom you will of them),

> means, `your wives:
>
> there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.'
>
> This was narrated from Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Abu Razin, Abdur-Rahman bin Zayd bin Aslam and others.
>
> Nevertheless, the Prophet used to divide his time between them equally, hence a group of the scholars of **Fiqh** among the **Shafi`is** and others said that equal division of time was not obligatory for him and they used this **Ayah** as their evidence.

Al-Bukhari recorded that A'ishah said:

> "The Messenger of Allah used to ask permission of us (for changing days) after this **Ayah** was revealed:
>
> **تُرْجِي مَن تَشَاء مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاء وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ**
>
> (You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you).''
>
> I (the narrator) said to her: "What did you say!''

She said, "I said, `If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allah!'"

This **Hadith** indicates that what is meant in this **Hadith** from A'ishah is that it was not obligatory on him to divide his time equally between his wives.

The first **Hadith** quoted from her implies that the **Ayah** was revealed concerning the women who offered themselves to him.

Ibn Jarir preferred the view that the **Ayah** was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide him time among them or not.

This is a good opinion which reconciles between the Hadiths.

Allah says:

... ذَلِكَ أَدْنَى أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ...

that is better that they may be comforted and not grieved, and may all be pleased with what you give them.

meaning, `if they know that Allah has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

... وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ...

Allah knows what is in your hearts.

means, `He knows that you are more inclined towards some of them than others, which you cannot avoid.'

Imam Ahmad recorded that A'ishah said:

"The Messenger of Allah used to divide his time between his wives fairly and treat them equally, then he said:

اللَّهُمَّ هَذَا فِعْلِي فِيمَا أَمْلِكُ،فَلَا تَلُمْنِي فِيمَا تَمْلِكُ ولَا أَمْلِك

O Allah, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.''

It was also recorded by the four Sunan compilers.

After the words "so do not blame me for that which is under Your control and not mine,'' Abu Dawud's report adds the phrase:

فَلَا تَلُمْنِي فِيمَا تَمْلِكُ ولَا أَمْلِك

So do not blame me for that which is under Your control and not mine.

meaning matters of the heart.

Its chain of narration is Sahih, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

... وكَانَ اللّهُ عَلِيمًا ...

And Allah is Ever All-Knowing, i.e., of innermost secrets,

... حَلِيمًا (٥١)

Most Forbearing.

meaning, He overlooks and forgives.

لاَّ يَحِلُّ لَكَ النِّسَآءُ مِن بَعْدُ وَلاَ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلاَّ مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ رَّقِيباً

**33:52 It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.**

## The Reward of His Wives for choosing to stay with the Messenger

Allah says:

لَا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا (٥٢)

It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.

More than one of the scholars, such as Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir and others stated that this **Ayah** was revealed as a reward to the wives of the Prophet expressing Allah's pleasure with them for their excellent decision in choosing Allah and His Messenger and the Home of the Hereafter, when the Messenger of Allah , gave them the choice, as we have stated above. When they chose the Messenger of Allah their reward was that Allah restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty -- apart from slave-girls and prisoners of war, with regard to whom there was no sin on him.

Then Allah lifted the restriction stated in this **Ayah** and permitted him to marry more women, but he did not marry anyone else, so that the favor of the Messenger of Allah towards them would be clear.

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, said:

> "The Messenger of Allah did not die until Allah permitted (marriage to other) women for him.''

It was also recorded by At-Tirmidhi and An-Nasa'i in their Sunans.

On the other hand, others said that what was meant by the **Ayah**, لَا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ (It is not lawful for you (to marry other) women after this,

> means, `after the description We have given of the women who are lawful for you, those to whom you have given their dowry, those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage -- other kinds of women are not lawful for you.'
>
> This view was narrated from Ubayy bin Ka`b, from Mujahid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn Abbas said:

"The Messenger of Allah was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the **Ayah**,

> لَا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ

> It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.

Allah has made lawful believing women, and believing women who offered themselves to the Prophet for marriage, and He made unlawful every woman who followed a religion other than Islam, as Allah says:

وَمَن يَكْفُرْ بِالإِيمَـنِ فَقَدْ حَبِطَ عَمَلُهُ

And whosoever disbelieves in faith, then fruitless is his work. (5:5)

Ibn Jarir, may Allah have mercy on him, stated that this **Ayah** is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine.

What he said is good, and may be what many of the **Salaf** meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allah knows best.

... وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ ...

nor to change them for other wives even though their beauty attracts you,

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَدْخُلُواْ بُيُوتَ النَّبِىِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَـظِرِينَ إِنَـهُ وَلَـكِنْ إِذَا دُعِيتُمْ فَادْخُلُواْ فَإِذَا طَعِمْتُمْ فَانتَشِرُواْ وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ

**33:53 O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk.**

إِنَّ ذَلِكُمْ كَانَ يُؤْذِى النَّبِىَّ فَيَسْتَحْيِى مِنكُمْ وَاللَّهُ لاَ يَسْتَحْىِ مِنَ الْحَقِّ

**Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth.**

وَإِذَا سَأَلْتُمُوهُنَّ مَتَـعاً فَاسْـَلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

**And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.**

وَمَا كَانَ لَكُمْ أَن تؤْذُواْ رَسُولَ اللَّهِ وَلاَ أَن تَنكِحُواْ أَزْوَاجَهُ مِن بَعْدِهِ أَبَداً إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيماً

**And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.**

إِن تُبْدُواْ شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيماً

**33:54 Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.**

## The Etiquette of entering the Houses of the Prophet and the Command of Hijab

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ...

O you who believe!

This is the **Ayah** of **Hijab**, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of

Umar bin Al-Khattab, may Allah be pleased with him, as it was reported in the Two Sahihs that he said:

> "My view coincided with that of my Lord in three things.
>
> - I said, `O Messenger of Allah, why do you not take **Maqam** Ibrahim as a place of prayer!' Then Allah revealed: وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَهِيمَ مُصَلًّى And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer. (2:125)
> - And I said, `O Messenger of Allah, both righteous and immoral people enter upon your wives, so why do you not screen them!' Then Allah revealed the **Ayah** of **Hijab**.
> - And I said to the wives of the Prophet when they conspired against him out of jealousy, عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ (It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you) (66:5), and this is what Allah revealed.''
>
> In a report recorded by Muslim, the prisoners of **Badr** are mentioned, and this is a fourth matter in which the view of Umar coincided with that of his Lord.

Al-Bukhari recorded that Anas bin Malik said:

> "Umar bin Al-Khattab said:
>
> `O Messenger of Allah, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe **Hijab**!'
>
> Then Allah revealed the **Ayah** of **Hijab**.''

Al-Bukhari recorded that Anas bin Malik, may Allah be pleased with him, said:

"When the Messenger of Allah married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet wanted to go in, but these people were sitting, then they got up and went away.

I came and told the Prophet that they had left, then he came and entered.

I wanted to follow him, but he put the screen between me and him. Then Allah revealed,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا...

O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...''

Al-Bukhari also recorded this elsewhere.

It was also recorded by Muslim and An-Nasa'i.

Then Al-Bukhari recorded that Anas bin Malik said:

"The Prophet married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite.

I said, `O Messenger of Allah, I cannot find anyone else to invite.'

He said, ارْفَعُوا طَعَامَكُم (Take away the food).

There were three people left who were talking in the house. The Prophet went out until he came to the apartment of A'ishah, may Allah be pleased with her, and he said, السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُه (May peace be upon you, members of the household, and the mercy and blessings of Allah).

She said, `And upon you be peace and the mercy of Allah. How did you find your (new) wife, O Messenger of Allah May Allah bless you.'

He went round to the apartments of all his wives, and spoke with them as he had spoken with A'ishah, and they spoke as A'ishah had spoken. Then the Prophet came back, and those three people were still talking in the house.

The Prophet was extremely shy, so he went out and headed towards A'ishah's apartment.

I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the **Ayah** of **Hijab** was revealed.''

This was recorded only by Al-Bukhari among the authors of the Six Books, apart from An-Nasa'i, in Al-Yaum wal-Laylah.



Enter not the Prophet's houses,

the believers were prohibited from entering the houses of the Messenger of Allah without permission, as they used to do during the **Jahiliyyah** and at the beginning of Islam, until Allah showed His jealousy over this **Ummah** and commanded them to seek permission. This is a sign of His honoring this **Ummah**. Hence the Messenger of Allah said:

إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاء

Beware of entering upon women...

Then Allah makes an exception, when He says:

... إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ ...

unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.

Mujahid, Qatadah and others said:

"This means, without waiting for the food to be prepared.''

In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allah dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called **Tatfil** (being an uninvited guest).

Al-Khatib Al-Baghdadi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here.

Then Allah says:

... وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا ....

But when you are invited, enter, and when you have taken your meal, disperse,

In **Sahih** Muslim it is recorded that Ibn Umar, may Allah be pleased with him, said:

"The Messenger of Allah said:

إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ غَيْرَه

When anyone of you invites his bother, let him respond, whether it is for a wedding or for any other reason.''

Allah says:

.. وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ...

without sitting for a talk.

> meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allah as Allah says:

... إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ ...

Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);

> It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allah revealed that this was forbidden.

Allah says:

... وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ...

but Allah is not shy of (telling you) the truth.

> meaning, `this is why He is forbidding and prohibiting you from doing that.'

Then Allah says:

... وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاء حِجَابٍ ...

And when you ask (his wives) for anything you want, ask them from behind a screen,

> meaning, `just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'
>
> ... ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ...
>
> that is purer for your hearts and for their hearts.

## Prohibition of annoying the Messenger and the Statement that His Wives are Unlawful for the Muslims

Allah says:

وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ ... أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا (٥٣)

And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.

Ibn Abi Hatim recorded that Ibn Abbas said concerning the **Ayah**; وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ (And it is not (right) for you that you should annoy Allah's Messenger),

> "This was revealed concerning a man who wanted to marry one of the wives of the Prophet after he died.
>
> A man said to Sufyan, `Was it A'ishah!'
>
> He said, `That is what they said.'''

This was also stated by Muqatil bin Hayyan and Abdur-Rahman bin Zayd bin Aslam.

He also reported with his chain of narration from As-Suddi that the one who wanted to do this was Talhah bin Ubaydullah, may Allah be pleased with him, until this **Ayah** was revealed forbidding that.

Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allah at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously. Allah regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

... إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا

Verily, with Allah that shall be an enormity.

Then He said:

إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٥٤)

Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.

meaning, `whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'

يَعْلَمُ خَآئِنَةَ الاٌّعْيُنِ وَمَا تُخْفِى الصُّدُورُ

Allah knows the fraud of the eyes, and all that the breasts conceal. (40:19)

لاَّ جُنَاحَ عَلَيْهِنَّ فِى ءَابَآئِهِنَّ وَلاَ أَبْنَآئِهِنَّ وَلاَ إِخْوَنِهِنَّ وَلاَ أَبْنَآءِ إِخْوَنِهِنَّ وَلاَ أَبْنَآءِ أَخَوَتِهِنَّ وَلاَ نِسَآئِهِنَّ وَلاَ مَا مَلَكَتْ أَيْمَانُهُنَّ

**33:55 It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves.**

**And (O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.**

## Relatives before Whom a Woman does not need to observe Hijab

Allah says:

لَّا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاء إِخْوَانِهِنَّ وَلَا أَبْنَاء أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ...

It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their

(female) slaves. And (O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.

When Allah commands women to observe **Hijab** in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe **Hijab**. This is like the exceptions stated in Surah **An-Nur**, where Allah says:

> وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِى إِخْوَانِهِنَّ أَوْ بَنِى أَخَوَتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَـنُهُنَّ أَوِ التَّـبِعِينَ غَيْرِ أُوْلِى الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُواْ عَلَى عَوْرَتِ النِّسَآءِ

> And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their right hand possessions, or the **Tabi`in** among men who do not have desire, or small children who are not aware of the nakedness of women. (24:31)

> The **Ayah** contains more detail than this, which we have already discussed in the Tafsir of the **Ayah** and do not need to repeat here.

Ibn Jarir recorded that Ash-Sha`bi and Ikrimah said concerning the **Ayah**, لَّا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ (It is no sin on them before their fathers...),

> I said, "What about the paternal uncle and the maternal uncle -- why are they not mentioned!''

> He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle.''

وَلَا نِسَائِهِنَّ (or their own women),

> means that they do not have to observe **Hijab** in front of other believing women.

وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ (or their (female) slaves.

Sa`id bin Al-Musayyib said:

> "This means female slaves only.''
>
> This was recorded by Ibn Abi Hatim.

... وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا (٥٥)

And (O ladies) have **Taqwa** of Allah. Verily, Allah is Ever All-Witness over everything.

> means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

إِنَّ اللَّهَ وَمَلَـئِكَـتَهُ يُصَلُّونَ عَلَى النَّبِىِّ

**33:56 Allah sends His Salah on the Prophet, and also His angels (do so).**

يأَيُّهَا الَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيماً

**O you who believe! Send your Salah on him, and greet him with Taslim.**

## The Command to say Salah upon the Prophet

Allah says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (٥٦)

> Allah sends His **Salah** on the Prophet, and also His angels (do so). O you who believe! Send your **Salah** on him, and greet him with **Taslim**.

Al-Bukhari said that Abu Al-Aliyah said:

"Allah's **Salah** is His praising him before the angels, and the **Salah** of the angels is their supplication.''

Ibn Abbas said:

"They send blessings.''

Abu `Isa At-Tirmidhi said:

"This was narrated from Sufyan Ath-Thawri and other scholars, who said:

`The **Salah** of the Lord is mercy, and the **Salah** of the angels is their seeking forgiveness.'

There are **Mutawatir Hadiths** narrated from the Messenger of Allah commanding us to send blessings on him and how we should say **Salah** upon him. We will mention as many of them as we can, if Allah wills, and Allah is the One Whose help we seek.

In his **Tafsir** of this **Ayah**, Al-Bukhari recorded that Ka`b bin `Ujrah said,

"It was said, `O Messenger of Allah, with regard to sending **Salam** upon you, we know about this, but how about **Salah**!'

He said:

قُولُوا:




Say:

"O Allah, send Your **Salah** upon Muhammad and upon the family of Muhammad, as You sent Your **Salah** upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious.

O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.''''

Imam Ahmad recorded that Ibn Abi Layla said that Ka`b bin `Ujrah met him and said,

"Shall I not give you a gift The Messenger of Allah came out to us and we said, `O Messenger of Allah! We know how to send **Salam** upon you, but how can we send **Salah**!'

He said:

قُولُوا:




Say:

"O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious.

O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.''''

This Hadith has been recorded by the Group in their books with different chains of narration.

## Another Hadith

Al-Bukhari recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said:

"We said, `O Messenger of Allah, this is the **Salam** upon you, but how do we send **Salah** upon you!'

He said:

قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيم

Say:

"O Allah, send Your **Salah** upon Muhammad, Your servant and Messenger, as You sent Your **Salah** upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim.""

Abu Salih narrated that Layth said:

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيم

Upon Muhammad and upon the family of Muhammad as You sent Your blessings upon the family of Ibrahim.

Ibrahim bin Hamzah told that, Ibn Abi Hazim and Ad-Darawardi told, that Yazid, i.e., Ibn Al-Had said:

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيم

As You sent Your **Salah** upon Ibrahim, and send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrahim and the family of Ibrahim.

This was also recorded by An-Nasa'i and Ibn Majah.

## Another Hadith

Imam Ahmad recorded from Abu Humayd As-Sa`idi that they said:

"O Messenger of Allah, how can we send **Salah** upon you!''

He said,

قُولُوا:



Say:

"O Allah, send Your **Salah** upon Muhammad and his wives and offspring, as You sent Your **Salah** upon Ibrahim, and send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.''''

It was also recorded by the rest of the Group, apart from At-Tirmidhi.

## Another Hadith

Muslim recorded that Abu Mas`ud Al-Ansari said:

"We came to the Messenger of Allah and we were with Sa`d bin Ubadah. Bashir bin Sa`d said to him, `Allah has commanded us to send **Salah** upon you, O Messenger of Allah. How can we send **Salah** upon you!'

The Messenger of Allah remained quiet for so long that we wished that he had not asked him, then the Messenger of Allah said:

قُولُوا:




Say:

"O Allah, send Your **Salah** upon Muhammad and upon the family of Muhammad, as You sent Your **Salah** upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim among all people, verily You are Most Praiseworthy, Most Glorious.''

And the **Salam** is as you know.''

This was also recorded by Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Jarir.

At-Tirmidhi said, "It is **Hasan Sahih**.''

## Saying Salah upon the Prophet before the Supplication

Imam Ahmad, Abu Dawud and At-Tirmidhi reported the following Hadith and graded it **Sahih**;

An-Nasa'i, Ibn Khuzaymah and Ibn Hibban recorded in their **Sahihs** that Fadalah bin Ubayd, may Allah be pleased with him, said:

"The Messenger of Allah heard a man making supplication in his prayer when he had not praised Allah or said **Salah** upon the Prophet. The Messenger of Allah said:

عَجِلَ هَذَا

This man is rushing.

Then he called him over and said, to him or to someone else,

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللهِ عَزَّ وَجَلَّ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لْيَدْعُ بَعْدُ بِمَا شَاءَ

When any one of you supplicates, let him start by praising and glorifying Allah, may He be exalted, then let him send **Salah** upon the Prophet, and after that let him make supplication as he wishes.''

## The Virtue of saying Salah upon the Prophet

Another Hadith At-Tirmidhi recorded that Ubayy bin Ka`b said:

"When two thirds of the night had passed, the Messenger of Allah would get up and say,

يَاأَيُّهَا النَّاسُ اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيه

O people, remember Allah, remember Allah, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.''

Ubayy said, "I said, `O Messenger of Allah, I send a lot of **Salah** upon you, how much of my prayer should be **Salah** upon you!'

He said, مَا شِئْتَ (Whatever you want).

I said, `A quarter.'

He said,

مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَك

Whatever you want, but if you increase it, it will be better for you.

I said, `Half.'

He said,

مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ

(Whatever you want, but if you increase it, it will be better for you.

I said, `Two thirds.'

He said,

مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ

Whatever you want, but if you increase it, it will be better for you.

I said, `Should I make my whole prayer for you!'

He said,

إِذَنْ تُكْفَى هَمَّكَ، وَيُغْفَرُ لَكَ ذَنْبُكَ

> This would be sufficient to relieve your distress and earn you forgiveness of your sins.''

Then he said: "This is a **Hasan Hadith**.''

## Another Hadith

Imam Ahmad recorded that Abu Talhah said that the Messenger of Allah came one day looking happy. They said,

"O Messenger of Allah, we see that you look happy.''

He said,

إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ أَمَا يُرْضِيكَ أَنَّ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى

> The angel came to me and told me, "O Muhammad, would it not please you if your Lord, may He be glorified, says: `No member of your **Ummah** sends **Salah** upon you but I send **Salah** upon him tenfold, and no member of your

**Ummah** sends greetings of **Salam** upon you but I send greetings of **Salam** upon him tenfold.'''

I said, "Of course.''

This was also recorded by An-Nasa'i.

## Another Chain of Narration

Imam Ahmad recorded that Abu Talhah Al-Ansari said:

"One morning the Messenger of Allah was in a cheerful mood and looked happy. They said, `O Messenger of Allah, this morning you are in a cheerful mood and look happy.'

He said,

أَجَلْ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا

Of course just now someone (an angel) came to me from my Lord and said, "Whoever among your **Ummah** sends **Salah** upon you, Allah will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.''"

This is also a good chain, although they (Al-Bukhari and Muslim) did not report it.

## Another Hadith

Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i recorded that Abu Hurayrah, may Allah be pleased with him, said:

"The Messenger of Allah said:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا

Whoever sends one **Salah** upon me, Allah will send ten upon him.

At-Tirmidhi said: "This is a **Sahih Hasan Hadith**.

On the same topic, narrations come from Abdur-Rahman bin `Awf, `Amir bin Rabi`ah, `Ammar, Abu Talhah, Anas and Ubayy bin Ka`b.''

## Another Hadith

Imam Ahmad recorded from Abu Hurayrah:

the Prophet said:

صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَنَالُهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُو

Send **Salah** upon me, for this is **Zakah** for you, and ask Allah to grant me **Al-Wasilah**, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.

This was recorded only by Ahmad.

## Another Hadith

Imam Ahmad recorded that Al-Husayn bin Ali said that the Messenger of Allah said:

الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَي

The miser is the one in whose presence I am mentioned, then he does not send **Salah** upon me.

Abu Sa`id said:

فَلَمْ يُصَلِّ عَلَي

...and he does not send **Salah** upon me.

This was also recorded by At-Tirmidhi, who then said:

"This **Hadith** is **Hasan Gharib**, **Sahih**.''

### Another Hadith

At-Tirmidhi recorded that Abu Hurayrah said:

> "The Messenger of Allah said:
>
> رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّة
>
> May he be humiliated, the man in whose presence I am mentioned and he does not send **Salah** upon me;
>
> may he be humiliated, the man who sees the month of **Ramadan** come and go, and he is not forgiven;
>
> may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.''
>
> Then he (At-Tirmidhi) said: "**Hasan Gharib**.''

## Occasions for saying Salah upon Him

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Hadith recorded by Imam Ahmad from Abdullah bin `Amr bin Al-`As, who said that he heard the Messenger of Allah say:

> إِذَا سَمِعْتُمْ مُؤَذِّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَة
>
> When you hear the **Mu'adhdhin**, repeat what he says, then send **Salah** upon me, for whoever sends **Salah** upon me, Allah will send **Salah** upon him tenfold. Then ask Allah to grant me **Al-Wasilah**, which is a status in Paradise to which only one of the servants of Allah will be entitled, and I hope that I will be the one. Whoever

asks Allah for **Al-Wasilah** for me, it will be permitted for me to intercede for him.

This was recorded by Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i.

Other occasions when we should send **Salah** upon the Prophet include when entering or exiting the **Masjid**, because of the Hadith recorded by Imam Ahmad from Fatima, the daughter of the Messenger of Allah who said:

"When the Messenger of Allah entered the **Masjid**, he would send **Salah** and **Salam** upon Muhammad, and say,

اللّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِك

O Allah, forgive me my sins and open for me the gates of Your mercy

When he exited, he would send **Salah** and **Salam** upon Muhammad, and say,

اللّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِك

O Allah, forgive me my sins and open for me the gates of Your bounty.''

We should also send **Salah** upon him during the Funeral prayer.

The **Sunnah** is to recite Surah **Al-Fatihah** following the first **Takbir**,

to send **Salah** upon the Prophet during the second **Takbir**,

to make supplication for the deceased during the third **Takbir**,

and in the fourth **Takbir** to say,

"O Allah, do not deprive us of his reward, and do not test us after him.''

Ash-Shafi`i, may Allah have mercy on him, recorded that Abu Umamah bin Sahl bin Hunayf was told by one of the Companions of the Prophet that the **Sunnah** in the funeral prayer is for

> the **Imam** to pronounce the **Takbir**,
>
> then to recite Surah **Al-Fatihah** silently after the first **Takbir**,
>
> then to send **Salah** upon the Prophet,
>
> then to offer sincere supplication for the deceased, but not to recite any Qur'an in any of the **Takbirs**,
>
> then to conclude by saying **Salam** silently.

An-Nasa'i also recorded this from Abu Umamah, who said, "This is from the **Sunnah**,'' and he mentioned it.

According to the correct view, such a statement reported from a Companion carries the ruling of **Marfu`**.

## It is recommended to conclude supplications with Salah upon the Prophet

At-Tirmidhi recorded that Umar bin Al-Khattab said:

"A supplication remains suspended between heaven and earth and does not ascend any further until you send **Salah** upon your Prophet.''

This was also narrated by Mu`adh bin Al-Harith from Abu Qurrah from Sa`id bin Al-Musayyib from Umar, as a saying of the Prophet.

It was also recorded by Razin bin Mu`awiyah in his book, where he also attributed it to the Prophet reporting that he said:

الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَغُمْرِ الرَّاكِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَه

A supplication remains suspended between heaven and earth and does not ascend any further until a person sends **Salah** on me. Do not treat me like a spare water container, send **Salah** upon me at the beginning of your supplication, at the end and in the middle.

Sending Salah upon the Prophet is even more strongly encouraged in the **Qunut** supplication. Ahmad, the Sunan compilers, Ibn Khuzaymah, Ibn Hibban and Al-Hakim recorded that Al-Hasan bin Ali, may Allah be pleased with him, said:

"The Messenger of Allah taught me some words to say during **Al-Witr**:

اللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ،تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O Allah,

- guide me along with those whom You have guided,

- grant me health along with those to whom You have granted health,

- be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed.

- Protect me from the evil You have decreed, for verily You decree and none can decree over You.

- Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty,

O our Lord, blessed and Exalted are You.''

In his **Sunan**, An-Nasa'i has the addition,



"and may Allah bless Muhammad.''

at the end of this **Qunut**.

It is also recommended to say plenty of **Salah** upon him on Friday and on the eve of Friday. Imam Ahmad recorded that Aws bin Aws Ath-Thaqafi, may Allah be pleased with him, said:

"The Messenger of Allah said:

مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَي

One of the best of your days is Friday; on this day Adam was created and died, on this day the Trumpet (**Sur**) will be blown and all will have swoon away. So on this day send plenty of **Salah** upon me, for your **Salah** will be presented to me.

They said, `O Messenger of Allah, how will they be shown to you after your body has dispersed into the earth.'

He said,

إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاء

Allah has forbidden the earth to consume the bodies of the Prophets.''

This was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah, and it was graded **Sahih** by Ibn Khuzaymah, Ibn Hibban, Ad-Daraqutni and An-Nawawi in Al-Adhkar.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِى الدُّنْيَا وَالاٌّخِرَةِ وَأَعَدَّ لَهُمْ عَذَاباً مُّهِيناً

**33:57 Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.**

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ بِغَيْرِ مَا اكْتَسَبُواْ فَقَدِ احْتَمَلُواْ بُهْتَـناً وَإِثْماً مُّبِيناً

**33:58 And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.**

## Whoever annoys Allah and His Messenger, is cursed in this World and the Hereafter Here,

Allah says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا (٥٧)

Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

Allah warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by accusing him of having faults or shortcomings -- Allah forbid.

Ikrimah said that the **Ayah**: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ (Verily, those who annoy Allah and His Messenger), was revealed concerning those who make pictures or images.

In The Two **Sahihs**, it is reported that Abu Hurayrah said:

"The Messenger of Allah said:

يَقُولُ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أُقَلِّبُ لَيْلَهُ وَنَهَارَه

Allah says: "The son of Adam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day.''''

The meaning of this **Hadith** is that in the **Jahiliyyah** they used to say, "How bad time is, it has done such and such to us!''

They used to attribute the deeds of Allah to time, and inveigh against it, but the One Who did that was Allah, may He be exalted. So, He forbade them from this.

Al-`Awfi reported that Ibn Abbas said that the **Ayah**, إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ (Verily, those who annoy Allah and His Messenger), was revealed about those who slandered the Prophet over his marriage to Safiyyah bint Huyay bin Akhtab. The **Ayah** appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allah, just as whoever obeys him obeys Allah.

## The Threat to Those Who fabricate Slander

Allah says:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا ...

And those who annoy believing men and women undeservedly,

means, they attribute to them things of which they are innocent, which they do not know and do not do.

... فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا (٥٨)

they bear the crime of slander and plain sin.

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings.

Among those to whom the description most applies are those who disbelieve in Allah and His Messengers, followed by the **Rafidites** who

accuse the Companions of shortcomings and faults of which Allah has stated that they are innocent, and describe them as the opposite of what Allah has said about them.

Allah, may He be exalted, has told us that He is pleased with the Migrants and **Ansar**, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dawud recorded that Abu Hurayrah said that it was said:

"O Messenger of Allah, what is backbiting (**Ghibah**)?''

He said,

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَه

It is when you mention something about your brother that he dislikes.

It was asked, "But what if what I say about my brother is true''

He said,

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّه

If it is true, then you have committed backbiting (**Ghibah**) about him, and if it is not true, then you have slandered him.

This was also recorded by At-Tirmidhi, who said, "**Hasan Sahih**.''

يأَيُّهَا النَّبِىُّ قُل لأَزْوَجِكَ وَبَنَـتِكَ وَنِسَآءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـبِيبِهِنَّ

**33:59 O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalabib over their bodies.**

ذلِكَ أَدْنَى أَن يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

**That will be better that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.**

لَّئِن لَّمْ يَنتَهِ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِى الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَآ إِلاَّ قَلِيلاً

**33:60 If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.**

مَّلْعُونِينَ أَيْنَمَا ثُقِفُواْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلاً

**33:61 Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.**

سُنَّةَ اللَّهِ فِى الَّذِينَ خَلَوْاْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً

**33:62 That was the way of Allah in the case of those who passed away of old, and you will not find any change in the way of Allah.**

Allah says:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ...

O Prophet! Tell your wives and your daughters and the women of the believers to draw their **Jalabib** over their bodies.

Here Allah tells His Messenger to command the believing women -- especially his wives and daughters, because of their position of honor -- to draw their **Jilbabs** over their bodies, so that they will be distinct in their appearance from the women of the **Jahiliyyah** and from slave women.

The **Jilbab** is a **Rida**', worn over the **Khimar**.

This was the view of Ibn Mas`ud, Ubaydah, Qatadah, Al-Hasan Al-Basri, Sa`id bin Jubayr, Ibrahim An-Nakha`i, Ata' Al-Khurasani and others.

It is like the **Izar** used today.

Al-Jawhari said:

> "The **Jilbab** is the outer wrapper."

Ali bin Abi Talhah reported that Ibn Abbas said that;

> Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the **Jilbab**, leaving only one eye showing.

Muhammad bin Sirin said,

> "I asked Ubaydah As-Salmani about the **Ayah**: يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ (to draw their **Jalabib** over their bodies). He covered his face and head, with just his left eye showing.''



That will be better that they should be known so as not to be annoyed.

> means, if they do that, it will be known that they are free, and that they are not servants or whores.

... وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٥٩)

And Allah is Ever Oft-Forgiving, Most Merciful.

> means, with regard to what happened previously during the days of **Jahiliyyah**, when they did not have any knowledge about this.

## A Stern Warning to the Evil Hypocrites

Allah says:

لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.

> Allah issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ (those in whose hearts is a disease),

Ikrimah and others said that this refers to adulterers in this instance.

... وَالْمُرْجِفُونَ فِي الْمَدِينَةِ ...

and those who spread false news among the people in Al-Madinah,

> means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

... لَنُغْرِيَنَّكَ بِهِمْ ...

We shall certainly let you overpower them,

Ali bin Abi Talhah reported that Ibn Abbas said,

"We will give you power over them.''

Qatadah said:

"We will incite you against them.''

As-Suddi said:

"We will inform you about them.''

... ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا ...

then they will not be able to stay in it,

means, in Al-Madinah,

... إِلَّا قَلِيلًا (٦٠)

مَلْعُونِينَ ...

but a little while. Accursed...

`this describes their state while they are in Al-Madinah for this short time before they are expelled and sent far away.'

... أَيْنَمَا ثُقِفُوا أُخِذُوا ...

they shall be seized wherever found,

means, `they will be attacked, because they are so weak and so few,'

... وَقُتِّلُوا تَقْتِيلًا (٦١)

and killed with a (terrible) slaughter.

Then Allah says:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ...

That was the way of Allah in the case of those who passed away of old,

meaning, this is how Allah dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

... وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٦٢)

and you will not find any change in the way of Allah.

means, the way in which Allah deals with this does not alter or change.

يَسْـَلُكَ النَّاسُ عَنِ السَّاعَةِ

**33:63 People ask you concerning the Hour,**

قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً

**say: "The knowledge of it is with Allah only. What do you know It may be that the Hour is near!''**

إِنَّ اللَّهَ لَعَنَ الْكَـفِرِينَ وَأَعَدَّ لَهُمْ سَعِيراً

**33:64 Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire.**

خَـلِدِينَ فِيهَآ أَبَداً لاَّ يَجِدُونَ وَلِيّاً وَلاَ نَصِيراً

**33:65 Wherein they will abide forever, and they will find neither a protector nor a helper.**

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ يَقُولُونَ يلَيْتَنَآ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولاَ

**33:66 On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger.''**

وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاْ

**33:67 And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.''**

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْناً كَبِيراً

**33:68 "Our Lord! Give them double torment and curse them with a mighty curse!''**

## No One knows when the Day of Resurrection will come except Allah

Allah says:

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ...

People ask you concerning the Hour,

say: "The knowledge of it is with Allah only.

Here Allah tells His Messenger that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allah, may He be exalted, as Allah says in Surah **Al-A`raf**, even though that was revealed in Makkah and this Surah was revealed in Al-Madinah. Allah continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

... وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا (٦٣)

What do you know It may be that the Hour is near!

This is like the **Ayat**:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder. (54:1)

اقْتَرَبَ لِلنَّاسِ حِسَبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

Draws near for mankind their reckoning, while they turn away in heedlessness. (21:1)

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it. (16:1)

## The Curse on the Disbelievers and its Eternity and their Regret

Then Allah says:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ ...

Verily, Allah has cursed the disbelievers,

means, He has distanced them from His mercy.

... وَأَعَدَّ لَهُمْ سَعِيرًا (٦٤)

and has prepared for them a flaming Fire (Hell).

means, in the Hereafter.

خَالِدِينَ فِيهَا أَبَدًا ...

Wherein they will abide forever,

means, they will stay there forever and ever, never leaving or finding relief from it.

... لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٦٥)

and they will find neither a a protector nor a helper.

means, they will have no saviour to help them or rescue them from their predicament.

Then Allah says:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا (٦٦)

On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger."

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allah and His Messenger in this world. Allah describes how they will be in the Hereafter:

وَيَوْمَ يَعَضُّ الظَّـلِمُ عَلَى يَدَيْهِ يَقُولُ يلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً

يوَيْلَتَا لَيْتَنِى لَمْ أَتَّخِذْ فُلاَناً خَلِيلاً

لَّقَدْ أَضَلَّنِى عَنِ الذِّكْرِ بَعْدَ إِذْ جَآءَنِى وَكَانَ الشَّيْطَـنُ لِلإِنْسَـنِ خَذُولاً

And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger.

Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And **Shaytan** is to man ever a deserter in the hour of need.'' (25:27-29)

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ

How much would those who disbelieved wish that they had been Muslims. (15:2)

And here too, Allah tells us that when they are in this state, they will wish that they had obeyed Allah and His Messenger in this world:

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءنَا فَأَضَلُّونَا السَّبِيلَا (٦٧)

And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.''

Tawus said:

"`Our chiefs' means their nobles and `our great ones' means their scholars.''

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ ...

Our Lord! Give them double torment,

> means, `for their disbelief and because they mislead us.'

Abu Al-Qasim At-Tabarani recorded from Abu Rafi` that among the names of those who fought with Ali, may Allah be pleased with him, was Al-Hajjaj bin `Amr bin Ghaziyah, and he was the one who, when they met, said;

> "O people of the Ansar! Do you want to say when we meet our Lord:
>
> وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءنَا فَأَضَلُّونَا السَّبِيلَا
>
> رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا (٦٨)
>
> Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!''

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ لاَ تَكُونُوا۟ كَالَّذِينَ ءَاذَوْا۟ مُوسَى فَبرَّأَهُ اللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ اللَّهِ وَجِيهاً

**33:69 O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.**

## The Fabrications of the Jews against Musa

Al-Bukhari recorded in the Book of Hadiths about the Prophets, that Abu Hurayrah said that the Messenger of Allah said:

إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيِيًّا سِتِّيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَتَسَتَّرُ هَذَا

التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ، فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا (٦٩)

Musa, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying:

"He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect.''

Allah, may He be glorified, wanted to clear Musa, peace be upon him, of what they were saying. One day Musa was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it.

Musa picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!'' Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allah had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allah, the marks of that beating were left on the rock, three or four or five.

This is what is referred to in the **Ayah**:

O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.

This **Hadith** is one of those which were recorded by Al-Bukhari but not Muslim.

Imam Ahmad recorded that Abdullah (bin Mas`ud) said:

> "One day, the Messenger of Allah distributed some booty and a man among the Ansar said, `This division was not done for the sake of Allah.'
>
> I said, `O enemy of Allah! I am going to tell the Messenger of Allah what you have said.'
>
> So, I told the Prophet about it. His face reddened and he said,
>
> رَحْمَةُ اللهِ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ
>
> May Allah have mercy on Musa. He was annoyed with worse than this, yet he remained patient.''
>
> This was recorded in the Two Sahihs.

... وَكَانَ عِندَ اللَّهِ وَجِيهًا

and he was honorable before Allah.

> means, he had a position of status and honor before his Lord, may He be exalted and glorified.

Al-Hasan Al-Basri said:

> "His supplications would be answered by Allah.''

Some of them said that part of his great standing before Allah was that he interceded for his brother Harun, asking Allah to send him with him as a Messenger, and Allah granted his request and said:

> وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَرُونَ نَبِيّاً
>
> And We granted him his brother Harun, (also) a Prophet, out of Our mercy. (19:53)

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَقُولُواْ قَوْلاً سَدِيداً

**33:70 O you who believe! Have Taqwa of Allah and speak (always) the truth.**

يُصْلِحْ لَكُمْ أَعْمَـلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

**33:71 He will direct you to do righteous good deeds and will forgive you your sins.**

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً

**And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.**

## The Command to the Believers to have Taqwa and speak the Truth

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)

O you who believe! Have **Taqwa** of Allah and speak (always) the truth.

Here Allah commands His servants to have **Taqwa** of Him, worshipping Him as if they can see Him, and to قَوْلًا سَدِيدًا (speak (always) the truth).

meaning, to speak in a straightforward manner, with no crookedness or distortion.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ...

He will direct you to do righteous good deeds and will forgive you your sins.

He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He

will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them.

Then He says:

... وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (٧١)

And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

إِنَّا عَرَضْنَا الأٌّمَانَةَ عَلَى السَّمَـوَتِ وَالأٌّرْضِ وَالْجِبَالِ فَأبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَـنُ إِنَّهُ كَانَ ظَلُوماً جَهُولاً

**33:72 Truly, We did offer the Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.**

لِّيُعَذِّبَ اللَّهُ الْمُنَـفِقِينَ وَالْمُنَـفِقَـتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَـتِ

**33:73 So that Allah will punish the hypocrites, men and women, and the men and women who are idolators.**

وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

**And Allah will pardon the believers, men and women. And Allah is Ever Oft-Forgiving, Most Merciful.**

## How Man bore the Amanah

Allah says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (٧٢)

Truly, We did offer the Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.

Al-`Awfi reported that Ibn Abbas said,

> "**Al-Amanah** means obedience. This was offered to them before it was offered to Adam, and they could not bear it. Then Allah said to Adam:
>
> `I have offered the **Amanah** to the heavens and the earth and the mountains, and they could not bear it. Will you take it on!'
>
> He said, `O Lord, what does it involve!'
>
> He said, `If you do good, you will be rewarded, and if you do evil, you will be punished.'
>
> So Adam took the **Amanah** and bore it, and this is what is referred to in the **Ayah**: وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (But man bore it. Verily, he was unjust and ignorant.''

Ali bin Abi Talhah reported that Ibn Abbas said,

> "**Al-Amanah** means **Al-Fara'id** (the obligatory duties). Allah offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allah, in case they could not fulfill the obligations involved. Then Allah offered it to Adam, and he

accepted it with all that it entailed. This is what is referred to in the **Ayah**: وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (But man bore it. Verily, he was unjust and ignorant).

meaning, he underestimated the command of Allah.''

This was also the view of Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan Al-Basri and others that **Al-Amanah** means **Al-Fara'id**.

Others said that it meant obedience.

Al-A`mash narrated from Abu Ad-Duha from Masruq that Ubayy bin Ka`b said:

"Part of **Al-Amanah** means that woman was entrusted with her own chastity.''

Qatadah said:

"**Al-Amanah** means religion, obligatory duties and prescribed punishments.''

Malik narrated that Zayd bin Aslam said:

"**Al-Amanah** means three things:

- prayer,
- fasting and
- performing Ghusl to cleanse oneself from sexual impurity.''

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust -- except for those whom Allah helps, and Allah is the One Whose help we seek.

One of the reports which deal with **Al-Amanah** is the **Hadith** recorded by Imam Ahmad from Hudhayfah, may Allah be pleased with him, who said:

> "The Messenger of Allah told us two Hadiths, one of which I have seen and the other I am still waiting to see.
>
> He told us that **Al-Amanah** is deeply rooted in the heart of man, then the Qur'an was revealed and they know it from the Qur'an and from the **Sunnah**.
>
> Then he told us that **Al-Amanah** will be taken away.
>
> He said,
>
> يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، تَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ
>
> A man may sleep and **Al-Amanah** will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg -- you will see it protruding but there is nothing inside.
>
> Then he took a pebble and rolled it over his leg, then he said:
>
> فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ
>
> Then the people will start buying and selling, and hardly anyone will be paying attention to **Al-Amanah**, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will said of a man, `how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islam would compel him to pay me what is due to me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you.''

It was also recorded in the Two **Sahihs** from the **Hadith** of Al-A`mash.

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said:

أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةُ طُعْمَةٍ

There are four things, if you attain them, then whatever you miss in this world will not matter:

- preserving trust,
- speaking the truth,
- being of good character and
- moderation in eating.

## The Result of taking on the Amanah

Allah says:

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ ...

So that Allah will punish the hypocrites, men and women, and the men and women who are idolators.

means, because the sons of Adam have undertaken to fulfill the **Amanah**, which means duties, Allah will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they

conceal disbelief and in fact are followers of the disbelievers.

**وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ** (and the men and women who are idolators).

these are the ones who both outwardly and inwardly associate others in worship with Allah and go against His Messengers.

... وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

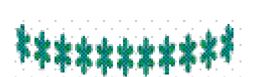
And Allah will pardon the believers, men and women.

means, He will show mercy to the believers among mankind, who believe in Allah and in His angels, Books and Messengers, and who obey Him.

... وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٧٣)

And Allah is Ever Oft-Forgiving, Most Merciful.

This is end of the Tafsir of Surah **Al-Ahzab**. Allah, may He be glorified and exalted, is the Guide to the right way.





# Saba'

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الْحَمْدُ لِلَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

**34:1 All praise is due to Allah, to Whom belongs all that is in the heavens and all that is on the earth.**

وَلَهُ الْحَمْدُ فِى الاٌّخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

**His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.**

يَعْلَمُ مَا يَلْجُ فِى الاٌّرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا

**34:2 He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it.**

وَهُوَ الرَّحِيمُ الْغَفُورُ

**And He is the Most Merciful, the Oft-Forgiving.**

## All Praise and the Knowledge of the Unseen belong to Allah Alone

Allah tells us that all praise belongs to Him alone in this world and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all.

Allah says:

وَهُوَ اللَّهُ لا إِلَـهَ إِلاَّ هُوَ لَهُ الْحَمْدُ فِى الاٌّولَى وَالاٌّخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

> And He is Allah; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned. (28:70)

Allah says:

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

> All praise is due to Allah, to Whom belongs all that is in the heavens and all that is in the earth.

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allah says:

وَإِنَّ لَنَا لَلاٌّخِرَةَ وَالاٍّولَى

> And truly, unto Us (belong) the last (Hereafter) and the first (this world). (92:13)

Then Allah says:

.... وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ...

His is all praise in the Hereafter,

for He is the One Who will be worshipped forever and praised for eternity.

... وَهُوَ الْحَكِيمُ ...

and He is the All-Wise, means, in all that He says and does, legislates and decrees.

... الْخَبِيرُ (١)

the All-Aware.

from Whom nothing at all is hidden or concealed.

Malik narrated that Az-Zuhri said,

He is All-Aware of His creation, All-Wise in His commands.

Allah says:

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا ...

He knows that which goes into the earth and that which comes forth from it,

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

... وَمَا يَنزِلُ مِنَ السَّمَاء ...

and that which descends from the heaven,

means, of raindrops and provision,

... وَمَا يَعْرُجُ فِيهَا ...

and that which ascends to it.

and what ascends into it, i.e., righteous deeds and other things.

... وَهُوَ الرَّحِيمُ الْغَفُورُ (٢)

And He is the Most Merciful, the Oft-Forgiving.

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَأْتِينَا السَّاعَةُ

**34:3 Those who disbelieve say: "The Hour will not come to us.''**

قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ عَـلِمِ الْغَيْبِ

**Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you;**

لاَ يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ وَلاَ أَصْغَرُ مِن ذَلِكَ وَلاَ أَكْبَرُ إِلاَّ فِى كِتَـبٍ مٌّبِينٍ

**not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.''**

لِّيَجْزِىَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ

**34:4 That He may recompense those who believe and do righteous good deeds.**

أُوْلَـئِكَ لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

**Those, theirs is forgiveness and generous provision.**

وَالَّذِينَ سَعَوْا فِى ءَايَـتِنَا مُعَاجِزِينَ أُوْلَـئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ

**34:5 But those who strive against Our Ayat to frustrate them -- those, for them will be a severe painful torment.**

وَيَرَى الَّذِينَ أُوتُوا۟ الْعِلْمَ الَّذِى أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِى إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

**34:6 And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.**

## The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three **Ayat** -- there is no fourth -- where Allah commands His Messenger to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen.

- One of these **Ayat** is in Surah **Yunus**, where Allah says:

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُمْ بِمُعْجِزِينَ

And they ask you to inform them (saying): "Is it true!''

Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!'' (10:53)

- The second of these **Ayat** is this one:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ ...

Those who disbelieve say: "The Hour will not come to us.''

Say: "Yes, by my Lord, it will come to you...''.

- And the third of them appears in Surah **At-Taghabun**, where Allah says:

زَعَمَ الَّذِينَ كَفَرُوا۟ أَن لَّن يُبْعَثُوا۟ قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

The disbelievers pretend that they will never be resurrected (for reckoning).

Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.'' (64:7)

And Allah says here:

.. قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ ...

Say: "Yes, by my Lord, it will come to you...''

Then Allah is described in a manner that affirms that:

... عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِن ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ (٣)

the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.

Mujahid and Qatadah said,

> "Nothing is hidden or concealed from Him.''
>
> In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allah tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤)

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ ...

That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.

But those who strive against Our **Ayat** to frustrate them,

meaning, those who try to turn others away from the path of Allah and who disbelieve His Messengers,

... أُوْلَئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ (٥)

those, for them will be a severe painful torment.

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers.

This is like the **Ayah**:

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ كَالْمُفْسِدِينَ فِى الاٌّرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth Or shall We treat those who have **Taqwa** as the evildoers. (38:28)

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ ...

And those who have been given knowledge see that what is revealed to you from your Lord is the truth,

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allah and which they are now seeing with their own eyes, they will say:

لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

Indeed, the Messengers of our Lord did come with the truth. (7:43)

And it will be said:

هَذَا مَا وَعَدَ الرَّحْمـنُ وَصَدَقَ الْمُرْسَلُونَ

This is what the Most Gracious had promised, and the Messengers spoke truth! (36:52)

لَقَدْ لَبِثْتُمْ فِى كِتَـبِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَـذَا يَوْمُ الْبَعْثِ

Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection (30:56)

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ (٦)

And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ

**34:7 Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew!''**

أَفْتَرَى عَلَى اللَّهِ كَذِباً أَم بِهِ جِنَّةٌ

**34:8 Has he invented a lie against Allah, or is there a madness in him!**

بَلِ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ فِى الْعَذَابِ وَالضَّلَـلِ الْبَعِيدِ

**Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.**

أَفَلَمْ يَرَوْاْ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ

**34:9 See they not what is before them and what is behind them, of the heaven and the earth!**

إِن نَّشَأْ نَخْسِفْ بِهِمُ الاٌّرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفاً مِّنَ السَّمَآءِ

**If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.**

إِنَّ فِى ذَلِكَ لاّيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ

**Verily, in this is a sign for every servant who turns (to Allah) in repentance.**

## The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allah tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger for speaking of it.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ...

Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...''

means, when your bodies have disintegrated into the earth and dispersed without a trace,

... إِنَّكُمْ ...

then you (means, after this has happened),

... لَفِي خَلْقٍ جَدِيدٍ (٧)

will be created (again) anew.

means, you will be restored to life and will receive provision anew.

`By telling us this, he is doing one of two things:

- either he is deliberately fabricating something and saying that Allah has revealed it to him, or

- he is not doing it deliberately, but he is deluded as crazy and insane people are.'

They said:

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَم بِهِ جِنَّةٌ ...

Has he invented a lie against Allah, or is there a madness in him!

Allah said, refuting their words:

... بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ (٨)

Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

meaning, the matter is not as they claim or as they think; on the contrary, Muhammad is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

... فِي الْعَذَابِ ...

are (themselves) in a torment,

means, their disbelief, which will lead them to the torment of Allah.

.. وَالضَّلَالِ الْبَعِيدِ

and in far error.

i.e. far from the truth in this world.

Then Allah warns them of His power in the creation of heavens and earth, as He says:

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ السَّمَاء وَالْأَرْضِ ...

See they not what is before them and what is behind them, of the heaven and the earth!

meaning, wherever they go, in whatever direction, the heavens are above them and the earth is beneath them.

This is like the **Ayah**:

وَالسَّمَآءَ بَنَيْنَـهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

وَالاٌّرْضَ فَرَشْنَـهَا فَنِعْمَ الْمَـهِدُونَ

With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We! (51:47-48)

... إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاء ...

If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.

means, `if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allah says:

... إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ (٩)

Verily, in this is a sign for every **Munib** servant.

Ma`mar narrating from Qatadah, said that **Al-Munib** means every one who repents.

Sufyan narrated from Qatadah, that **Al-Munib** is the one who turns to Allah.

> This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allah. There is a sign of the Allah's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens -- with their vast reaches of space, and this earth, as deep and vast as it is -- is able to recreate bodies and revive decayed bones.
>
> This is like the **Ayat**:
>
> أَوَلَـيْسَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى
>
> Is not He Who created the heavens and the earth, Able to create the like of them! Yes, indeed! (36:81)
>
> لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَـكِنَّ أَكْـثَرَ النَّاسِ لاَ يَعْلَمُونَ
>
> The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. (40:57)

وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلاً

**34:10 And indeed We bestowed grace on Dawud from Us (saying):**

يَجِبَالُ أَوِّبِى مَعَهُ وَالطَّيْرَ

**"O you mountains! Glorify with him! And you birds (also)!**

وَأَلَنَّا لَهُ الْحَدِيدَ

**And We made the iron soft for him.''**

أَنِ اعْمَلْ سَـبِغَـتٍ وَقَدِّرْ فِى السَّرْدِ وَاعْمَلُواْ صَـلِحاً إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ

**34:11 Saying: "Make you perfect coats of mail, and balance well the rings of chain armor (Sard), and work you (men) righteousness. Truly, I am All-Seer of what you do.''**

## The Favors which Allah bestowed upon Dawud

Allah says:

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ (١٠)

And indeed We bestowed grace on Dawud from Us (saying):

"O you mountains! Glorify with him! And you birds (also)!

And We made the iron soft for him.''

Here Allah tells us how He blessed His servant and Messenger Dawud (David), peace be upon him, and what He gave him of His great bounty, giving him both Prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allah, the firm, solid, high mountains joined him in glorifying Allah, and the free-roaming birds, who go out in the morning and come back in the

evening, stopped for him, and he was able to speak all languages.

In the Sahih it is recorded that the Messenger of Allah heard the voice of Abu Musa Al-Ash`ari, may Allah be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

لَقَدْ أُوتِيَ هذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُد

This man has been given one of the sweet melodious voices of the Prophet Dawud.

Abu Uthman An-Nahdi said,

"I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Musa Al-Ash`ari, may Allah be pleased with him.''

أَوِّبِي (Glorify) means, glorify Allah.

This was the view of Ibn Abbas, Mujahid and others.

The root of this word (**Ta'wib**) means to repeat or respond, so the mountains and birds were commanded to repeat after him.

... وَأَلَنَّا لَهُ الْحَدِيدَ

And We made the iron soft for him.

Al-Hasan Al-Basri, Qatadah, Al-A mash and others said,

He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread.

Allah said:

أَنِ اعْمَلْ سَابِغَاتٍ ...

Saying: Make you perfect coats of mail...,

which means chain mail.

Qatadah said,

> He was the first person ever to make chain mail; before that, they used to wear plated armor.

... وَقَدِّرْ فِي السَّرْدِ ...

and balance well the rings of chain armor (**Sard**),

> This is how Allah taught His Prophet Dawud, peace be upon him, to make coats of mail.

Mujahid said concerning the Ayah: وَقَدِّرْ فِي السَّرْدِ (and balance well the rings of chain armor (**Sard**)),

> "Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right.''

Ali bin Abi Talhah reported that Ibn Abbas said,

> "**Sard** refers to a ring of iron.''

Some of them said,

> "Chain mail is called **Masrud**; if it is held together with rivets.''

... وَاعْمَلُوا صَالِحًا ...

and work you (men) righteousness.

> means, with regard to what Allah has given you of blessings.

... إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ (١١)

Truly, I am All-Seer of what you do.

> means, watching you and seeing all that you do and say؛ nothing of that is hidden at all.

وَلِسُلَيْمَنَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

**34:12 And to Suleiman (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey).**

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ

**And We caused a fount of Qitr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord.**

وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ

**And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.**

يَعْمَلُونَ لَهُ مَا يَشَآءُ مِن مَّحَـرِيبَ وَتَمَـثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَسِيَـتٍ

**34:13 They worked for him as he desired on Maharib, Tamathil, large basins like Jawab and Qudur Rasiyat.**

اعْمَلُواْ ءَالَ دَاوُودَ شُكْراً وَقَلِيلٌ مِّنْ عِبَادِىَ الشَّكُورُ

**"Work you, O family of Dawud, with thanks!'' But few of My servants are grateful.**

## The Favors which Allah bestowed upon Suleiman

Allah says:

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ...

And to Suleiman (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey).

Having mentioned the blessings with which He favored Dawud, Allah follows this by mentioning what He gave to Dawud's son Suleiman (Solomon), may peace be upon them both. He

subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month.

Al-Hasan Al-Basri said,

"He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kabil.''

Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kabul is an entire month's travel for a swift rider.

... وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ....

And We caused a fount **Qitr** to flow for him,

Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, Ata' Al-Khurasani, Qatadah, As-Suddi, Malik from Zayd bin Aslam, Abdur-Rahman bin Zayd bin Aslam and others said,

"**Qitr** means copper.''

Qatadah said, "It was in Yemen.''

Allah brought forth all the things that people make for Suleiman, peace be upon him.

.. وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ...

and there were Jinn that worked in front of him, by the leave of his Lord.

means, `We subjugated the Jinn to work in front of him,' by the permission of his Lord, i.e., by Allah's decree and subjugation, they built whatever constructions he wanted, and did other work as well.

... وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا...

And whosoever of them turned aside from Our command,

means, whoever among them tried to rebel and disobey,

... نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ (١٢)

We shall cause him to taste of the torment of the blazing Fire.

which means, burning.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ ...

They worked for him as he desired on **Maharib**, **Tamathil**,

**Maharib** refers to beautiful structures, the best and innermost part of a dwelling.

Ibn Zayd said,

"This means dwellings.''

With regard to "**Tamathil**,'' Atiyah Al-Awfi, Ad-Dahhak and As-Suddi said that;

**Tamathil** means pictures.

... وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ ...

large basins like **Jawab** and **Qudur Rasiyat**.

**Jawab**, the plural form of **Jabiyah**, refers to cisterns or tanks in which water is held, and **Qudur Rasiyat** are cauldrons that stay in one place and are not moved around because of their great size.

This was the view of Mujahid, Ad-Dahhak and others.

... اعْمَلُوا آلَ دَاوُودَ شُكْرًا ...

Work you, O family of Dawud, with thanks!

means, `We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.'

This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu Abdur-Rahman Al-Hubuli said,

"Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allah is thanks, and the best of thanks is praise.''

This was recorded by Ibn Jarir. In the Two Sahihs, it is reported that the Messenger of Allah said:

إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ،

وَأَحَبَّ الصِّيَامِ إِلَى اللهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى

The most beloved of prayer to Allah is the prayer of Dawud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it.

The most beloved of fasting to Allah is the fasting of Dawud. He used to fast for a day then not fast for a day, and he never fled the battlefield.

Ibn Abi Hatim narrated that Fudayl said concerning the **Ayah**: اعْمَلُوا آلَ دَاوُودَ شُكْرًا (Work you, O family of Dawud, with thanks!)

Dawud said, "O Lord! How can I thank you when thanks itself is a blessing from You!''

He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me.''

... وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ (١٣)

But few of My servants are grateful.

This is a reflection of reality.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلاَّ دَابَّةُ الاٌّرْضِ تَأْكُلُ مِنسَأَتَهُ

**34:14 Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick.**

فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُواْ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُواْ فِى الْعَذَابِ الْمُهِينِ

**So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.**

## The Death of Suleiman

Allah tells:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ ...

Then when We decreed death for him,

Allah tells us how Suleiman, peace be upon him, died and how Allah concealed his death from the Jinn who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn Abbas may Allah be pleased with him, Mujahid, Al-Hasan, Qatadah and others said.

He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before.

It also became clear to Jinn and men alike that the Jinn do not know the Unseen as they (the Jinn) used to imagine and tried to deceive people.

This is what Allah says:

... مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ (١٤)

nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.

> meaning, it became clear to the people that they (the Jinn) were lying.

لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُواْ لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

**34:15 Indeed there was for Saba' a sign in their dwelling place -- two gardens on the right and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him.'' A fair land and an Oft-Forgiving Lord!**

فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَـهُمْ بِجَنَّـتِهِمْ جَنَّتَيْنِ ذَوَاتَى أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ

**34:16 But they turned away, so We sent against them flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and Athl, and some few lote trees.**

ذَلِكَ جَزَيْنَـهُمْ بِمَا كَفَرُواْ

**34:17 Like this We requited them because they were ungrateful disbelievers.**

وَهَلْ نُجْزِى إِلاَّ الْكَفُورَ

**And never do We requite in such a way except those who are ungrateful (disbelievers).**

## The Disbelief of Saba' (Sheba) and Their Punishment

**Saba**' refers to the kings and people of the Yemen.

**At-Tababa`ah** (**Tubba`**) (surname of the ancient kings of Yemen) were part of them, and **Bilqis**, the queen who met Suleiman, peace be upon him, was also one of them.

They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allah sent them messengers telling them to eat of His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allah willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around **Saba'** in all directions, as we will see in detail below, if Allah wills. In Him we put our trust.

Ibn Jarir recorded that Farwah bin Musayk Al-Ghutayfi, may Allah be pleased with him, said,

> "A man said, `O Messenger of Allah! Tell me about Saba' -- what was it, a land or a woman?'
>
> He said:
>
> لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ، وَلَكِنَّهُ رَجُلٌ وُلِدَ لَهُ عَشَرَةٌ مِنَ الْوَلَدِ، فَتَيَامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَخْمٌ وَجُذَامٌ وَعَامِلَةٌ وَغَسَّانُ، وَأَمَّا الَّذِينَ تَيَامَنُوا: فَكِنْدَةُ وَالْأَشْعَرِيُّونَ وَالْأَزْدُ وَمَذْحِجٌ وَحِمْيَرُ وَأَنْمَار
>
> It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Sham.
>
> Those who went Ash-Sham were Lakhm, Judham, Amilah and Ghassan.

Those who went south were Kindah, Al-Ash`ariyyun, Al-Azd, Madhhij, Himyar and Anmar.

A man asked, `Who are Anmar?'

He said:

الَّذِينَ مِنْهُمْ خَثْعَمُ وبَجِيلَة

Those among whom are Khath`am and Bajilah.''

This was recorded by At-Tirmidhi in his Jami` (Sunan) in more detail than this; then he said, "This is a **Hasan Gharib Hadith**.''

The genealogists -- including Muhammad bin Ishaq -- said,

"The name of **Saba'** was Abd Shams bin Yashjub bin Yarub bin Qahtan; he was called **Saba'** because he was the first Arab tribe to disperse.

He was also known as **Ar-Ra'ish**, because he was the first one to take booty in war and give it to his people, so he was called **Ar-Ra'ish**; because the Arabs call wealth **Rish** or **Riyash**.

They differ over Qahtan, about whom there were three views.

- The first, he descended from the line of Iram bin Sam bin Nuh, then there were three different views over how he descended from him.

- The second was that he was descended from `Abir, another name for **Hud**, peace be upon him, then there were also three different views over exactly how he descended from him.

- The third was that he was descended from Isma`il bin Ibrahim Al-Khalil, peace be upon him, then there were also three different views over exactly how he descended from him.

This was discussed in full detail by Imam Al-Hafiz Abu Umar bin Abdul-Barr An-Namari, may Allah have mercy

on him, in his book Al-Musamma Al-Inbah Ala Dhikr Usul Al-Qaba'il Ar-Ruwat.

The meaning of the Prophet's words, كَانَ رَجُلًا مِنَ الْعَرَب (He was a man among the Arabs), means that he was one of the original Arabs, who were before Ibrahim, peace be upon him, and were descendants of Sam bin Nuh (Shem, the son of Noah).

According to the third view mentioned above, he descended from Ibrahim, peace be upon him, but this was not a well-known view among them. And Allah knows best.

But in Sahih Al-Bukhari, it is reported that the Messenger of Allah passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said, ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا (Shoot, O sons of Isma`il, for your father was an archer).

Aslam was a tribe of the Ansar, and the Ansar -- both Aws and Khazraj -- were from Ghassan, from the Arabs of Yemen from **Saba'**, who settled in **Yathrib** when **Saba'** was scattered throughout the land when Allah sent against them the flood released from the dam.

A group of them also settled in Syria, and they were called Ghassan for the name of the water beside which they camped -- it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassan bin Thabit, may Allah be pleased with him, said in one of his poems. The meaning of his words:

> "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd and our water is Ghassan."

وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَب

He had ten sons among the Arabs.

> means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins.

> There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.

The meaning of the words,

فَتَيَامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَة

Six of whom went south and four of whom went north.

> is that after Allah sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

## The Dam of Ma'arib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful.

A number of the **Salaf**, including Qatadah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel -- such as is used for gathering fruit -- on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.

This was the dam of Ma'arib, a land between which and San`a' was a journey of three days.

Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allah took care of them so that they would single out and worship Him alone, as He says:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ...

Indeed there was for **Saba`** (Sheba) a sign in their dwelling place,

Then He explains this by saying:

... جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ...

two gardens on the right and on the left;

meaning, the two sides where the mountains were, and their land was in between them.

... كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ (١٥)

(and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him.''

A fair land and an Oft-Forgiving Lord!

means, `He would forgive you if you continue to worship Him alone.'

فَأَعْرَضُوا ...

But they turned away,

means, from worshipping Allah alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allah, as the hoopoe told Suleiman, peace be upon him:

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ

إِنِّى وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَـنُ أَعْمَـلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لاَ يَهْتَدُونَ

"I have come to you from **Saba'** (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and **Shaytan** has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance.'' (27:22-24)



so We sent against them flood released from the dam,

Some, including Ibn Abbas, Wahb bin Munabbih, Qatadah and Ad-Dahhak said that;

> when Allah wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it.

Wahb bin Munabbih said,

> "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed.''

Qatadah and others said,

> "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path -- buildings, trees, etc.''

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allah says:

... وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَى أُكُلٍ خَمْطٍ ...

and We converted their two gardens into gardens producing bitter bad fruit (**ukul khamt**),

Ibn Abbas, Mujahid, Ikrimah, Ata' Al-Khurasani, Qatadah and As-Suddi said,

> "It refers to **Arak** (**Zingiber officinale**) and bitter bad fruit.''

... وَأَثْلٍ ...

and **Athl**,

Al- Awfi and Ibn Abbas said that this means tamarisk.

Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allah knows best.

... وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ (١٦)

and some few lote trees.

> Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allah, and because they denied the truth and turned towards falsehood.

Allah said:

ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ (١٧)

Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.

> meaning, `We punished them for their disbelief.'

Mujahid said,

> "He does not punish anyone except the disbelievers.''

Al-Hasan Al-Basri said,

> "Allah the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers.''

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِى بَارَكْنَا فِيهَا قُرًى ظَـهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُواْ فِيهَا لَيَالِىَ وَأَيَّاماً ءَامِنِينَ

**34:18 And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day.''**

فَقَالُواْ رَبَّنَا بَـعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُواْ أَنفُسَهُمْ فَجَعَلْنَـهُمْ أَحَادِيثَ وَمَزَّقْنَـهُمْ كُلَّ مُمَزَّقٍ

**34:19 But they said: "Our Lord! Make the stages between our journey longer,'' and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally.**

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

**Verily, in this are indeed signs for every steadfast, grateful (person).**

## The Trade of Saba' and Their Destruction

Allah tells us about the blessings which the people of **Saba'** enjoyed, and the luxuries and plentiful provision which was theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey.

Allah says:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا ...

And We placed, between them and the towns which We had blessed,

Mujahid, Al-Hasan, Sa`id bin Jubayr and Malik, who narrated it from Zayd bin Aslam, and Qatadah, Ad-Dahhak, As-Suddi, Ibn Zayd and others -- all said that;

> this means the towns of Syria.
>
> It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another.

Al-Awfi reported that Ibn Abbas said,

> "`The towns which We had blessed by putting Jerusalem among them.''

... قُرًى ظَاهِرَةً ...

towns easy to be seen,

> meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another.

Allah says:

... وَقَدَّرْنَا فِيهَا السَّيْرَ ...

and We made the stages (of journey) between them easy.

> meaning, `We made it in a way that met the needs of the travelers.'

... سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ (١٨)

Travel in them safely both by night and day.

> means, those who travel in them will be safe both by night and by day.

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ ...

But they said: "Our Lord! Make the stages between our journey longer,'' and they wronged themselves;

They failed to appreciate this blessing, as Ibn Abbas, Mujahid, Al-Hasan and others said:

"They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear.''

... فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ...

so We made them as tales (in the land), and We dispersed them all totally.

means, `We made them something for people to talk about when they converse in the evening, how Allah plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.'

So, the Arabs say of a people when they are dispersed,

"They have been scattered like **Saba'**,'' in all directions.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (١٩)

Verily, in this are indeed signs for every steadfast, grateful.

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings.

Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said,

"The Messenger of Allah said:

عَجِبْتُ مِنْ قَضَاءِ اللهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِه

I am amazed at what Allah has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.''

This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah.

There is a corroborating report in the Two Sahihs, where a Hadith narrated by Abu Hurayrah, may Allah be pleased with him, says:

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ تَعَالَى لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

How amazing is the affair of the believer! Allah does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.''

It was reported that Qatadah said: إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (Verily, in this are indeed signs for every steadfast, grateful). It was Mutarrif who used to say:

"How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience.''

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلاَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ

**34:20 And indeed Iblis did prove true his thought about them, and they followed him, all except a group of true believers.**

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَـنٍ إِلاَّ لِنَعْلَمَ مَن يُؤْمِنُ بِالاٌّخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَىْءٍ حَفُيظٌ

**34:21 And he had no authority over them, -- except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.**

## How Iblis' thought about the Disbeliever proved True

Having mentioned **Saba'** and how they followed their desires, and the **Shaytan**, Allah tells us about their counterparts among those who follow Iblis and their own desires, and who go against wisdom and true guidance.

Allah says:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ ...

And indeed Iblis did prove true his thought about them,

Ibn Abbas, may Allah be pleased with him, and others said that this **Ayah** is like the **Ayah** where Allah tells us about how Iblis refused to prostrate to Adam, peace be upon him, then said:

أَرَءَيْتَكَ هَـذَا الَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَـمَةِ لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إَلاَّ قَلِيلاً

See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few! (17:62)

ثُمَّ لآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَـنِهِمْ وَعَن شَمَآئِلِهِمْ وَلاَ تَجِدُ أَكْثَرَهُمْ شَـكِرِينَ

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones. (7:17)

And there are many **Ayat** which refer to this matter.

... فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ (٢٠)

and they followed him, all except a group of true believers.

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ ...

And he (Iblis) had no authority over them,

Ibn Abbas, may Allah be pleased with him said,

"This means, he had no proof.''

... إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ...

except that We might test him who believes in the Hereafter, from him who is in doubt about it.

means, `We gave him power over them only to show who believes in the Hereafter and that it will come to pass.'

The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world -- and to distinguish these believers from those who are in doubt about the Hereafter.

... وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ (٢١)

And your Lord is a Watchful over everything.

means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

قُلِ ادْعُواْ الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ لاَ يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ

**34:22 Say: "Call upon those whom you assert besides Allah, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.''**

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

**34:23 Intercession with Him profits not except for him whom He permits.**

حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُواْ مَاذَا قَالَ رَبُّكُمْ

**So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?''**

قَالُواْ الْحَقَّ وَهُوَ الْعَلِىُّ الْكَبِيرُ

**They say the truth. And He is the Most High, the Most Great.**

## The Helplessness of the gods of the Idolators Here

Allah states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can share or dispute with Him in that, or overturn His command.

So, He says:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ ...

Say: "Call upon those whom you assert besides Allah...''

meaning, the gods who are worshipped besides Allah.

... لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ...

they possess not even the weight of a speck of dust, either in the heavens or on the earth,

This is like the **Ayah**:

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

> And those, whom you invoke or call upon instead of Him, own not even a **Qitmir**. (35:13)

... وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ ...

nor have they any share in either,

> means, they do not possess anything, either independently or as partners.

... وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ (٢٢)

nor there is for Him any supporter from among them.

> means, nor does Allah have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.

Then Allah says:

وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ...

Intercession with Him profits not except for him whom He permits.

> meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede.
>
> As Allah says:
>
> مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ
>
> Who is he that can intercede with Him except with His permission? (2:255)

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)

وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. (21:28)

It was reported in the Two Sahihs through more than one chain of narration that the Messenger of Allah, who is the leader of the sons of Adam and the greatest intercessor before Allah, will go to stand in **Al-Maqam Al-Mahmud** (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them.

He said:

فَأَسْجُدُ للهِ تَعَالَى فَيَدَعُنِي مَاشَاءَ اللهُ أَنْ يَدَعَنِي، وَيَفْتَحُ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، ثُمَّ يُقَالُ: يَامُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّع

Then I will prostrate to Allah, may He be exalted, and He will leave me (in that position), as long as Allah wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muhammad, raise your head.

- Speak, you will be heard;

- ask, you will be given;

- intercede, your intercession will be accepted...''

... حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ ...

So much so that when fear is banished from their hearts, they say:

"What is it that your Lord has said!''

They say the truth.

> This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allah) so much that they swoon.
>
> This was the view of Ibn Mas`ud, may Allah be pleased with him, Masruq and others.

حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ (So much so that when fear is banished from their hearts) means,

> when the fear leaves their hearts.

Ibn Abbas, Ibn Umar, Abu Abdur-Rahman As-Sulami, Ash-Sha`bi, Ibrahim An-Nakha`i, Ad-Dhahhak, Al-Hasan and Qatadah said concerning the Ayah, حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ (So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said!'' They say the truth),

> "When the fear is lifted from their hearts.''
>
> When this happens, some of them say to others, "What did your Lord say!''
>
> Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allah says, قَالُوا الْحَقَّ (They say the truth) meaning,
>
> > they report what He said, without adding or taking away anything.

... وَهُوَ الْعَلِيُّ الْكَبِيرُ (٢٣)

And He is the Most High, the Most Great.

In his **Tafsir** of this **Ayah** in his Sahih, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him said,

"The Prophet of Allah said:

إِذَا قَضَى اللهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ،كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ وَوَصَفَ سُفْيَانُ بِيَدِهِ فَحَرَّفَهَا، وَنَشَرَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وكَذَا، كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاء

When Allah decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said!''

They say the truth, and He is the Most High, the Most Great.

Then the one who is listening out hears that, and those who are listening out are standing one above the other. --

Sufyan (one of the narrators) demonstrated with his hand, holding it vertically with the fingers outspread.

So he hears what is said and passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller.

Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he

is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?''

So they believe him because of the one thing which was heard from heaven.''

This was recorded by Al-Bukhari, not by Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it.

And Allah knows best.

قُلْ مَن يَرْزُقُكُمْ مِّنَ السَّمَـوَتِ وَالاٌّرْضِ

**34:24 Say: "Who gives you provision from the heavens and the earth!''**

قُلِ اللَّهُ

**Say: "Allah.**

وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِى ضَلَـلٍ مُّبِينٍ

**And verily, (either) we or you are rightly guided or in plain error.''**

قُل لاَّ تُسْـَلُونَ عَمَّآ أَجْرَمْنَا وَلاَ نُسْـَلُ عَمَّا تَعْمَلُونَ

**34:25 Say: "You will not be asked about our sins, nor shall we be asked of what you do.''**

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

**34:26 Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.''**

قُلْ أَرُونِىَ الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَآءَ كَلاَّ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

**34:27 Say: "Show me those whom you have joined with Him as partners.**

**Nay! But He is Allah, the Almighty, the All-Wise.''**

## Allah has no partner in anything whatsoever

Allah says:

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ...

Say: "Who gives you provision from the heavens and the earth!''

Say: "Allah.

Allah tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

... وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ (٢٤)

And verily, (either) we or you are rightly guided or in plain error.

`One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of **Tawhid** which indicates that your **Shirk** must be false.'

Allah says:

... وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ

And verily, (either) we or you are rightly guided or in plain error.

Qatadah said,

> "The Companions of Muhammad said this to the idolators: `By Allah, we and you cannot be following the same thing, only one of us can be truly guided.'''

Ikrimah and Ziyad bin Abi Maryam said,

> "It means: we are rightly guided and you are in plain error.''

قُل لَّا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ (٢٥)

Say:

"You will not be asked about our sins, nor shall we be asked of what you do.''

> This indicates disowning them, saying, `you do not belong to us and we do not belong to you, because we call people to Allah, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.'
>
> This is like the **Ayat**:
>
> وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ
>
> And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!'' (10:41)
>
> قُلْ يأَيُّهَا الْكَـفِرُونَ

لاَ أَعْبُدُ مَا تَعْبُدُونَ

وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ

وَلاَ أَنَآ عَابِدٌ مَّا عَبَدتُّمْ

وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ

لَكُمْ دِينُكُمْ وَلِىَ دِينِ

Say:

"O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.'' (104:1-6)

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ...

Say: "Our Lord will assemble us all together...''

means, `on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.'

... ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ...

then He will judge between us with truth.

Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allah says:

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

فَأَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ

وَأَمَّا الَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايَـتِنَا وَلِقَآءِ الاٌّخِرَةِ فَأُوْلَـئِكَ فِى الْعَذَابِ مُحْضَرُونَ

And on the Day when the Hour will be established -- that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our **Ayat**, and the meeting of the Hereafter, such shall be brought forth to the torment. (30:14-16)

Allah says:

... وَهُوَ الْفَتَّاحُ الْعَلِيمُ (٢٦)

And He is the Just Judge, the All-Knower of the true state of affairs.

قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاء ...

Say: "Show me those whom you have joined with Him as partners...''

means, `show me those gods whom you made as rivals and equals to Allah.'

... كَلَّا ...

Nay,

means, He has no peer, rival, partner or equal.

Allah says:

... بَلْ هُوَ اللَّهُ ...

But He is Allah,

meaning, the One and Only God Who has no partner.

... الْعَزِيزُ الْحَكِيمُ (٢٧)

the Almighty, the All-Wise.

means, the Owner of might with which He subjugates and controls all things, the One Who is

Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say.

And Allah knows best.

وَمَآ أَرْسَلْنَـكَ إِلاَّ كَآفَّةً لِّلنَّاسِ بَشِيراً وَنَذِيراً وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

**34:28 And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.**

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

**34:29 And they say: "When is this promise if you are truthful!''**

قُل لَّكُم مِّيعَادُ يَوْمٍ لاَّ تَسْتَـَخِرُونَ عَنْهُ سَاعَةً وَلاَ تَسْتَقْدِمُونَ

**34:30 Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.''**

## The Prophet was sent to all of Mankind

Allah says to His servant and Messenger Muhammad:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ...

And We have not sent you except as a giver of glad tidings and a warner to all mankind,

i.e., to all of creation among those who are accountable for their deeds.

This is like the **Ayah**:

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah." (7:158)

تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَـلَمِينَ نَذِيراً

Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures. (25:1)

... بَشِيرًا وَنَذِيرًا ...

a giver of glad tidings and a warner means,

to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.

This is like the **Ayat**:

... وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢٨)

and most of men know not.

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

وَإِن تُطِعْ أَكْثَرَ مَن فِى الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

And if you obey most of those on the earth, they will mislead you far away from Allah's path. (6:116)

Muhammad bin Ka`b said concerning the **Ayah**: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ (And We have not sent you except to all mankind) meaning, to all the people.

Qatadah said concerning this **Ayah**,

"Allah, may He be exalted, sent Muhammad to both the Arabs and the non-Arabs, so the most

honored of them with Allah is the one who is most obedient to Allah.''

In the Two Sahihs it was reported that Jabir, may Allah be pleased with him said,

"The Messenger of Allah said:

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

I have been given five things which were not given to any of the Prophets before me.

- I have been aided by fear (the distance of) a month's journey.
- The entire earth has been made a **Masjid** and a means of purification for me, so that when the time for prayer comes, any man of my **Ummah** should pray.
- The spoils of war have been made permissible for me, whereas they were not permitted for any before me.
- I have been given the power of intercession; and
- the Prophets before me were sent to their own people, but I have been sent to all of mankind.''

It was also recorded in the Sahih that the Messenger of Allah said:

بُعِثْتُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ

I have been sent to the black and the red.

Mujahid said,

"This means to the Jinn and to mankind.''

Others said that it meant the Arabs and the non-Arabs.

Both meanings are correct.

## How the Disbelievers asked about when the Resurrection would happen, and the Response to Them

Allah tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ (٢٩)

And they say: "When is this promise if you are truthful!''

This is like the **Ayah**:

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth... (42:18)

Then Allah says:

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ (٣٠)

Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward.''

meaning, `you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as Allah says:

إِنَّ أَجَلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَخَّرُ

Verily, the term of Allah when it comes, cannot be delayed. (71:4)

وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed. (11:104-105)

وَقَالَ الَّذِينَ كَفَرُواْ لَن نُّؤْمِنَ بِهَـذَا الْقُرْءَانِ وَلاَ بِالَّذِى بَيْنَ يَدَيْهِ

**34:31 And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it.''**

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ

**But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another!**

الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

**Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!''**

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ

**34:32 And those who were arrogant will say to those who were deemed weak:**

**"Did we keep you back from guidance after it had come to you?**

بَلْ كُنتُمْ مُّجْرِمِينَ

**Nay, but you were criminals.''**

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ

**34:33 Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!''**

وَنَجْعَلَ لَهُ أَندَاداً وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ

**And each of them (parties) will conceal their own regrets, when they behold the torment.**

وَجَعَلْنَا الأَغْلَـلَ فِى أَعْنَاقِ الَّذِينَ كَفَرُوا

**And We shall put iron collars round the necks of those who disbelieved.**

هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُوا يَعْمَلُونَ

**Are they requited aught except what they used to do!**

## How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allah tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'an and what it tells them about the Resurrection.

Allah says:

وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ...

And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it.''

... وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ ...

But if you could see when the wrongdoers are made to stand before their Lord,

Allah threatens them and warns them of the humiliating position they will be in before Him, arguing and disputing with one another:

... يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا ...

how they will cast the (blaming) word one to another! Those who were deemed weak (this refers to the followers) --

... لِلَّذِينَ اسْتَكْبَرُوا ...

to those who were arrogant -- (this refers to the leaders and masters) --

... لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ (٣١)

Had it not been for you, we should certainly have been believers!

> meaning, `if you had not stopped us, we would have followed the Messengers and believed in what they brought.'

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا ...

And those who were arrogant will say to those who were deemed weak:

> i.e. their leaders and masters, those who were arrogant, will say to them:

... أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءكُم ...

Did we keep you back from guidance after it had come to you?

> meaning, `we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.'

They will say:

... بَلْ كُنتُم مُّجْرِمِينَ (٣٢)

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ ...

"...Nay, but you were criminals.''

Those who were deemed weak will say to those who were arrogant:

"Nay, but it was your plotting by night and day...''

> meaning, `you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.'

Qatadah and Ibn Zayd said: بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ (Nay, but it was your plotting by night and day), means,

> "You plotted by night and day.''
>
> Malik narrated something similar from Zayd bin Aslam.

... إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ...

when you ordered us to disbelieve in Allah and set up rivals to Him!

> means, `to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

... وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ...

And each of them (parties) will conceal their own regrets, when they behold the torment.

> means, both the leaders and the followers will feel regret for what they did previously.

... وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ...

And We shall put iron collars round the necks of those who disbelieved.

This is a chain which will tie their hands to their necks.

... هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ (٣٣)

Are they requited aught except what they used to do.

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

He will say: "For each one there is double (torment), but you know not.'' (7:38)

Ibn Abi Hatim recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلَقَّاهُمْ لَهَبُهَا، ثُمَّ لَفَحَتْهُمْ لَفْحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَقَطَ عَلَى الْعُرْقُوب

When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.''

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُمْ بِهِ كَـفِرُونَ

**34:34 And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with.''**

وَقَالُوا۟ نَحْنُ أَكْثَـرُ أَمْوَلاً وَأَوْلَـداً وَمَا نَحْنُ بِمُعَذَّبِينَ

**34:35 And they say: "We are more in wealth and in children, and we are not going to be punished.''**

قُلْ إِنَّ رَبِّى يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

**34:36 Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not.''**

وَمَآ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ بِالَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَى إِلاَّ مَنْ ءَامَنَ وَعَمِلَ صَـلِحاً

**34:37 And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds;**

فَأُوْلَـئِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى الْغُرُفَـتِ ءَامِنُونَ

**as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.**

وَالَّذِينَ يَسْعَوْنَ فِى ءَايَـتِنَا مُعَـجِزِينَ أُوْلَـئِكَ فِى الْعَذَابِ مُحْضَرُونَ

**34:38 And those who strive against Our Ayat, to frustrate them, they will be brought to the torment.**

قُلْ إِنَّ رَبّى يَبْسُطُ الرّزْقَ لِمَن يَشَآء مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ

**34:39 Say: "Truly my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him,**

وَمَآ أَنفَقْتُمْ مِّن شَىْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

**and whatsoever you spend of anything, He will replace it. for He is the Best of those Who grant Sustenance.**

## How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allah is consoling His Prophet and commanding him to follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him.

The people of Nuh, peace be upon him, said to him:

أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الاٌّرْذَلُونَ

Shall we believe in you, when the weakest (of the people) follow you. (26:110)

وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ الرَّأْى

nor do we see any follow you but the meanest among us and they (too) followed you without thinking. (11:27)

The leaders among the people of Salih said:

قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُواْ مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُواْ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَـلِحاً مُّرْسَلٌ مِّن رَّبِّهِ قَالُواْ إِنَّا بِمَآ أُرْسِلَ بِهِ مُؤْمِنُونَ

قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا بِالَّذِى ءَامَنتُمْ بِهِ كَـفِرُونَ

The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord.''

They said: "We indeed believe in that with which he has been sent.''

Those who were arrogant said: "Verily, we disbelieve in that which you believe in.'' (7:75-76).

And Allah said:

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولواْ أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from among us!''

Does not Allah know best those who are grateful! (6:53)

وَكَذلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَـبِرَ مُجْرِمِيهَا لِيَمْكُرُواْ فِيهَا

And thus We have set up in every town great ones of its wicked people to plot therein. (6:123)

and,

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيراً

And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction. (17:16)

And Allah says here:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ ...

And We did not send a warner to a township,

meaning a Prophet or a Messenger,

... إِلَّا قَالَ مُتْرَفُوهَا ...

but those who were given the worldly wealth and luxuries among them,

means, those who enjoyed a life of riches and luxury, and positions of leadership.

Qatadah said,

> "They are their tyrants, chiefs and leaders in evil.''

...إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ (٣٤)

We believe not in the (Message) with which you have been sent.

> means, `we do not believe in it and we will not follow it.'

Allah tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ (٣٥)

And they say: "We are more in wealth and in children, and we are not going to be punished.''

> meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allah loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched.
>
> Allah says:
>
> أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ
>
> نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ
>
> Do they think that in wealth and children with which We enlarge them We hasten unto them with good things.
>
> Nay, but they perceive not. (23:55-56)
>
> فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ
>
> So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with

these things in the life of this world, and that their souls shall depart while they are disbelievers. (9:55)

and,

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً

وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً

وَبَنِينَ شُهُوداً

وَمَهَّدتُّ لَهُ تَمْهِيداً

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

كَلاَّ إِنَّهُ كان لاٌّيَـتِنَا عَنِيداً

سَأُرْهِقُهُ صَعُوداً

Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more.

Nay! Verily, he has been opposing Our **Ayat**. I shall oblige him to face a severe torment! (74:11-17)

And Allah has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter.

Allah says here:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ ...

Say: "Verily, my Lord expands the provision to whom He wills and restricts...''

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

... وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٦)

but most men know not.

Then Allah says:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَى ...

And it is not your wealth, nor your children that bring you nearer to Us,

meaning, `these things are not a sign that We love you or care for you.'

Imam Ahmad, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ اللهَ تَعَالَى لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُم

Allah does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.

Muslim and Ibn Majah also recorded this.

Allah says:

... إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا ...

but only he who believes, and does righteous deeds;

meaning, `only faith and righteous deeds will bring you closer to Us.'

... فَأُوْلَئِكَ لَهُمْ جَزَاء الضِّعْفِ بِمَا عَمِلُوا ...

as for such, there will be multiple rewards for what they did,

means, the reward will be multiplied for them between ten and seven hundred times.

... وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ (٣٧)

and they will reside in the high dwellings in peace and security.

> means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Hatim recorded that Ali, may Allah be pleased with him, said that the Messenger of Allah said:

> إِنَّ فِي الْجَنَّةِ لَغُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا
>
> In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.
>
> A Bedouin asked, "Who are they for?''
>
> He said:
>
> لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَام
>
> For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ ...

And those who strive against Our **Ayat**, to frustrate them,

> means, those who try to block people from the path of Allah and from following His Messengers and believing in His signs,

... أُوْلَئِكَ فِي الْعَذَابِ مُحْضَرُونَ (٣٨)

they will be brought to the torment.

> means, they will all be punished for their deeds, each one accordingly.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاء مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ...

Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him...''

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him.

This is like the **Ayah**:

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلأٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً

See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor. (17:21)

This means that just as there are differences between them in this world -- where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty -- so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell.

As the Prophet said, describing the best of people in this world:

قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاه

He truly succeeds who becomes Muslim and is given just enough provision and Allah makes him content with what He has given.''

It was recorded by Muslim.

... وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ....

and whatsoever you spend of anything, He will replace it.

means, `whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.'

It was reported that the Prophet said:

يَقُولُ اللهُ تَعَالَى: أَنْفِقْ، أُنْفِقْ عَلَيْكَ

Allah says: "Spend, I will spend on you.''

In another Hadith it is reported that;

every morning, two angels come, and one says, "O Allah, bring destruction upon the one who withholds (does not spend).'' The other one says, "O Allah, give compensation to the one who spends.''

And the Messenger of Allah said:

أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا

Spend, O Bilal, and do not fear that the One Who is on the Throne will withhold from you.

.. وَهُوَ خَيْرُ الرَّازِقِينَ (٣٩)

for He is the Best of those Who grant Sustenance.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَـئِكَةِ أَهَـؤُلاَءِ إِيَّاكُمْ كَانُواْ يَعْبُدُونَ

**34:40 And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship!''**

قَالُواْ سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُواْ يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

**34:41 They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.''**

فَالْيَوْمَ لاَ يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعاً وَلاَ ضَرّاً وَنَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ النَّارِ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

**34:42 So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny.''**

## The Angels will disown Their Worshippers on the Day of Resurrection

Allah tells,

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ ...

And (remember) the Day when He will gather them all together, then He will say to the angels:

Allah tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allah.

He will ask the angels:

... أَهَؤُلَاء إِيَّاكُمْ كَانُوا يَعْبُدُونَ (٤٠)

Was it you that these people used to worship?

meaning, `did you command them to worship you!'

Allah says in Surah **Al-Furqan**:

أَءَنتُمْ أَضْلَلْتُمْ عِبَادِى هَـؤُلاَءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ

Was it you who misled these My servants or did they (themselves) stray from the (right) path? (25:17)

And He will say to **`Isa**, peace be upon him:

أَءَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِى وَأُمِّىَ إِلَـهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَـنَكَ مَا يَكُونُ لِى أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ

Did you say unto men: "Worship me and my mother as two gods besides Allah,'

He will say: "Glory be to You! It was not for me to say what I had no right (to say).'' (5:116)

قَالُوا ...

They (the angels) will say:

... سُبْحَانَكَ ...

Glorified be You!

meaning, exalted and sanctified be You above the notion that there could be any god besides You.

... أَنتَ وَلِيُّنَا مِن دُونِهِم ...

You are our Protector instead of them.

means, we are Your servants and we disown these people before You.

... بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ...

Nay, but they used to worship the Jinn;

meaning, the **Shayatin**, because they are the ones who made idol worship attractive to them and who misguided them.

... أَكْثَرُهُم بِهِم مُّؤْمِنُونَ (٤١)

most of them were believers in them.

This is like the **Ayah**:

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَـثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَـناً مَّرِيداً

لَّعَنَهُ اللَّهُ

They invoke nothing but females besides Him, and they invoke nothing but **Shaytan**, a persistent rebel! Allah cursed him. (4:117-118)

Allah says:

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا ...

So Today, none of you can profit or harm one another.

means, `none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

... وَنَقُولُ لِلَّذِينَ ظَلَمُوا ...

And We shall say to those who did wrong: -- meaning the idolators --

... ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ (٤٢)

"Taste the torment of the Fire which you used to deny.''

meaning, this will be said to them by way of rebuke.

وَإِذَا تُتْلَى عَلَيْهِمْ ءايَـتُنَا بَيِّنَاتٍ قَالُواْ مَا هَـذَا إِلاَّ رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءابَآؤُكُمْ

**34:43 And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship.''**

وَقَالُواْ مَا هَـذَآ إِلاَّ إِفْكٌ مُّفْتَرًى

**And they say: "This is nothing but an invented lie.''**

وَقَالَ الَّذِينَ كَفَرُواْ لِلْحَقّ لَمَّا جَآءهُمْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

**And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!''**

وَمَآ ءاتَيْنَـهُمْ مّنْ كُتُبٍ يَدْرُسُونَهَا وَمَآ أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مّن نَّذِيرٍ

**34:44 And We had not given them Scriptures that they could study, nor sent to them before you any warner.**

وَكَذَّبَ الَّذِينَ مِن قَبلِهِمْ

**34:45 And those before them denied;**

وَمَا بَلَغُواْ مِعْشَارَ مَآ ءاتَيْنَـهُمْ فَكَذَّبُواْ رُسُلِى

**these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers.**

فَكَيْفَ كَانَ نَكِيرِ

**Then how (terrible) was My denial!**

## The Saying of the Disbelievers about the Prophets, and its refutation

Allah tells;

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ...

And when Our Clear Verses are recited to them,

Allah tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were

recited to them, and they heard them fresh from the lips of His Messenger, they said:

... قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ ...

They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship.''

> meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false -- may the curse of Allah be upon them and their fathers!

... وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرًى ...

And they say: "This is nothing but an invented lie.''

> referring to the Qur'an.

... وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (٤٣)

And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!''

Allah says:

وَمَا آتَيْنَاهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ (٤٤)

And We had not given them Scriptures that they could study, nor sent to them before you any warner.

> meaning, Allah did not reveal any Book to the Arabs before the Qur'an, and He did not send any Prophet to them before Muhammad. They used to wish for that and say, `if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allah blessed them with that, they disbelieved him and stubbornly rejected him.

Then Allah says:

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ...

And those before them denied;

meaning, other nations.

... وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ ...

these have not received even a tenth of what We had granted to those (of old);

Ibn Abbas, may Allah be pleased with him, said,

"Of the power of this world.''

This was also the view of Qatadah, As-Suddi and Ibn Zayd.

This is like the **Ayat**:

وَلَقَدْ مَكَّنَـهُمْ فِيمَآ إِن مَّكَّنَّـكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعاً وَأَبْصَـراً وَأَفْئِدَةً فَمَآ أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلاَ أَبْصَـرُهُمْ وَلاَ أَفْئِدَتُهُمْ مِّن شَىْءٍ إِذْ كَانُواْ يَجْحَدُونَ بِـَايَـتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the **Ayat** of Allah, and they were completely encircled by that which they used to mock at! (46:26)

أَفَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُواْ أَكْـثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً

Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength. (40:82)

but that did not protect them from the punishment of Allah, and Allah destroyed them because they denied His Messengers.

Allah says:

... فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

yet they denied My Messengers. Then how (terrible) was My denial!

> meaning, `how severe was My wrath and how great was My avenging of My Messengers.'

قُلْ إِنَّمَآ أَعِظُكُمْ بِوَحِدَةٍ أَن تَقُومُواْ لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُواْ مَا بِصَـحِبِكُمْ مِّن جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ لَّكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ

**34:46 Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.''**

## Refutation of Their Accusation that the Prophet was Insane

Allah says:

قُلْ ...

Say:

> Allah says: `Say, O Muhammad, to these disbelievers who claim that you are crazy,'

... إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ ...

I exhort you to one (thing) only,

> meaning, I am only telling you to one thing, and that is:

... أَن تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ ...

that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion.

meaning, `stand sincerely before Allah, without being influenced by your own desires or tribal feelings, and ask one another, is Muhammad crazy Advise one another,'

**ثُمَّ تَتَفَكَّرُوا** and reflect means,

let each person look within himself concerning the matter of Muhammad, and ask other people about him if he is still confused, then let him think about the matter.

Allah says: **أَن تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ** (that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion).

This meaning was stated by Mujahid, Muhammad bin Ka`b, As-Suddi, Qatadah and others.

This is what is meant by the **Ayah**.

... إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ (٤٦)

He is only a warner to you in face of a severe torment.

Al-Bukhari recorded that Ibn Abbas, may Allah be pleased with him, commented on this **Ayah**:

"One day, the Prophet climbed up As-Safa' and shouted,

يَا صَبَاحَاه

O people!

The Quraysh gathered around him, and said, `What is the matter with you?'

He said,

أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِّي

What do you think If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me?

They said, `Of course.'

He said:

فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيد

I am a warner to you in the face of a severe punishment.

Abu Lahab said, `May you perish! You have called us together only to tell us this.'

Then Allah revealed:

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ

> Perish the two hands of Abu Lahab and perish he! (111:1)
>
> We have already discussed this in our Tafsir of the **Ayah**:

وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ

And warn your tribe of near kindred. (26:214)

قُلْ مَا سَأَلْتُكُم مِّن أَجْرٍ فَهُوَ لَكُمْ

**34:47 Say: "Whatever wage I might have asked of you is yours.**

إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَىْءٍ شَهِيدٍ

**My wage is from Allah only, and He is a Witness over all things.''**

قُلْ إِنَّ رَبِّى يَقْذِفُ بِالْحَقِّ عَلَّـمُ الْغُيُوبِ

**34:48 Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen.''**

قُلْ جَآءَ الْحَقُّ وَمَا يُبْدِىءُ الْبَـطِلُ وَمَا يُعِيدُ

**34:49 Say: "The truth has come, and the falsehood can neither create anything nor resurrect.''**

قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَى نَفْسِى وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِى إِلَىَّ رَبِّى إِنَّهُ سَمِيعٌ قَرِيبٌ

**34:50 Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near.''**

## I do not ask for any Reward for conveying the Message

Allah commands His Messenger to:

قُلْ ...

Say,

Allah commands His Messenger to say to the idolators:

... مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ...

Whatever wage I might have asked of you is yours.

meaning, `I do not want anything for conveying the Message of Allah to you, advising you and telling you to worship Allah.'

... إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ...

My wage is from Allah only,

means, rather I will seek the reward for that with Allah.

... وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (٤٧)

and He is a Witness over all things.

means, He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ (٤٨)

Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen.''

This is like the **Ayah**:

يُلْقِى الرُّوحَ مِنْ أَمْرِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ

He sends the Revelation by His command to any of His servants He wills. (40:15)

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

قُلْ جَاء الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩)

Say: "The truth has come, and the falsehood can neither create anything nor resurrect.''

means, truth and the great Law have come from Allah, and falsehood has gone and has perished and vanished.

This is like the **Ayah**:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَـطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished. (21:18)

When the Messenger of Allah entered **Al-Masjid Al-Haram** on the day of the conquest of Makkah, and found those idols standing around the **Ka`bah**, he started to hit the idols with his bow, reciting,

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَـطِلُ إِنَّ الْبَـطِلَ كَانَ زَهُوقًا

> And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish.'' (17:81)
>
> and:

قُلْ جَآءَ الْحَقُّ وَمَا يُبْدِىءُ الْبَـطِلُ وَمَا يُعِيدُ

> Say: "The truth has come, and the falsehood can neither create anything nor resurrect.''

This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ...

Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me...''

means, all good comes from Allah, and in what Allah sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as Abdullah bin Mas`ud, may Allah be pleased with him, said when he was asked about some issue. He said,

"I will say what I think, and if it is correct, then it is from Allah, and if it is wrong, then it is from me and from the **Shaytan**, and Allah and His Messenger have nothing to do with it.''

... إِنَّهُ سَمِيعٌ قَرِيبٌ (٥٠)

Truly, He is All-Hearer, Ever Near.

means, He hears all the words of His servants, and He is always near to respond to them when they call on Him.

An-Nasa'i recorded the Hadith of Abu Musa Al-Ash`ari, which also appears in the Two Sahihs:

إِنَّكُمْ لَاتَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا مُجِيبًا

You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.

وَلَوْ تَرَى إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ

**34:51 And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.**

وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ

**34:52 And they will say: "We do believe (now);'' but how could they receive (Tanawush) from a place so far off.**

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ

**34:53 Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.**

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ

**34:54 And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. Verily, they have been in grave doubt.**

Allah says;

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ ...

And if you could but see, when they will be terrified with no escape,

Here Allah says: `if only you could see, O Muhammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

... وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ (٥١)

and they will be seized from a near place.

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant.

Al-Hasan Al-Basri said:

"When they come forth from their graves.''

وَقَالُوا آمَنَّا بِهِ ...

And they will say: "We do believe (now);''

means, on the Day of Resurrection, they will say, `we believe in Allah and His angels, Books and Messengers.'

This is like the **Ayah**:

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَـلِحاً إِنَّا مُوقِنُونَ

And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.'' (32:12)

Allah says:

... وَأَنَّى لَهُمُ التَّنَاوُشُ مِن مَكَانٍ بَعِيدٍ (٥٢)

but how could they receive from a place so far off!

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have

entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing. If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it.

Mujahid said: وَأَنَّى لَهُمُ التَّنَاوُشُ but how could they **At-Tana'wush** means,

How could they attain that?

Az-Zuhri said,

They will wish to attain faith when they have reached the Hereafter and are cut off from this world.

Al-Hasan Al-Basri said,

They will seek something when they have no way of attaining it, they will seek faith from a distant place.

وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ ...

Indeed they did disbelieve before,

means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

... وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ (٥٣)

and they (used to) conjecture about the Unseen from a far place.

Malik narrated from Zayd bin Aslam that he said: وَيَقْذِفُونَ بِالْغَيْبِ (and they (used to) conjecture about the Unseen),

means, "By guessing.'' as Allah says, رَجْماً بِالْغَيْبِ guessing at the Unseen. (18:22)

Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

إِن نَّظُنُّ إِلاَّ ظَنّاً وَمَا نَحْنُ بِمُسْتَيْقِنِينَ

we do not think it but as a conjecture, and we have no firm convincing belief. (45:32)

Qatadah and Mujahid said,

"Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture.''

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ ...

And a barrier will be set between them and that which they desire,

Al-Hasan Al-Basri, Ad-Dahhak and others said,

"This means faith.''

As-Suddi said:

"It means "Repentance.''

This was also the view of Ibn Jarir, may Allah have mercy on him.

Mujahid said: وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ (And a barrier will be set between them and that which they desire) means,

"This world and its wealth, luxuries and people.''

Something similar was narrated from Ibn Umar, Ibn Abbas and Ar-Rabi` bin Anas, may Allah be pleased with him.

It is also the opinion of Al-Bukhari and the Group.

The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

... كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ...

as was done in the past with the people of their kind.

> means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allah came upon them, they wished that they had believed, but this was not accepted from them.
>
> فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ
>
> فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَـفِرُونَ
>
> So, when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners."
>
> Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly. (40:84-85)

... إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ (٥٤)

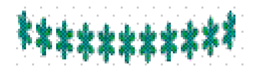
Verily, they have been in grave doubt.

> means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes.

Qatadah said,

> Beware of doubt. For whoever dies doubting, will be raised doubting and whoever dies believing, with certainty will be raised believing with certainty.

This is the end of the Tafsir of Surah **Saba'**. Allah, may He be glorified and exalted, is the Guide to the right way.



# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah




**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَـوَتِ وَالاٌّرْضِ

**35:1 All praise is due to Allah, Fatir of the heavens and the earth,**

جَاعِلِ الْمَلَـئِكَةِ رُسُلاً أُوْلِى أَجْنِحَةٍ مَّثْنَى وَثُلَـثَ وَرُبَـعَ

**Who made the angels messengers with wings, two or three or four.**

يَزِيدُ فِى الْخَلْقِ مَا يَشَآءُ

**He increases in creation what He wills.**

إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

**Verily, Allah is Able to do all things.**

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ...

All praise is due to Allah, **Fatir** of the heavens and the earth,

Ibn Abbas, may Allah be pleased with him, said,

> "I did not know what **Fatir As-Samawati wal-Ard** meant until two Bedouins came to me disputing over a well. One of them said to his companion, `**Ana Fatartuha**,' meaning, `I started it.'''

Ibn Abbas, may Allah be pleased with him, also said, فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ (**Fatir** of the heavens and the earth) means,

> "The Originator of the heavens and the earth.''

Ad-Dahhak said,

> "Every time the phrase **Fatir As-Samawati wal-Ard** is used in the Qur'an, it means the Creator of the heavens and the earth.''

... جَاعِلِ الْمَلَائِكَةِ رُسُلًا ...

Who made the angels messengers,

> means, between Him and His Prophets.

... أُولِي أَجْنِحَةٍ ...

with wings,

> means, with which they fly to convey quickly that which they have been commanded to convey.

... مَّثْنَى وَثُلَاثَ وَرُبَاعَ ...

two or three or four,

> means, among them are some who have two wings, some have three and some who have four.

Some have more than that, as stated in the Hadith mentioning that the Messenger of Allah saw Jibril, peace be upon him, on the Night of the **Isra** with six hundred wings. Between each pair of wings was a distance like that between the east and the west.

Allah says:

... يَزِيدُ فِي الْخَلْقِ مَا يَشَاء إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

He increases in creation what He wills. Verily, Allah is Able to do all things.

As-Suddi said,

"He increases their wings and creates them as He wills.''

مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِن بَعْدِهِ

**35:2 Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter.**

وَهُوَ الْعَزِيزُ الْحَكِيمُ

**And He is the Almighty, the All-Wise.**

## None can withhold the Mercy of Allah

Allah tells,

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢)

Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none

can grant it thereafter. And He is the Almighty, the All-Wise.

> Allah tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imam Ahmad recorded that Warrad, the freed slave of Al-Mughirah bin Shu`bah, said,

> "Mu`awiyah wrote to Al-Mughirah bin Shu`bah, saying, `Write for me what you heard from the Messenger of Allah.' So Al-Mughirah called me and I wrote for him:
>
> `I heard the Messenger of Allah say when he finished praying,
>
> > لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
> >
> > اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدَ
> >
> > There is no god (worthy of worship) except Allah alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things.
> >
> > O Allah, there is none who can withhold what You give, and none can give what You withhold, and good fortune and richness in anything cannot benefit one against Your will.
>
> `And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'"
>
> This was also recorded by Al-Bukhari and Muslim, with several chain of narration.

It was recorded in Sahih Muslim that Abu Sa`id Al-Khudri, may Allah be pleased with him, said,

> "When the Messenger of Allah raised his head from bowing, he would say:
>
> سَمِعَ اللهُ لِمَنْ حَمِدَهُ،
>
> اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاءِ وَالْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،
>
> اللَّهُمَّ أَهْلَ الثَّنَاءِ وَالْمَجْدِ،أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ،
>
> اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدَ
>
> Allah hears those who praise Him.
>
> O Allah, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides.
>
> O Allah, the One deserving praise and glory. The truest words that any servant says -- and all of us are Your servants -- are:
>
> O Allah, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.''
>
> This **Ayah** is like the **Ayah**:
>
> وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلاَ رَآدَّ لِفَضْلِهِ
>
> And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor. (10:107)
>
> And there are many similar **Ayat**.

يأَيُّهَا النَّاسُ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ

**35:3 O mankind! Remember the grace of Allah upon you!**

هَلْ مِنْ خَـلِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ

**Is there any creator other than Allah who provides for you from the sky (rain) and the earth!**

لاَ إِلَـهَ إِلاَّ هُوَ فَأَنَّى تُؤْفَكُونَ

**La ilaha illa Huwa. How then are you turning away (from Him)!**

## The Evidence of Tawhid

Allah says,

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاء وَالْأَرْضِ ...

O mankind! Remember the grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth!

Allah shows His servants that they should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods.

So Allah says:

... لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ (٣)

**La ilaha illa Huwa**. How then are you turning away (from Him)!

meaning, `how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods.' And Allah knows best.

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ

**35:4 And if they deny you, so were Messengers denied before you.**

وَإِلَى اللَّهِ تُرْجَعُ الاٌّمُورُ

**And to Allah return all matters.**

يأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ

**35:5 O mankind! Verily, the promise of Allah is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allah.**

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً

**35:6 Surely, Shaytan is an enemy to you, so take (treat) him as an enemy.**

إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

**He only invites his followers that they may become the dwellers of the blazing Fire.**

## Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allah says:

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ...

And if they deny you, so were Messengers denied before you.

Allah says: `Even if these idolators who associate others with Allah disbelieve in you, O Muhammad,

and go against the Message of **Tawhid** that you have brought, you have an example in the Messengers who came before you.'

They also brought a clear Message to their people and told them to worship Allah alone, but their people denied them and went against them.

... وَإِلَى اللَّهِ تُرْجَعُ الأمُورُ (٤)

And to Allah return all matters (for decision).

means, `We will requite them for that in full.'

Then Allah says:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

O mankind!

Verily, the promise of Allah is true.

meaning the Resurrection will undoubtedly come to pass.

... فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ...

So, let not this present life deceive you,

means, `this life is as nothing in compare to the great good that Allah has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

... وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ (٥)

and let not the chief deceiver deceive you about Allah.

This refers to **Shaytan**, as stated by Ibn Abbas, may Allah be pleased with him.

Meaning, do not let the **Shaytan** tempt you and divert you away from following the Messengers of Allah and believing what they say, for he is the chief deceiver and arch-liar.

This **Ayah** is like the **Ayah** that appears at the end of Surah **Luqman**:

فَلاَ تَغُرَّنَّكُمُ الْحَيَوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allah. (31:33)

Then Allah tells us of the enmity of Iblis towards the sons of Adam:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ...

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy.

meaning, `he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

... إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ (٦)

He only invites his followers that they may become the dwellers of the blazing Fire.

means, `he only wants to misguide you so that you will enter the blazing Fire with him.'

This is a manifest enemy, and we ask Allah, the All-Powerful and Almighty to make us enemies of **Shaytan** and to make us followers of the Book of Allah and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication.

This is like the **Ayah**:

وَإِذَا قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لأَدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

And (remember) when We said to the angels: "Prostrate yourselves unto Adam.''

So they prostrated themselves except Iblis.

He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers. (18:50)

ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ

**35:7 Those who disbelieve, theirs will be a severe torment;**

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

**and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.**

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا

**35:8 Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?**

فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ

**Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them.**

إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ

**Truly, Allah is the All-Knower of what they do!**

## The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Allah says,

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ...

Those who disbelieve, theirs will be a severe torment;

Having stated that the ultimate destiny of the followers of Iblis will be the blazing Fire, Allah then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the **Shaytan** and disobeyed **Ar-Rahman**.

... وَالَّذِينَ آمَنُوا ...

and those who believe

And He tells us that those who believed in Allah and His Messengers

... وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ ...

and do righteous good deeds, theirs will be forgiveness,

meaning, from whatever sins they did,

... وَأَجْرٌ كَبِيرٌ (٧)

and a great reward. for the good deeds that they did.

Then Allah says:

أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ...

Is he, then, to whom the evil of his deeds is made fair seeming, so that he considers it as good!

meaning, `such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allah, so what can you do for him? You cannot help him at all.'

... فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي مَن يَشَاء ...

Verily, Allah sends astray whom He wills and guides whom He wills.

means according to His decree.

... فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ...

So destroy not yourself in sorrow for them.

means, do not grieve about that, for Allah is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom.

Allah says:

... إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (٨)

Truly, Allah is the All-Knower of what they do!

وَاللَّهُ الَّذِى أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَـباً فَسُقْنَاهُ إِلَى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

**35:9 And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!**

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً

**35:10 Whosoever desires Al-`Izzah then to Allah belongs Al-`Izzah.**

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّـلِحُ يَرْفَعُهُ

**To Him ascend the good words, and the righteous deeds exalt it,**

وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَـئِكَ هُوَ يَبُورُ

**but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.**

وَاللَّهُ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَجاً

**35:11 And Allah did create you from dust, then from Nutfah, then He made you pairs.**

وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ

**And no female conceives or gives birth but with His knowledge.**

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلاَ يُنقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَـبٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

**And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.**

## Evidence of Life after Death

Allah says,

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ (٩)

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

Often Allah refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of Surah **Al-Hajj**, where He urges His servants to draw the lesson of

the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it, **اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ** (it is stirred (to life), and it swells and puts forth every lovely kind (of growth)) (22:5). So too, when Allah wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth.

It says in the **Sahih**:

كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبُ الذَّنَبِ، مِنْهُ خُلِقَ وَمِنْهُ يُرَكَّب

Every part of the son of Adam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.

Allah says: **كَذَلِكَ النُّشُورُ** (As such (will be) the Resurrection!),

According to the Hadith of Abu Razin:

I said, O Messenger of Allah, how will Allah bring the dead back to life?

What is the sign of that in His creation?

He said:

يَا أَبَا رَزِينٍ أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمْحِلًا ثُمَّ مَرَرْتَ بِهِ يَهْتَزُّ خَضِرًا

O Abu Razin, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green!

I said, `Yes.'

He said:

فَكَذَلِكَ يُحْيِي اللهُ الْمَوْتَى

Thus will Allah bring the dead back to life.''

## Honor, Power and Glory in this World and in the Hereafter come only by obeying Allah

Allah says,

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ...

Whosoever desires **Al-`Izzah** then to Allah belongs all **Al-`Izzah**.

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allah, may He be exalted. This will help him reach his goal, for Allah is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory.

This is like the **Ayat**:

الَّذِينَ يَتَّخِذُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ العِزَّةَ للَّهِ جَمِيعاً

Those who take disbelievers for protectors instead of believers, do they seek **Al-`Izzah** with them? Verily, then to Allah belongs all honor, power and glory. (4:139)

وَلاَ يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ للَّهِ جَمِيعاً

And let not their speech grieve you, for all **Al-`Izzah** belongs to Allah. (10:65)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَعْلَمُونَ

But **Al-`Izzah** belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not. (63:8)

Mujahid said:

مَن كَانَ يُرِيدُ الْعِزَّةَ (Whosoever desires **Al-`Izzah**) means, by worshipping idols, اعيفَإِنَّ العِزَّةَ لِلَّهِ جَم (then to Allah belongs **Al-`Izzah**).

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desires **Al-`Izzah** then to Allah belongs **Al-`Izzah**. means,

let him seek honor, power and glory through obeying Allah, may He be glorified.

## Righteous Deeds ascend to Allah

Allah says,



To Him ascend the good words,

means, words of remembrance, recitation of Qur'an, and supplications.

This was the view of more than one of the **Salaf**.

Ibn Jarir recorded that Al-Mukhariq bin Sulaym said that "Abdullah bin Mas`ud, may Allah be pleased with him, said to them,

"If we tell you a **Hadith**, we will bring you proof of it from the Book of Allah. When the Muslim servants says, `Glory and praise be to Allah, there is no god worthy of worship except Allah, Allah is Most Great and blessed be Allah,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allah, may He be glorified.''

Then Abdullah, may Allah be pleased with him, recited:

... إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ...

To Him ascend the good words, and the righteous deeds exalt it.''

Imam Ahmad recorded that An-Nu`man bin Bashir, may Allah be pleased with him, said,

> "The Messenger of Allah said:
>
> الَّذِينَ يَذْكُرُونَ اللهَ مِنْ جَلَالِ اللهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، يَذْكُرْنَ بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللهِ شَيْءٌ يُذَكِّرُ بِه
>
> Those who remember Allah and glory Allah by saying,
>
> `Glory be to Allah, Allah is most Great, all praise is due to Allah and **La ilaha illallah**,
>
> these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allah mentioning him.''
>
> This was also recorded by Ibn Majah.

... وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ...

and the righteous deeds exalt it.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said,

> "The good word is the remembrance of Allah, may He be exalted, which is taken up to Allah, and the righteous deed is the performance of obligatory duties.
>
> Whoever remembers Allah when doing an obligatory duty, his deed carries his remembrance of Allah and takes it up to Allah, may He be exalted.
>
> Whoever remembers Allah and does not perform the obligatory duties, his words will be rejected, as will his deed."



but those who plot evils,

Mujahid, Said bin Jubayr and Shahr bin Hawshab said,

> This refers to those who show off by their actions, i.e., they deceive the people by giving the impression that they are obeying Allah, when in fact they are hated by Allah for showing off.

Allah says:

... لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَئِكَ هُوَ يَبُورُ (١٠)

theirs will be severe torment. And the plotting of such will perish.

> meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allah will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allah).

## Allah is the Creator and Knower of the Unseen

Allah tells;

وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ...

And Allah did create you from dust, then from **Nutfah**,

> means, He initiated the creation of your father Adam from dust, then He created his offspring from semen of worthless water.

... ثُمَّ جَعَلَكُمْ أَزْوَاجًا ...

then He made you pairs.

means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

... وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ...

And no female conceives or gives birth but with His knowledge.

means, He knows about that and nothing is hidden from Him at all, but,

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مٌّبِينٍ

not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

We have already discussed in this respect in the **Ayah**:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الأٌّرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ

عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ الْكَبِيرُ الْمُتَعَالِ

Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High. (13:8-9)

... وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ...

And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

وَلَا يُنقَصُ مِنْ عُمُرِهِ (nor is a part cut off from his life), Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allah will not be cut off.

It was reported via Al-Awfi that Ibn Abbas said concerning the **Ayah**,

... وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.

There is no one for whom Allah has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allah has decreed a short life but it will end when he reaches the age that has been decreed for him.

Allah says:

... وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.

He said, "That is recorded in a Book with Him.''

This was also the view of Ad-Dahhak bin Muzahim.

On the other hand, some of them said,

"The phrase وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ (And no aged man is granted a length of life) means, what He decrees for him of life, and

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ (nor is a part cut off from his life) means, his time is constantly decreasing.

All of this is known to Allah year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allah in His Book.

This was reported by Ibn Jarir from Abu Malik, and was also the view of As-Suddi and Ata Al-Khurasani.

In the Tafsir of this **Ayah**, An-Nasa'i recorded that Anas bin Malik, may Allah be pleased with him, said,

"I heard the Messenger of Allah say:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَه

Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.''

It was also recorded by Al-Bukhari, Muslim and Abu Dawud.

... إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١١)

Surely, that is easy for Allah.

means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

وَمَا يَسْتَوِى الْبَحْرَانِ هَـذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُ

**35:12 And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink,**

وَهَـذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْماً طَرِيّاً وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا

**and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear.**

وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

**And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.**

## The Blessings and Signs of Allah

Allah says,

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ ...

And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink,

Allah says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

... وَهَذَا مِلْحٌ أُجَاجٌ ...

and that is salty and bitter.

means, unpalatable.

This is the ocean in which the big ships sail, and is salty and undrinkable.

Then Allah says:

... وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا ...

And from them both you eat fresh tender meat,

meaning, fish.

... وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ...

and derive the ornaments that you wear.

This is like the **Ayah**:

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالمَرْجَانُ

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

> Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny! (55:22-23)

... وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ ...

And you see the ships cleaving,

means, they travel through it, plowing through the water with their beak-shaped bows.

Mujahid said,

> The wind drives the ships, and the wind cannot drive any ships except the big ones.

...لِتَبْتَغُوا مِن فَضْلِهِ ...

that you may seek of His bounty,

> means, through your journeys to engage in trade from one land to another.

... وَلَعَلَّكُمْ تَشْكُرُونَ (١٢)

and that you may give thanks.

> means, that you may give thanks to your Lord for subjugating this mighty creation -- the sea -- to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you؛ His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ

**35:13 He merges the night into the day, and He merges the day into the night.**

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لأَجَلٍ مُّسَمًّى

**And He has subjected the sun and the moon, each runs its course for a term appointed.**

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

**Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir.**

إِن تَدْعُوهُمْ لاَ يَسْمَعُواْ دُعَآءَكُمْ وَلَوْ سَمِعُواْ مَا اسْتَجَابُواْ لَكُمْ

**35:14 If you invoke them, they hear not your call; and if (in case) they were to hear, they could not grant it to you.**

وَيَوْمَ الْقِيَـمَةِ يَكْفُرُونَ بِشِرْكِـكُمْ وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ

**And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.**

## The gods of the Idolators do not even own a Qitmir

Allah says,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

He merges the night into the day, and He merges the day into the night.

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He

takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ...

And He has subjected the sun and the moon,

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

... كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ...

each runs its course for a term appointed.

means, until the Day of Resurrection.

... ذَلِكُمُ اللَّهُ رَبُّكُمْ ...

Such is Allah, your Lord.

means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

... لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ ...

And those, whom you invoke or call upon instead of Him,

means, `the idols and false gods whom you claim to be in the form of angels who are close to Allah,'

... مَا يَمْلِكُونَ مِن قِطْمِيرٍ (١٣)

own not even a **Qitmir**.

Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, Ata, Atiyah Al-Awfi, Al-Hasan, Qatadah and others said,

This is the thread that is attached to the pit of a date. In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this **Qitmir**.

Then Allah says:

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءكُمْ ...

If you invoke them, they hear not your call;

means, `the gods upon whom you call instead of Allah, do not hear your supplication, because they are inanimate and have no soul in them.'

... وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ...

and if (in case) they were to hear, they could not grant it to you.

means, `they are not able to do any of the things that you ask them for.'

... وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ...

And on the Day of Resurrection, they will disown your worshipping them,

means, `they will disown you.'

This is like the **Ayat**:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them. And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping. (46:5-6)

and,

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

> And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them. (19:81-82)

... وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (١٤)

And none can inform you like Him Who is the All-Knower.

> means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them.

Qatadah said,

> "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth.''

يأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِىُّ الْحَمِيدُ

**35:15 O mankind! it is you who stand in need of Allah. But Allah is the Rich, Worthy of all praise.**

إِن يَشَأْ يُذْهِبْكُـمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

**35:16 If He willed, He could destroy you and bring about a new creation.**

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

**35:17 And that is not hard for Allah.**

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

**35:18 And no bearer of burdens shall bear another's burden;**

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

**and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.**

إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُواْ الصَّلَوٰةَ وَمَن تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

**You can warn only those who fear their Lord unseen and perform the Salah. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allah is the Return (of all).**

## Mankind is in need of Allah, and each Person will carry His own Burdens on the Day of Resurrection

Allah tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him.

He says:

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاء إِلَى اللَّهِ ...

O mankind! it is you who stand in need of Allah.

meaning, they need Him in all that they do, but He has no need of them at all.

Allah says:

... وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥)

But Alla0h is the Rich, Worthy of all praise.

meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is

Worthy of all praise in all that He does, says, decrees and legislates.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (١٦)

If He willed, He could destroy you and bring about a new creation.

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him.

He says:

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (١٧)

And that is not hard for Allah.

Allah's saying:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

And no bearer of burdens shall bear another's burden;

means, on the Day of Resurrection.

... وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا ...

and if one heavily laden calls another to (bear) his load,

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

... لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى ...

nothing of it will be lifted even though he be near of kin.

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allah says:

... إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ...

You can warn only those who fear their Lord unseen and perform the **Salah**.

> means, `the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

... وَمَن تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ ...

And he who purifies himself, then he purifies only for the benefit of himself.

> means, who does righteous deeds, the benefit of that will come back to him,

... وَإِلَى اللَّهِ الْمَصِيرُ (١٨)

And to Allah is the Return.

> means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

وَمَا يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ

**35:19 Not alike are the blind and the seeing.**

وَلاَ الظُّلُمَاتُ وَلاَ النُّورُ

**35:20 Nor are (depths of) darkness and light.**

وَلاَ الظِّلُّ وَلاَ الْحَرُورُ

**35:21 Nor are the shade and the sun's heat.**

وَمَا يَسْتَوِى الاٌّحْيَآءُ وَلاَ الاٌّمْوَاتُ

**35:22 Nor are the living and the dead.**

إِنَّ اللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى الْقُبُورِ

**Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves.**

إِنْ أَنتَ إِلاَّ نَذِيرٌ

**35:23 You are only a warner.**

إِنَّآ أَرْسَلْنَـكَ بِالْحَقِّ بَشِيراً وَنَذِيراً

**35:24 Verily, We have sent you with the truth, a bearer of glad tidings and a warner.**

وَإِن مِّنْ أُمَّةٍ إِلاَّ خلاَ فِيهَا نَذِيرٌ

**And there never was a nation but a warner had passed among them.**

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَـتِ وَبِالزُّبُرِ وَبِالْكِتَـبِ الْمُنِيرِ

**35:25 And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.**

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُواْ فَكَيْفَ كَانَ نَكِيرِ

**35:26 Then I took hold of those who disbelieved, and how terrible was My denial!**

## The Believer and the Disbeliever are not equal

Allah says;

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ (١٩)

وَلَا الظُّلُمَاتُ وَلَا النُّورُ (٢٠)

وَلَا الظِّلُّ وَلَا الْحَرُورُ (٢١)

وَمَا يَسْتَوِي الْأَحْيَاء وَلَا الْأَمْوَاتُ ...

Not alike are the blind and the seeing. Nor are (depths of) darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead.

Allah says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allah makes of the believers who are the living, and the disbelievers who are the dead.

This is like the **Ayat**:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُوراً يَمْشِي بِهِ فِى النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَـتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ

Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men -- like him who is in the (depths of) darkness from which he can never come out. (6:122)

مَثَلُ الْفَرِيقَيْنِ كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلاً

The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared? (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs.

The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the

Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

... إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاء ...

Verily, Allah makes whom He wills to hear,

means. He guides them to listen to the proof and accept it and adhere it.

... وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ (٢٢)

but you cannot make hear those who are in graves.

means, `just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

إِنْ أَنتَ إِلَّا نَذِيرٌ (٢٣)

You are only a warner.

means, all you have to do is to convey the Message and warn them, and Allah leaves astray whomsoever He wills and guides whomsoever He wills.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ...

Verily, We have sent you with the truth, a bearer of glad tidings and a warner.

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

... وَإِن مِّنْ أُمَّةٍ إِلَّا خلَا فِيهَا نَذِيرٌ (٢٤)

And there never was a nation but a warner had passed among them.

means, there was never any nation among the sons of Adam but Allah sent warners to them, and left them with no excuse.

This is like the **Ayat**:

إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَـلَةُ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah, and avoid all false deities.''

Then of them were some whom Allah guided and of them were some upon whom the straying was justified. (16:36)

And there are many similar **Ayat**.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

And if they deny you, those before them also denied. Their Messengers came to them with clear signs,

means, clear miracles and definitive proofs.

... وَبِالزُّبُرِ ...

and with the Scriptures,

means, the Books.

... وَبِالْكِتَابِ الْمُنِيرِ (٢٥)

and with the Book giving light.

means, clear and obvious.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ...

Then I took hold of those who disbelieved,

means, `despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

... فَكَيْفَ كَانَ نَكِيرِ (٢٦)

and how terrible was My denial!

means, how great and intense and terrible do you think My punishment was? And Allah knows best.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفاً أَلْوَانُهَا

**35:27 See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors,**

وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَنُهَا وَغَرَابِيبُ سُودٌ

**and among the mountains are Judad, white and red, of varying colors and (others) Gharabib black.**

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأَنْعَـمِ مُخْتَلِفٌ أَلْوَنُهُ

**35:28 And likewise, men and moving creature and cattle are of various colors.**

كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

**It is only those among His servants who have knowledge that fear Allah.**

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

**Verily, Allah is Almighty, Oft-Forgiving.**

## The Perfect Power of Allah

Allah says;

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ...

See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors,

Allah tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents.

This is like another **Ayah** where Allah says:

وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٌّكُلِ إِنَّ فِى ذلِكَ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are **Ayat** for the people who understand. (13:4)

... وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُـهَا ...

and among the mountains are **Judad**, white and red, of varying colors,

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors.

Ibn Abbas said **Al-Judad** means pathways.

This was also the view of Abu Malik, Al-Hasan, Qatadah and As-Suddi.

... وَغَرَابِيبُ سُودٌ (٢٧)

and (others) **Gharabib** black.

And there are some mountains which are very black.

Ikrimah said,

"**Al-Gharabib** means mountains which are high and black.

This was also the view of Abu Malik, Ata' Al-Khurasani and Qatadah.

Ibn Jarir said,

"When the Arabs describe something as being very black, they say **Ghirbib**."

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ...

And likewise, men and moving creatures and cattle are of various colors.

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians.

Allah says in another **Ayah**:

وَاخْتِلَـفُ أَلْسِنَتِكُمْ وَأَلْوَنِكُمْ إِنَّ فِى ذلِكَ لأَيَـتٍ لِّلْعَـلَمِينَ

and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. (30:22)

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allah, the Best of creators.

Allah then says:

... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء ...

It is only those who have knowledge among His servants that fear Allah.

> meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**: **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء** (It is only those who have knowledge among His servants that fear Allah),

> those who know that Allah is able to do all things.

Ibn Abbas said,

> "The one among His servants who knows about **Ar-Rahman**, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds."

Sa`id bin Jubayr said,

> "Fear is what stands between you and disobeying Allah, may He be glorified.''

Al-Hasan Al-Basri said,

> "The knowledgeable person is the one who fears **Ar-Rahman** with regard to the Unseen, who likes that which Allah wants him to like, and who shuns that which angers Allah.''
>
> Then Al-Hasan recited:
>
> ... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (٢٨)

> It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.

Sufyan Ath-Thawri narrated from Abu Hayyan At-Taymi from a man who said,

> "It used to be said that the knowledgeable are of three types:
>
> - first, one who knows Allah and the command of Allah,
> - second, one who knows Allah but does not know the command of Allah, and
> - third, one who knows the command of Allah but does not know Allah.
>
> The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (**Hudud**) and the obligatory duties (**Fara'id**).
>
> The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (**Hudud**) and the obligatory duties (**Fara'id**).
>
> The one who knows the command of Allah but does not know Allah is the one who knows the limits (**Hudud**) and the obligatory duties (**Fara'id**) but does not fear Allah.''

إِنَّ الَّذِينَ يَتْلُونَ كِتَـبَ اللَّهِ وَأَقَامُواْ الصَّلَوةَ وَأَنفَقُواْ مِمَّا رَزَقْنَـهُمْ سِرّاً وَعَلاَنِيَةً يَرْجُونَ تِجَـرَةً لَّن تَبُورَ

**35:29 Verily, those who recite the Book of Allah, and perform the Salah, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.**

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

**35:30 That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.**

## The Muslims will be the Ones Who gain in the Hereafter

Allah says;

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (٢٩)

Verily, those who recite the Book of Allah, and perform the **Salah**, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

Here Allah tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allah has provided for them secretly and openly,

يَرْجُونَ تِجَارَةً لَّن تَبُورَ (they hope for a (sure) trade-gain that will never perish).

means, they hope for a reward from Allah which will inevitably be theirs.

Allah says:

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ...

That He may pay them their wages in full, and give them (even) more, out of His grace.

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

... إِنَّهُ غَفُورٌ ...

Verily, He is Oft-Forgiving,

means, He forgives their sins,

... شَكُورٌ (٣٠)

Most Ready to appreciate.

means, He appreciates even a little of their good deeds.

وَالَّذِى أَوْحَيْنَآ إِلَيْكَ مِنَ الْكِتَـبِ هُوَ الْحَقُّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ

**35:31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it.**

إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

**Verily, Allah is indeed All-Aware and All-Seer of His servants.**

## The Qur'an is The true Book of Allah

Allah says:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ ...

And what We have revealed to you -- O Muhammad,

... مِنَ الْكِتَابِ ...

of the Book, i.e., the Qur'an ,

... هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ...

it is the (very) truth confirming that which was (revealed) before it.

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'an and that it would be sent down from the Lord of the worlds.

... إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ (٣١)

Verily, Allah is indeed All-Aware and All-Seer of His servants.

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. The Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muhammad is higher than that of all the others, may the blessings and peace of Allah be upon them all.

ثُمَّ أَوْرَثْنَا الْكِتَـبَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

**35:32 Then We gave the Book as inheritance to such of Our servants whom We chose.**

فَمِنْهُمْ ظَـلِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَتِ بِإِذُنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

**Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds. That -- that is indeed a great grace.**

## The Inheritance of the Qur'an is of three kinds

Allah says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ...

Then We gave the Book as inheritance to such of Our servants whom We chose.

Allah says We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this **Ummah**, who are divided into three types.'

Allah says:

... فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ...

Then of them are some who wrong themselves,

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

... وَمِنْهُم مُّقْتَصِدٌ ...

and of them are some who follow a middle course,

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

... وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ...

and of them are some who are, by Allah's leave, foremost in good deeds.

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

... ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢)

that is indeed a great grace.

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا (Then We gave the Book as inheritance to such of Our servants whom We chose).

"This refers to the **Ummah** of Muhammad. Allah caused it to inherit every Book that He had

revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account.''

Abu Al-Qasim At-Tabarani reported from Ibn Abbas that the Messenger of Allah said one day:



My intercession will be for those among my **Ummah** who commit major sins.''

Ibn Abbas, may Allah be pleased with him, said,

- "Those who are foremost in good deeds will enter Paradise without being brought to account;
- those who follow a middle course will enter Paradise by the mercy of Allah; and
- those who wrong themselves and **Ashab Al-A`raf** will enter Paradise by the intercession of Muhammad.''

It was also reported from a number of the **Salaf** that those among this **Ummah** who wrong themselves are still among those whom Allah has chosen, even though they are imperfect and fell short (by not adhering to the straight path).

Others said that those who wrong themselves are not part of this **Ummah** and are not among those whom Allah has chosen and who inherited the Book.

The correct view is that they are also part of this **Ummah**.

## The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy.

Imam Ahmad, may Allah have mercy on him, recorded that Qays bin Kathir said,

"One of the people of Al-Madinah came to Abu Ad-Darda', may Allah be pleased with him, when he was in Damascus. (Abu Ad-Darda') said, `What brought you here, my brother?'

He said, `A **Hadith** which I heard that you narrate from the Messenger of Allah.'

He said, `Have you come for trade?'

He said, `No.'

He said, `Have you come for any other reason?'

He said, `No.'

He said, `Have you come only to seek this **Hadith**?'

He said, `Yes.'

He, may Allah be pleased with him said, `I heard the Messenger of Allah say:

> مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ
>
> Whoever follows a path to seek knowledge, Allah will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.'''

It was also reported by Abu Dawud, At-Tirmidhi and Ibn Majah.

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

**35:33 `Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.**

وَقَالُواْ الْحَمْدُ للَّهِ الَّذِى أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

**35:34 And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.''**

الَّذِى أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لاَ يَمَسُّنَا فِيهَا نَصَبٌ وَلاَ يَمَسُّنَا فِيهَا لُغُوبٌ

**35:35 "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.''**

Allah says:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا ...

**`Adn** (Gardens) will they enter,

Allah tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah.

... يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ...

therein will they be adorned with bracelets of gold and pearls,

It was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him that the Messenger of Allah said:

تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوء

> The ornaments of the believer will reach as far as his **Wudu**'.

... وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٣٣)

and their garments therein will be of silk.

> For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter.

It was recorded in the Sahih that the Messenger of Allah said:

مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَة

> Whoever wears silk in this world, will not wear it in the Hereafter.

And he said:

هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَة

> It is for them in this world, and for you in the Hereafter.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ...

And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief...''

> which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

... إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (٣٤)

Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.''

Ibn Abbas, may Allah be pleased with him, and others said,

> "He forgives them for their major sins, and appreciates even the smallest of their good deeds.''

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ ...

Who, out of His grace, has lodged us in a home that will last forever,

> means, `Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.'

It was reported in the Sahih that the Messenger of Allah said: -

> لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّة
>
> None of you will enter Paradise by virtue of his good deeds.
>
> They said, "Not even you, O Messenger of Allah.''
>
> He said,
>
> ولَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللهُ تَعَالَى بِرَحْمَةٍ مِنْهُ وَفَضْل
>
> Not even me, unless Allah encompasses me with His mercy and grace.

... لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥)

where toil will touch us not nor weariness will touch us.

> means, neither hardship nor exhaustion will touch us.
>
> The words translated here as "toil'' and "weariness'' both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah knows best.
>
> They used to exhaust themselves in worshipping this world, but their obligations will come to an

end when they enter Paradise, where they will enjoy eternal rest and repose.

Allah says:

كُلُوا۟ وَاشْرَبُوا۟ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الأَيَّامِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

وَالَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ

**35:36 But those who disbelieve, for them will be the fire of Hell.**

لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُوا۟ وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِى كُلَّ كَفُورٍ

**Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever!**

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـلِحاً غَيْرَ الَّذِى كُـنَّا نَعْمَلُ

**35:37 Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.''**

أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ فَذُوقُوا۟ فَمَا لِلظَّـلِمِينَ مِن نَّصِيرٍ

**(Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper.''**

## The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allah now starts to tell us what the state of doomed will be.

He says:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا ...

But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die,

This is like the **Ayah**:

لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَى

Wherein he will neither die nor live. (20:74)

It was reported in Sahih Muslim that the Messenger of Allah said:

أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ

As for the people of Hell who will dwell therein, they will neither live nor die there.

And Allah says:

وَنَادَوْاْ يمَـلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّـكِثُونَ

And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us.''

He will say: "Verily, you shall abide forever.'' (43:77)

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them.

Allah says:

... لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ...

Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.

This is like the **Ayat**:

إِنَّ الْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـلِدُونَ

لاَ يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. (43:74-75)

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

and,

فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً

So taste you. No increase shall We give you, except in torment. (78:30)

Then Allah says:

... كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦)

Thus do We requite every disbeliever!

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

وَهُمْ يَصْطَرِخُونَ فِيهَا ...

Therein they will cry,

means, they will call out in the Fire, beseeching Allah with their voices:

... رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ...

"Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.''

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allah, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea.

This is like the **Ayah** where Allah tells us that they will say:

فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍذَلِكُم

بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ تُؤْمِنُوا

Then is there any way to get out (of the Fire).

(It will be said): "This is because, when Allah Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed! (40:11-12)

i.e., `there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.'

Allah says here:

... أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءكُمُ النَّذِيرُ ...

Did We not give you lives long enough, so that whosoever would receive admonition could receive it. And the warner came to you.

meaning, `did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes'

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَيْهِ، لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَيْه

Allah has left no excuse for the person who lives to be sixty or seventy years old; Allah has left no excuse for him; Allah has left no excuse for him.

Imam Al-Bukhari also recorded, in the Book of Riqaq in his Sahih, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

أَعْذَرَ اللهُ عَزَّ وَجَلَّ إِلَى امْرِىءٍ أَخَّرَ عُمْرَهُ حَتَّى بَلَغَ سِتِّينَ سَنَة

Allah has left no excuse for a man who reaches the age of sixty.''

Ibn Jarir recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

مَنْ عَمَّرَهُ اللهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ إِلَيْهِ فِي الْعُمُر

Whoever is granted a long life until the age of sixty, Allah has left no excuse for him.''

This was also recorded by Imam Ahmad and An-Nasa'i in Ar-Riqaq.

Because this is the age at which Allah removes any excuse from His servants, this is the usual age of people in this **Ummah**, as was reported in the **Hadith** of Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِك

The usual life span in my **Ummah** is between sixty and seventy years, and only a few pass this age.''

This was also recorded by At-Tirmidhi and Ibn Majah in the Book of **Zuhd** (of his Sunan).



And the warner came to you.

It was reported that Ibn Abbas, may Allah be pleased with him, Ikrimah, Abu Ja`far Al-Baqir, may Allah be pleased with him, Qatadah and Sufyan bin Uyaynah said,

"This means grey hair.''

As-Suddi and Abdur-Rahman bin Zayd bin Aslam said,

"This means the Messenger of Allah ''

and Ibn Zayd recited,

هَـذَا نَذِيرٌ مِّنَ النُّذُرِ الاٍّوْلَى

This is a warner of the (series of) warners of old. (53:56)

This is the correct view according to Shayban who narrated that Qatadah said,

"Proof will be established against them by the fact that they lived long enough and that Messengers came to them.''

This is also the view favored by Ibn Jarir, and it is the apparent meaning of the **Ayah**:

وَنَادَوْاْ يمَـلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّـكِثُونَ

لَقَدْ جِئْنَـكُم بِالْحَقِّ وَلَـكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـرِهُونَ

And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us.''

He will say: "Verily, you shall abide forever.''

Indeed We have brought the truth to you, but most of you have a hatred for the truth. (43:77-78)

meaning: `We showed you the truth clearly through the Messengers, but you rejected it and opposed it.'

And Allah says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

تَكَادُ تَمَيَّزُ مِنَ الغَيْظِ كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُواْ بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ كَبِيرٍ

Every time a group is cast therein, its keepers will ask: "Did no warner come to you?''

They will say: "Yes, indeed a warner did come to us, but we denied him and said: `Allah never sent down anything; you are only in great error'.'' (67:8-9)

... فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ (٣٧)

So taste you. For the wrongdoers there is no helper.

means, `taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

إِنَّ اللَّهَ عَـلِمُ غَيْبِ السَّمَـوَتِ وَالاٌّرْضِ

**35:38 Verily, Allah is the All-Knower of the Unseen of the heavens and the earth.**

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

**Verily, He is the All-Knower of that is in the breasts.**

هُوَ الَّذِى جَعَلَكُمْ خَلَـئِفَ فِى الاٌّرْضِ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ

**35:39 He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief.**

وَلاَ يَزِيدُ الْكَـفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلاَّ مَقْتاً

**And the disbelief of the disbelievers adds nothing but hatred of their Lord.**

وَلاَ يَزِيدُ الْكَـفِرِينَ كُفْرُهُمْ إِلاَّ خَسَاراً

**And the disbelief of the disbelievers adds nothing but loss.**

Allah says:

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٣٨)

Verily, Allah is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.

Here Allah tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts.

And He tells us that He will reward or punish everyone according to his deeds.

Then Allah says:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ...

He it is Who has made you successors generations after generations in the earth,

meaning, all people succeed one another, generation after generation.

This is like the **Ayah**:

وَيَجْعَلُكُمْ خُلَفَآءَ الأَرْضِ

> and makes you inheritors of the earth, generations after generations. (27:62)

... فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ...

so whosoever disbelieves, on him will be his disbelief.

> means, he and no one else will have to bear the consequences of that.

... وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ...

And the disbelief of the disbelievers adds nothing but hatred of their Lord.

> means, the longer they persist in their disbelief, the more Allah hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection.

... وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا (٣٩)

And the disbelief of the disbelievers adds nothing but loss.

> This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِى مَاذَا خَلَقُواْ مِنَ الأَرْضِ

**35:40 Say: "Have you considered your partners whom you call upon besides Allah! Show Me, what they have created of the earth.**

أَمْ لَهُمْ شِرْكٌ فِى السَّمَـوَتِ أَمْ ءَاتَيْنَـهُمْ كِتَـباً فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ

**Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom?**

بَلْ إِن يَعِدُ الظَّـلِمُونَ بَعْضُهُم بَعْضاً إِلاَّ غُرُوراً

**Nay, the wrongdoers promise one another nothing but delusions.''**

إِنَّ اللَّهَ يُمْسِكُ السَّمَـوَتِ وَالاٌّرْضَ أَن تَزُولاَ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ

**35:41 Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.**

إِنَّهُ كَانَ حَلِيماً غَفُوراً

**Truly, He is Ever Most Forbearing, Oft-Forgiving.**

## The Helplessness of the false gods and the Power of Allah

Allah tells His Messenger to say to the idolators:

قُلْ أَرَأَيْتُمْ شُرَكَاءكُمُ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ ...

Say: "Have you considered your partners whom you call upon besides Allah,

i.e. the idols and rivals.

... أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ...

Show Me what they have created of the earth. Or have they any share in the heavens!

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

... أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ ...

Or have We given them a Book, so that they act on clear proof therefrom!

meaning, `have We revealed to them a Book on which they base their Shirk and disbelief?'

This is not the case at all.

... بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا (٤٠)

Nay, the wrongdoers promise one another nothing but delusions.

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allah tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them.

He says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا ...

Verily, Allah grasps the heavens and the earth lest they should move away from their places,

means, lest they should shift from where they are.

This is like the **Ayat**:

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الأٌّرْضِ إِلاَّ بِإِذْنِهِ

He withholds the heaven from falling on the earth except by His leave. (22:65)

and,

وَمِنْ ءَايَـتِهِ أَن تَقُومَ السَّمَآءُ وَالأٌّرْضُ بِأَمْرِهِ

And among His signs is that the heaven and the earth stand by His command. (30:25)

... وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ...

and if they were to move away from their places, there is not one that could grasp them after Him.

means, no one can make them stay and preserve them except Him.

He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them.

He says:

... إِنَّهُ كَانَ حَلِيمًا غَفُورًا (٤١)

Truly, He is Ever Most Forbearing, Oft-Forgiving.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ

**35:42 And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations;**

فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلاَّ نُفُوراً

**yet when a warner came to them, it increased in them nothing but flight (from the truth).**

اسْتِكْبَاراً فِى الاٌّرْضِ وَمَكْرَ السَّيِّىءِ وَلاَ يَحِيقُ الْمَكْرُ السَّيِّىءُ إِلاَّ بِأَهْلِهِ

**35:43 (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it.**

فَهَلْ يَنظُرُونَ إِلاَّ سُنَّةَ آلأَوَّلِينَ

**Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old.**

فَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلاً

**So, no change will you find in Allah's Sunnah, and no turning off will you find in Allah's Sunnah.**

## They longed for a Warner to come, but when He came, They disbelieved in Him

Allah tells;

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ...

And they swore by Allah their most binding oath

Allah tells us how Quraysh and the Arabs swore by Allah their most binding oath before the Messenger came to them,

... لَئِن جَاءهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الْأُمَمِ ...

that if a warner came to them, they would be more guided than any of the nations;

i.e., than any of the nations to whom Messengers had been sent.

This was the view of Ad-Dahhak and others.

This is like the **Ayat**:

أَن تَقُولُواْ إِنَّمَآ أُنزِلَ الْكِتَـبُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَـفِلِينَ

أَوْ تَقُولُواْ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا الْكِتَـبُ لَكُنَّآ أَهْدَى مِنْهُمْ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَـتِ اللَّهِ وَصَدَفَ عَنْهَا

Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied.''

Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they.''

So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the **Ayat** of Allah and turns away therefrom! (6:156-157)

وَإِن كَانُواْ لَيَقُولُونَ

لَوْ أَنَّ عِندَنَا ذِكْراً مِّنَ الأَوَّلِينَ

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

فَكَفَرُواْ بِهِ فَسَوْفَ يَعْلَمُونَ

And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allah!'' But they disbelieve therein, so they will come to know! (37:167-170)

Allah says:

...فَلَمَّا جَاءهُمْ نَذِيرٌ ...

yet when a warner came to them, --

meaning, Muhammad with the Book revealed to him, i.e., the Clear Qur'an,

... مَّا زَادَهُمْ إِلَّا نُفُورًا (٤٢)

it increased in them nothing but flight (from the truth).

means, they only increased in their disbelief.

Then Allah explains this further:

اسْتِكْبَارًا فِي الْأَرْضِ ...

(They took to flight because of their) arrogance in the land,

> means, they were too arrogant to follow the signs of Allah.

... وَمَكْرَ السَّيِّئِ ...

and their plotting of evil.

> means, they plotted to prevent people from following the path of Allah.

... وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ...

But the evil plot encompasses only him who makes it.

> means, the evil consequences of that will come back upon them and not on others.

... فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ...

Then, can they expect anything (else) but the **Sunnah** (way of dealing) of the peoples of old,

> meaning, the punishment of Allah for disbelieving in His Messengers and going against His command.

... فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ...

and no turning off will you find in Allah's **Sunnah**.

> means, it does not change or alter, and this is what happens to every disbeliever.

... وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا (٤٣)

and no turning off will you find in Allah's Sunnah.

means,

> وَإِذَآ أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ
>
> But when Allah wills a people's punishment, there can be no turning back of it. (13:11)

This means, no one can remove that from them or ward it off from them.

And Allah knows best.

أَوَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُواْ أَشَدَّ مِنْهُمْ قُوَّةً

**35:44 Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power!**

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَىْءٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ

**Allah is not such that anything in the heavens or in the earth escapes Him.**

إِنَّهُ كَانَ عَلِيماً قَدِيراً

**Verily, He is All-Knowing, All-Able.**

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ

**35:45 And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;**

وَلَـكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيراً

**but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His servants.**

## Remember the Bad Consequences of disbelieving in the Prophets

Allah says:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ...

Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power! Allah is not such that anything in the heavens or in the earth escapes Him.

Allah says: `say, O Muhammad, to these people who disbelieve the Message you have brought:

travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allah destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allah when the command of the Lord came. Nothing is impossible for Him when He wants it to happen in the heavens or on earth.'

... إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

Verily, He is All-Knowing, All-Able.

means, He knows all that exists and is able to do all things.

## The Wisdom behind delaying the Punishment

Then Allah says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ ...

And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;

> meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Sa`id bin Jubayr and As-Suddi commented on the **Ayah**: **مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ** (He would not leave a moving creature on the surface of the earth),

> "This means, He would have stopped sending rain to them, and all the animals would have died as a result.''

... وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى ...

but He gives them respite to an appointed term,

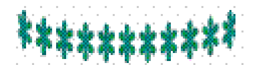
> means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him.

He says:

... فَإِذَا جَاء أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا (٤٥)

and when their term comes, then verily, Allah is Ever All-Seer of His servants.

This is the end of the Tafsir of Surah **Fatir**. All praise and gratitude is due to Allah.









**Revealed in Makkah**

## The Virtues of Surah Ya Sin

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَنْ قَرَأَ يس فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حم الَّتِي يُذْكَرُ فِيهَا الدُّخَانُ أَصْبَحَ مَغْفُورًا لَه

Whoever recites **Ya Sin** in the night, will wake up forgiven, and whoever recites **Ha Mim** in which **Ad-Dukhan** (the Smoke) is mentioned, will wake up forgiven.

Its chain of narration is good (**Jayyid**).

Ibn Hibban recorded in his Sahih that Jundub bin Abdullah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَنْ قَرَأَ يس فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ عَزَّ وَجَلَّ غُفِرَ لَه

Whoever recites **Ya Sin** in the night, seeking the Face of Allah, will be forgiven.




بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يس

**36:1 Ya Sin.**

وَالْقُرْءَانِ الْحَكِيمِ

**36:2 By the Qur'an, full of wisdom.**

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

**36:3 Truly, you are one of the Messengers,**

عَلَى صِرَطٍ مُّسْتَقِيمٍ

**36:4 On the straight path.**

تَنزِيلَ الْعَزِيزِ الرَّحِيمِ

**36:5 Sent down by the Almighty, the Most Merciful,**

لِتُنذِرَ قَوْماً مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَـفِلُونَ

**36:6 In order that you may warn a people whose forefathers were not warned, so they are heedless.**

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لاَ يُؤْمِنُونَ

**36:7 Indeed the Word has proved true against most of them, so they will not believe.**

## The Messenger was sent as a Warner

Allah exalted says,

يس (١)

**Ya Sin**.

We have already discussed the individual letters at the beginning of Surah **Al-Baqarah**.

وَالْقُرْآنِ الْحَكِيمِ (٢)

By the Qur'an, full of wisdom,

> means, **Al-Muhkam** (perfect) which falsehood cannot come to from before it or behind it.

إِنَّكَ ...

Truly, you (means, O Muhammad),

... لَمِنَ الْمُرْسَلِينَ (٣)

عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٤)

are one of the Messengers, on the straight path.

> means, following a straight methodology and religion, and an upright Law.

تَنزِيلَ الْعَزِيزِ الرَّحِيمِ (٥)

Sent down by the Almighty, the Most Merciful.

> means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants.
>
> This is like the **Ayah**:
>
> وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

صِرَطِ اللَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ أَلاَ إِلَى اللَّهِ تَصِيرُ الاٌّمُورُ

> And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return. (42:52-53)

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦)

In order that you may warn a people whose forefathers were not warned, so they are heedless.

> This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the **Ayat** and **Mutawatir** Hadiths which state that the mission of the Prophet is universal, when we discussed the meaning of the **Ayah**: **قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعًا** (Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.'') (7:158)

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ ...

Indeed the Word has proved true against most of them,

Ibn Jarir said,

> "The punishment has become inevitable for most of them, because Allah has decreed in the Mother of the Book (**Al-Lawh Al-Mahfuz**) that they will not believe.

... فَهُمْ لَا يُؤْمِنُونَ (٧)

so they will not believe.

> i.e. in Allah, or in His Messengers.

إِنَّا جَعَلْنَا فِى أَعْنـقِهِمْ أَغْلَـلاً فَهِىَ إِلَى الأَذْقَنِ فَهُم مُّقْمَحُونَ

**36:8 Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.**

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأغْشَيْنَـهُمْ فَهُمْ لاَ يُبْصِرُونَ

**36:9 And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.**

وَسَوَآءٌ عَلَيْهِمْ أَءَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

**36:10 It is the same to them whether you warn them or you warn them not, they will not believe.**

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخشِىَ الرَّحْمـنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

**36:11 You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.**

إِنَّا نَحْنُ نُحْىِ الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُواْ وَءَاثَارَهُمْ وَكُلَّ شىْءٍ أَحْصَيْنَـهُ فِى إِمَامٍ مُّبِينٍ

**36:12 Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imam Mubin (a Clear Book).**

## The State of Those Who are decreed to be among the Doomed

Allah says: `In the case of those who are decreed to be among the doomed,

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ (٨)

Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

Allah says: `In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allah says: فَهُم مُّقْمَحُونَ (so that their heads are raised up).

Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication.

Al-`Awfi said, narrating from Ibn Abbas, may Allah be pleased with him, concerning the **Ayah**:

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ

Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

This is like the **Ayah**:

وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not your hand be tied (like a miser) to your neck. (17:29)

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.



so that their heads are raised up.

according to Mujahid it means their heads are raised, and their hands are placed over their mouths, so they are restrained from doing anything good.

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا ...

And We have put a barrier before them,

Mujahid said,

"Between them and the truth.''

... وَمِنْ خَلْفِهِمْ سَدًّا ...

and a barrier behind them,

Mujahid said,

"Between them and the truth, so they are confused.''

Qatadah said,

"They move from one form of misguidance to another.''

... فَأَغْشَيْنَاهُمْ ...

and We have covered them up,

means, `We have blinded their eyes to the truth.'

Ibn Jarir said,

"It was narrated from Ibn Abbas, may Allah be pleased with him, that he used to recite "**Fa a`shaynahum**'' (instead of **Fa'aghshaynahum**), from **Al-`Asha** (weakness of the sight, blindness), which is a complaint of the eye.''

... فَهُمْ لاَ يُبْصِرُونَ (٩)

so that they cannot see.

means, they cannot benefit from goodness or be guided to it.

Abdur-Rahman bin Zayd bin Aslam said,

> "Allah placed this barrier between them and Islam and **Iman**, so that they will never reach it,''
>
> and he recited:
>
> إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ
>
> وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ
>
> Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment. (10:96-97)
>
> Then he said, "Whoever has been prevented by Allah, will never be able.''

Ikrimah said,

> "Abu Jahl said, `If I see Muhammad, I will do such and such.' Then Allah revealed:
>
> > إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الاٌّذْقَانِ فَهُم مُّقْمَحُونَ
> >
> > وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ
> >
> > Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
>
> فَهُمْ لاَ يُبْصِرُونَ (so that they cannot see).''
>
> He said,
>
> > "They used to say, `Here is Muhammad,' and he would say, `Where is he? Where is he?' And he would not be able to see him.''

Ibn Jarir also recorded this.

وَسَوَاء عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ (١٠)

It is the same to them whether you warn them or you warn them not, they will not believe.

means, Allah has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Surah **Al-Baqarah**,

and Allah also says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment. (10:96-97)

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ ...

You can only warn him who follows the Reminder,

means, `only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'an.

... وَخَشِيَ الرَّحْمَن بِالْغَيْبِ ...

and fears the Most Gracious unseen.

means, even when no one sees him except Allah, may He be blessed and exalted, he knows that Allah is watching him and sees what he does.

... فَبَشِّرْهُ بِمَغْفِرَةٍ ...

Bear you to such one the glad tidings of forgiveness, (i.e., of his sins),

... وَأَجْرٍ كَرِيمٍ (١١)

and a generous reward.

means, one that is vast and great and beautiful.

This is like the **Ayah**:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward. (67:12)

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى ...

Verily, We give life to the dead,

means, on the Day of Resurrection.

This also indicates that Allah gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth.

As Allah says after mentioning hardness of the heart:

اعْلَمُواْ أَنَّ اللَّهَ يُحْىِ الاٌّرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الاٌّيَـتِ لَعَلَّكُمْ تَعْقِلُونَ

Know that Allah gives life to the earth after its death! Indeed We have made clear the **Ayat** to you, that you may understand. (57:17)

... وَنَكْتُبُ مَا قَدَّمُوا ...

and We record that which they send before (them),

means, their deeds.

... وَآثَارَهُمْ ...

and their traces,

means, `We write down the deeds which they used to do themselves, and the legacy they left

behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.'

This is like the **Hadith**:

> مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا،
>
> وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّـــئَـةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا
>
> Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest.
>
> Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.

This was recorded by Muslim from Jarir bin Abdullah Al-Bajali, may Allah be pleased with him in which is detailed a story of the people from the Mudar tribe, who were wearing woolen rags.

Ibn Abi Hatim recorded this Hadith in full from Jarir bin Abdullah, may Allah be pleased with him. In it the Prophet then recited: وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ (and We record that which they send before (them), and their traces),

Muslim also recorded it with a different chain of narration.

There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said,

"The Messenger of Allah said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:

- مِنْ عِلْمٍ يُنْتَفَعُ بِهِ،
- أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ،
- أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ

When the son of Adam dies, all his deeds come to an end except three:

- knowledge which is beneficial to others,
- a righteous child who prays for him,
- or ongoing charity which he leaves behind.''

Sufyan Ath-Thawri reported that Abu Sa`id said, "I heard Mujahid say concerning the **Ayah**: إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ (Verily, We give life to the dead, and We record that which they send before (them), and their traces),

`What they left behind of misguidance.'''

Ibn Abi Najih and others said, narrating from Mujahid:

مَا قَدَّمُوا (that which they send before (them),

"Their deeds.''

وَآثَارَهُمْ (and their traces).

"Their footsteps.''

This was also the view of Al-Hasan and Qatadah.

وَآثَارَهُمْ (and their traces). "Their footsteps.'' Qatadah said,

"If Allah were to have neglected anything with regard to you, O son of Adam, He would have neglected what the wind could remove of these footsteps.''

But He takes into account the footsteps of the son of Adam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allah or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allah, let him do that.

Imam Ahmad recorded that Jabir bin Abdullah, may Allah be pleased with him, said,

"There was an empty area around the **Masjid**, and Banu Salamah wanted to move to be closer to the **Masjid**. When the Messenger of Allah heard about that, he said to them:

I have heard that you want to move close to the **Masjid**.

They said, `Yes, O Messenger of Allah, that is what we want.'

He said:

يَا بَنِي سَلِمَةَ دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ،

دِيَارَكُمْ تُكْتَبْ آثَارُكُم

O Banu Salamah, stay where you are, and your footsteps will be recorded,

stay where you are, and your footsteps will be recorded.''

This was also recorded by Muslim from Jabir, may Allah be pleased with him.

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said,

"A man died in Al-Madinah and the Prophet prayed over him, and said,

يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِه

Would that he had died somewhere other than in his place of birth!

A man among the people said, `Why, O Messenger of Allah!'

The Messenger of Allah said:

إِنَّ الرَّجُلَ إِذَا تُوُفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّة

When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.''

It was also recorded by An-Nasa'i and Ibn Majah.

Ibn Jarir narrated that Thabit said,

"I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, `I walked with Zayd bin Thabit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down'''

There is no contradiction between this and the first report; on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are more likely to be recorded. And Allah knows best.

... وَكُلَّ شَيْءٍ أحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

and all things We have recorded with numbers (as a record) in **Imam Mubin** (a Clear Book).

means, everything that exists is precisely dictated in a record in **Al-Lawh Al-Mahfuz**.

**Al-Imam Al-Mubin** here refers to the source of all records.

This was the view of Mujahid, Qatadah and Abdur-Rahman bin Zayd bin Aslam.

Similarly, Allah also says:

يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَـمِهِمْ

(And remember) the Day when We shall call together all human beings with their (respective) **Imam** (record of good and bad deeds. (17:71)

> meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad.

This is like the **Ayat**:

وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ

and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, (39:69)

and,

وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يوَيْلَتَنَا مَا لِهَـذَا الْكِتَـبِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُواْ مَا عَمِلُوا حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!'' And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18:49)

وَاضْرِبْ لَهُمْ مَّثَلاً

**36:13 And put forward to them a similitude;**

أَصْحَـبَ القَرْيَةِ إِذْ جَآءَهَا الْمُرْسَلُونَ

**the Dwellers of the Town, when there came Messengers to them.**

إِذْ أَرْسَلْنَآ إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُواْ إِنَّآ إِلَيْكُمْ مُّرْسَلُونَ

**36:14 When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.''**

قَالُواْ مَآ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ الرَّحْمَـنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ

**36:15 They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.''**

قَالُواْ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ

**36:16 The Messengers said: "Our Lord knows that we have been sent as Messengers to you,''**

وَمَا عَلَيْنَآ إِلاَّ الْبَلَـغُ الْمُبِينُ

**36:17 "And our duty is only to convey plainly.''**

## The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were Destroyed

Allah says,

وَاضْرِبْ لَهُم ...

And put forward to them,

Allah says, `O Muhammad, tell your people who disbelieve in you,'

... مَّثَلاً أَصْحَابَ الْقَرْيَةِ إِذْ جَاءهَا الْمُرْسَلُونَ (١٣)

a similitude; the Dwellers of the Town, when there came Messengers to them.

In the reports that he transmitted from Ibn Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih - Ibn Ishaq reported that it was the city of Antioch, in which there was a king called Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allah sent to him three Messengers, whose names were Sadiq, Saduq and Shalum, and he disbelieved in them.

It was also narrated from Buraydah bin Al-Husayb, Ikrimah, Qatadah and Az-Zuhri that it was Antioch.

Some of the **Imams** were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allah wills.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا ...

When We sent to them two Messengers, they denied them both;

means, they hastened to disbelieve in them.

... فَعَزَّزْنَا بِثَالِثٍ ...

so We reinforced them with a third,

means, `We supported and strengthened them with a third Messenger.'

Ibn Jurayj narrated from Wahb bin Sulayman, from Shu`ayb Al-Jaba'i,

> "The names of the first two Messengers were Sham`un and Yuhanna, and the name of the third was Bulus, and the city was Antioch (Antakiyah).

... فَقَالُوا ...

and they said,

> means, to the people of that city,

... إِنَّا إِلَيْكُم مُّرْسَلُونَ (١٤)

Verily, we have been sent to you as Messengers.

> meaning, `from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.'
>
> This was the view of Abu Al-Aliyah.

Qatadah bin Di`amah claimed that;

> they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا ...

They said: "You are only human beings like ourselves...''

> means, `so how could you receive revelation when you are human beings and we are human beings, so why do we not receive revelation like you If you are Messengers, you should be angels.'
>
> This is like what many of the nations said who disbelieved, as Allah has told us in the **Ayah**:
>
> ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَقَالُواْ أَبَشَرٌ يَهْدُونَنَا
>
> That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us!'' (64: 6)
>
> meaning that they were amazed by that and they denied it.

And Allah says:

قَالُواْ إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَـنٍ مُّبِينٍ

They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.'' (14:10)

And Allah tells us that they said:

وَلَئِنْ أَطَعْتُمْ بَشَراً مِّثْلَكُمْ إِنَّكُمْ إِذاً لَّخَـسِرُونَ

"If you were to obey a human being like yourselves, then verily, you indeed would be losers.'' (23:34)

And Allah says:

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولاً

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!'' (17:94)

These people said:

قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمن مِن شَيْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ (١٥)

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ (١٦)

You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.''

The Messengers said: "Our Lord knows that we have been sent as Messengers to you.''

This means that the three Messengers answered them saying:

"Allah knows that we are His Messengers to you. If we were lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter.''

This is like the **Ayah**:

قُلْ كَفَى بِاللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيداً يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَالَّذِينَ ءامَنُواْ بِالْبَـطِلِ وَكَفَرُواْ بِاللَّهِ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

Say:

"Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.''

And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers. (29:52)

وَمَا عَلَيْنَا إِلاَّ الْبَلَاغُ الْمُبِينُ (١٧)

And our duty is only to convey plainly.

means, `all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.'

And Allah knows best.

قَالُواْ إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُواْ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ

**36:18 They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.''**

قَالُوا طَـٰئِرُكُم مَّعَكُمْ أَءِن ذُكِّرْتُم

**36:19 They (Messengers) said: "Your evil omens be with you! Because you are admonished!**

بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ

**Nay, but you are a people mischievous.''**

Allah tells,

قَالُوا ...

They (people) said:

i.e. the people of the city said to them,

... إِنَّا تَطَيَّرْنَا بِكُمْ ...

For us, we see an evil omen from you;

meaning, `we do not see in your faces any sign of good for our lives.'

Qatadah said,

"They were saying, `if something bad befalls us, it will be because of you.'''

Mujahid said,

"They were saying: People like you never enter a town, but its people are punished.''

... لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ ...

if you cease not, we will surely stone you,

Qatadah said,

"By throwing stones at you.''

... وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ (١٨)

and a painful torment will touch you from us.

means, a severe punishment.

قَالُوا ...

Their Messengers said to them:

... طَائِرُكُمْ مَعَكُمْ ...

Your evil omens be with you!

meaning, `they are thrown back at you.'

This is like the **Ayah** where Allah describes the people of Fir`awn:

فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُواْ لَنَا هَـذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَى وَمَن مَّعَهُ أَلا إِنَّمَا طَائِرُهُمْ عِندَ اللَّهِ

But whenever good came to them, they said: "Ours is this.'' And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah. (7:131)

And the people of Salih said:

اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَائِرُكُمْ عِندَ اللَّهِ

"We augur ill omen from you and those with you.'' He said: "Your ill omen is with Allah.'' (27:47)

And Allah said:

وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ فَمَا لِهَـؤُلاءِ الْقَوْمِ لا يَكَادُونَ يَفْقَهُونَ حَدِيثاً

And if some good reaches them, they say, "This is from Allah,'' but if some evil befalls them, they say, "This is from you.''

Say: "All things are from Allah,'' so what is wrong with these people that they fail to understand any word. (4:78)

... أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ (١٩)

(Do you call it ''evil omen'') because you are admonished! Nay, but you are a people mischievous.

means, `because of us, because we admonished you and told you to worship Allah Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.'

Qatadah said,

"This means, `Because we reminded you about Allah, you saw an evil omen in us. Nay, but you are a mischievous people'. ''

وَجَآءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى

**36:20 And there came a man running from the farthest part of the town.**

قَالَ يقَوْمِ اتَّبِعُواْ الْمُرْسَلِينَ

**He said, "O my people! Obey the Messengers.''**

اتَّبِعُواْ مَن لاَّ يَسْـَلُكُمْ أَجْراً وَهُمْ مُّهْتَدُونَ

**36:21 "Obey those who ask no wages of you, and who are rightly guided.''**

وَمَا لِىَ لاَ أَعْبُدُ الَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ

**36:22 "And why should I not worship Him Who has created me and to Whom you shall be returned.''**

أَءَتَّخِذُ مِن دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَـنُ بِضُرٍّ لاَّ تُغْنِ عَنِّى شَفَـعَتُهُمْ شَيْئاً وَلاَ يُنقِذُونَ

**36:23 "Shall I take besides Him gods If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.''**

إِنِّى إِذاً لَّفِى ضَلَـلٍ مُّبِينٍ

**36:24 "Then verily, I should be in plain error.''**

إِنِّى ءَامَنتُ بِرَبِّكُمْ فَاسْمَعُونِ

**36:25 "Verily, I have believed in your Lord, so listen to me!''**

Allah tells,

وَجَاء مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى ...

And there came a man running from the farthest part of the town.

Quoting what reached him from Ibn Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih -- Ibn Ishaq reported that,

"The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his **Fitrah** (natural inclination) was sound.''

Shabib bin Bishr said, narrating from Ikrimah, from Ibn Abbas, may Allah be pleased with him, that,

the name of the man mentioned in **Ya Sin** was Habib An-Najjar, and he was killed by his people.

... قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

He said: "O my people! Obey the Messengers.''

-- he urged his people to follow the Messengers who had come to them.

اتَّبِعُوا مَن لاَّ يَسْأَلُكُمْ أَجْرًا ...

Obey those who ask no wages of you,

> means, `for the Message which they convey to you,

... وَهُم مُّهْتَدُونَ (٢١)

and who are rightly guided.''

> and they are rightly-guided in what they are calling you to, the worship of Allah Alone with no partner or associate.'

وَمَا لِي لاَ أَعْبُدُ الَّذِي فَطَرَنِي ...

And why should I not worship Him Who has created me!

> means, `and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate.'

... وَإِلَيْهِ تُرْجَعُونَ (٢٢)

and to Whom you shall be returned.

> means, `on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

أَأَتَّخِذُ مِن دُونِهِ آلِهَةً ...

Shall I take besides Him gods!

> This is a rhetorical question intended to rebuke and chastise.

... إِن يُرِدْنِ الرَّحْمَن بِضُرٍّ لاَّ تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلاَ يُنقِذُونِ (٢٣)

If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.

means, `these gods whom you worship instead of Him possess no power whatsoever, if Allah wills me some harm,'

فَلاَ كَـشِفَ لَهُ إِلاَّ هُوَ

none can remove it but He. (6:17)

`These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ (٢٤)

Then verily, I should be in plain error.

means, `if I were to take them as gods instead of Allah.'

إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ (٢٥)

Verily, I have believed in your Lord, so listen to me!

Ibn Ishaq said, quoting from what had reached him from Ibn Abbas, may Allah be pleased with him, Ka`b and Wahb,

"He said to his people: إِنِّي آمَنتُ بِرَبِّكُمْ (`Verily, I have believed in your Lord) in Whom you have disbelieved, فَاسْمَعُونِ (so listen to me!)' means, listen to what I say.''

Or

it may be that he was addressing the Messengers when he said: إِنِّي آمَنتُ بِرَبِّكُمْ (`Verily, I have believed in your Lord,) meaning, `Who has sent you,' (so listen to me!) meaning, `bear witness to that before Him.'

This was narrated by Ibn Jarir, who said,

"And others said that this was addressed to the Messengers, and he said to them: `Listen to what I say and bear witness to what I say before my

Lord, that I have believed in your Lord and have followed you.'

This interpretation is more apparent, and Allah knows best.

Ibn Ishaq said, quoting from what had reached him from Ibn Abbas, may Allah be pleased with him,

Ka`b and Wahb, `When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'''

Qatadah said,

"They started to stone him while he was saying,

`O Allah, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for them.'

May Allah have mercy on him.''

قِيلَ ادْخُلِ الْجَنَّةَ

**36:26 It was said: "Enter Paradise.''**

قَالَ يلَيْتَ قَوْمِى يَعْلَمُونَ

**He said: "Would that my people knew.''**

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ الْمُكْرَمِينَ

**36:27 "That my Lord (Allah) has forgiven me, and made me of the honored ones!''**

وَمَآ أَنزَلْنَا عَلَى قَوْمِهِ مِن بَعْدِهِ مِن جُندٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنزِلِينَ

**36:28 And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).**

إِن كَانَتْ إِلاَّ صَيْحَةً وَحِدَةً فَإِذَا هُمْ خَـمِدُونَ

**36:29 It was but one Sayhah and lo! they (all) were still.**

Allah tells:

قِيلَ ...

It was said:

Muhammad bin Ishaq reported from some of his companions from Ibn Mas`ud, may Allah be pleased with him, that they stamped on him until his intestines came out of his back passage.

Allah said to him:

... ادْخُلِ الْجَنَّةَ ...

"Enter Paradise.''

so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world.

Mujahid said,

"It was said to Habib An-Najjar, `Enter Paradise.'

This was his right, for he had been killed. When he saw the reward,

... قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (٢٦)

He said: "Would that my people knew...".''

Qatadah said,

"You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him, he said:

... قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧)

He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!''

He wished that his people could know about what he was seeing with his own eyes of the honor of Allah.''

Ibn Abbas said,

"He was sincere towards his people during his lifetime by saying, يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (O my people! Obey the Messengers), and after his death by saying: قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honored ones!)

This was recorded by Ibn Abi Hatim.

Sufyan Ath-Thawri narrated from `Asim Al-Ahwal from Abu Mijlaz: بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (That my Lord has forgiven me, and made me of the honored ones!)

"Because of my faith in my Lord and my belief in the Messengers.''

He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers.

May Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

Then Allah tells:

وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِن بَعْدِهِ مِنْ جُندٍ مِّنَ السَّمَاء وَمَا كُنَّا مُنزِلِينَ (٢٨)

And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.

Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for

they had disbelieved in His Messengers and killed His close friend.

Allah tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that.

This was the view of Ibn Mas`ud.

According to the reports of Ibn Ishaq from some of his companions concerning the **Ayah**, وَمَا أنزَلْنَا عَلَى قوْمِهِ مِن بَعْدِهِ مِنْ جُندٍ مِّنَ السَّمَاء وَمَا كُنَّا مُنزِلِينَ (And We sent not against his people after him an army from the heaven, nor was it needful for Us to send). He said:

"`We did not seek to outnumber them, for the matter was simpler than that.''

إِن كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ (٢٩)

It was but one **Sayhah** and lo! they (all) were still.

He said,

"So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind.

It was said that the words وَمَا كُنَّا مُنزِلِينَ (nor was it needful for Us to send (such a thing)), mean,

`We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words: وَمَا أنزَلْنَا عَلَى قوْمِهِ مِن بَعْدِهِ مِنْ جُندٍ مِّنَ السَّمَاء (And We sent not against his people after him an army from the heaven),

mean, another Message to them.

This was the view of Mujahid and Qatadah.

Qatadah said,

"Allah did not rebuke his people after they killed him,

إِن كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

It was but one **Sayhah** and lo! they (all) were still.''

Ibn Jarir said,

"The former view is more correct, because the Message does not need to be brought by an army.''

The scholars of Tafsir said,

"Allah sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one **Sayhah** upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body.''

We have already referred to the reports from many of the **Salaf** that this city was Antioch, and that these three Messengers were messengers sent from the Messiah `Isa bin Maryam, peace be upon him, as Qatadah and others stated.

This is not mentioned by any of the later scholars of Tafsir besides him, and this issue must be examined from a number of angles.

- The first is that if we take this story at face value, it indicates that these men were Messengers from Allah, may He be glorified, not from the Messiah, peace be upon him, as Allah says:

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمن مِن شَيْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

وَمَا عَلَيْنَا إِلاَّ الْبَلاَغُ الْمُبِينُ

> When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.''
>
> They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.''
>
> The Messengers said: "Our Lord knows that we have been sent as Messengers to you, And our duty is only to convey plainly (the Message).''

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allah knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them, إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَ ("You are only human beings like ourselves'')

- The second is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are:

- Jerusalem, because it is the city of the Messiah;
- Antioch, because it was the first city where all of the people believed in the Messiah;
- Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and
- Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion.

When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned

by several historian, such as Sa`id bin Batriq and others, both People of the Book and Muslims.

If we accept that, then the people of Antioch were the first to believe, but Allah tells us that the people of this town rejected His Messengers and that He destroyed them with one **Sayhah** and lo! they (all) were still. And Allah knows best.

- The third is that the story of Antioch and the Disciples of the Messiah happened after the **Tawrah** had been revealed. Abu Sa`id Al-Khudri, may Allah be pleased with him, and others among the **Salaf** stated that after revealing the **Tawrah**, Allah, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the **Ayah**: وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِن بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى (And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture) (28:43). This implies that the city mentioned in the Qur'an is a city other than Antioch, as also stated by more than one of the **Salaf**. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allah knows best.

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

**36:30 Alas for mankind! There never came a Messenger to them but they used to mock at him.**

أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ

**36:31 Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.**

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

**36:32 And surely, all -- everyone of them will be brought before Us.**

## Woe to the Disbelievers!

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**:

يَا حَسْرَةً عَلَى الْعِبَادِ ...

Alas for mankind!,

this means, woe to mankind!

Qatadah said: يَا حَسْرَةً عَلَى الْعِبَادِ (Alas for mankind!) means,

"Alas for mankind, who have neglected the command of Allah.''

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah, for they used to disbelieve in them in this world.

... مَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِؤُون (٣٠)

There never came a Messenger to them but they used to mock at him.

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

## The Refutation of the Belief in the Transmigration of Souls

Then Allah says:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنْ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ (٣١)

Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

> meaning, `do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.'
>
> It is not as many of those ignorant and immoral people claim that إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا ("There is nothing but our life of this world! We die and we live!'') (23:37). This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said: أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ (Do they not see how many of the generations We have destroyed before them Verily, they will not return to them).

Allah's saying:

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ (٣٢)

And surely, all -- every one of them will be brought before Us.

> means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds.
>
> This is like the **Ayah**:
>
> وَإِنَّ كُـلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ
>
> And verily, to each of them your Lord will repay their works in full. (11:111)

وَءَايَةٌ لَّهُمُ الاٌّرْضُ الْمَيْتَةُ

**36:33 And a sign for them is the dead land.**

أَحْيَيْنَـهَا وَأَخْرَجْنَا مِنْهَا حَبّاً فَمِنْهُ يَأْكُلُونَ

**We give it life, and We bring forth from it grains, so that they eat thereof.**

وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

**36:34 And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.**

لِيَأْكُلُواْ مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ

**36:35 So that they may eat of the fruit thereof -- and their hands made it not.**

أَفَلاَ يَشْكُرُونَ

**Will they not then give thanks**

سُبْحَـنَ الَّذِى خَلَقَ الاٌّزْوَجَ كُلَّهَا مِمَّا تُنبِتُ الاٌّرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لاَ يَعْلَمُونَ

**36:36 Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.**

## Proof of the Creator of the Universe and of Life after Death

Allah, may He be glorified and exalted, says:

وَآيَةٌ لَّهُمُ ...

And a sign for them,

means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

... الْأَرْضُ الْمَيْتَةُ ...

... is the dead land.

means, when it is dead and arid, with no vegetation, then Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

Allah says:

... أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (٣٣)

We give it life, and We bring forth from it grains, so that they eat thereof.

meaning, `We have made it a provision for them and their cattle.'

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنْ الْعُيُونِ (٣٤)

لِيَأْكُلُوا مِن ثَمَرِهِ ...

And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof --

means, `We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.'

When Allah reminds them of the blessing that He bestows upon His creation by creating crops and plants, He mentions the different types and kinds of fruits.

Allah says:

... وَمَا عَمِلَتْهُ أَيْدِيهِمْ ...

and their hands made it not.

means, all of that could only come about by the mercy of Allah towards them, not by their own efforts and labor and strength.

This was the view of Ibn Abbas and Qatadah.

Allah says:

... أَفَلَا يَشْكُرُونَ (٣٥)

Will they not then give thanks!

meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarir, however, understood the word **Ma** to mean **Alladhi** (i.e., a relative pronoun). In this case the meaning of the **Ayah** would be that they eat from the fruits provided by Allah's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants.

Ibn Jarir mentioned other possible interpretations in his **Tafsir**, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas`ud: لِيَأْكُلُوا مِن ثَمَرِهِ وَمِمَّا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (So that they may eat of the fruit thereof -- and from what their own hands have done).

Then Allah says:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ ...

Glory be to Him Who has created all the pairs of that which the earth produces,

meaning, of crops and fruits and plants.

... وَمِنْ أَنفُسِهِمْ ...

as well as of their own (human) kind,

means, He made them into male and female.

... وَمِمَّا لَا يَعْلَمُونَ (٣٦)

and of that which they know not.

means, different kinds of creatures of which they know nothing.

This is like the **Ayah**:

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And of everything We have created pairs, that you may remember. (51:49)

وَءَايَةٌ لَّهُمُ الَّيْلُ

**36:37 And a sign for them is the night.**

نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

**We withdraw therefrom the day, and behold, they are in darkness.**

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا

**36:38 And the sun runs on its fixed course for a term (appointed).**

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

**That is the decree of the Almighty, the All-Knowing.**

وَالْقَمَرَ قَدَّرْنَـهُ مَنَازِلَ حَتَّى عَادَ كَالعُرجُونِ الْقَدِيمِ

**36:39 And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.**

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ

**36:40 It is not for the sun to overtake the moon, nor does the night outstrip the day.**

وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

**They all float, each in an orbit.**

## Among the Signs of the Might and Power of Allah are the Night and Day, and the Sun and Moon

Allah says:

يُغْشِى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

Allah says here:

وَآيَةٌ لَّهُمْ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ ...

And a sign for them is the night. We withdraw therefrom the day,

meaning, `We take it away from it, so it goes away and the night comes.'

Allah says:

... فَإِذَا هُم مُّظْلِمُونَ (٣٧)

and behold, they are in darkness.

As it says in the **Hadith**:

إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِم

When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.

This is the apparent meaning of the **Ayah**.

Allah's saying:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨)

And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.

There are two views over the meaning of the phrase **لِمُسْتَقَرٍّ لَّهَا** (on its fixed course for a term (appointed)).

- The first view is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths.

Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the **Masjid** at sunset, and he said:

يَا أَبَا ذَرَ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟

O Abu Dharr! Do you know where the sun sets?

I said, `Allah and His Messenger know best.'

He said:

فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى:

It goes and prostrates beneath the Throne, and that is what Allah says: وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.)''

It was also reported that Abu Dharr, may Allah be pleased with him, said, "I asked the Messenger of Allah about the **Ayah**: وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا (And the sun runs on its fixed course for a term). He said:

مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ

Its fixed course is beneath the Throne.''

- The second view is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time.

Qatadah said: لِمُسْتَقَرٍّ لَّهَا (on its fixed course for a term (appointed)) means,

> "It has an appointed time and it will not go beyond that.''

It was also said that;

> this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that.
>
> This was narrated from Abdullah bin `Amr, may Allah be pleased with him.

Ibn Mas`ud and Ibn Abbas, may Allah be pleased with them, recited this **Ayah** as: وَالشَّمْسُ تَجْرِي لَامُسْتَقَرٍّ لَّهَا (And the sun runs with no fixed course for a term),

> meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the **Ayah**:
>
> وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ
>
> And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you. (14:33)
>
> which means, they will never slow down or stop, until the Day of Resurrection.

... ذَلِكَ تَقْدِيرُ الْعَزِيزِ ...

That is the decree of the Almighty,

means, which none can oppose or prevent.

... الْعَلِيمِ (٣٨)

the All-Knowing.

Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allah says:

فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing. (6:96)

And this is how this **Ayah** ends: **ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ** (That is the decree of the Almighty, the All-Knowing).

Then Allah says:

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ ...

And the moon, We have decreed for it stages,

meaning, `We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.'

This is like the **Ayah**:

يَسْـَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِىَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (**Hajj**)." (2:189)

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. (10:5)

and,

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ الَّيْلِ وَجَعَلْنَآ ءَايَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ وَلِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَاهُ تَفْصِيلاً

And We have appointed the night and the day as two **Ayat** (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. (17:12)

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day.

As for the moon, Allah has decreed that it should pass through different phases. At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives -- even though it is reflected from the sun -- until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk.

Ibn Abbas, may Allah be pleased with him, said,

> "This is the original stem (which connects the bunch of dates to the tree).''

The Arabs have a name for each set of three nights in a month, according to the phases of the moon.

- They call the first three nights **Ghurar**;

- the next three nights **Nufal**;

- the next three nights **Tusa`** (nine) -- because the last of them is the ninth.

- The next three nights are called **`Ushar** (ten) -- because the first of them is the tenth.

- The next three nights are called **Al-Bid** (white) -- because of the light of the moon which shines brightly throughout these three nights.

- The next three nights are called **Dura`**, the plural of **Dar`a'**, because on the first of them the night is dark from the moon rising late. **Dar`a'** refers to the black sheep, i.e., the one whose head is black;

- the next three nights **Zulam**;

- then **Hanadis**,

- then **Da'adi**;

- then **Mihaq**, because of the absence of moonlight at the beginning of the month.

Abu Ubayd did not recognize the names **Tusa`** and **`Ushar**, in the book Gharib Al-Musannaf.

... حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)

till it returns like the old dried curved date stalk.

لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ ...

It is not for the sun to overtake the moon,

Mujahid said,

> "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases.''

Ikrimah said concerning the **Ayah**, لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ (It is not for the sun to overtake the moon),

> this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

... وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ...

nor does the night outstrip the day.

> means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night.

Ad-Dahhak said,

> "The night does not depart from here until the day comes from here -- and he pointed to the east.''

Mujahid said: وَلَا اللَّيْلُ سَابِقُ النَّهَارِ (nor does the night outstrip the day),

> "They seek one another rapidly.''

The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

... وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)

They all float, each in an orbit.

> means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven.

This was the view of Ibn Abbas, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and `Ata' Al-Khurasani.

Ibn Abbas, may Allah be pleased with him, and others among the **Salaf** said,

"In an orbit like the arc of a spinning wheel.''

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

**36:41 And an Ayah for them is that We bore their offspring in the laden ship.**

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

**36:42 And We have created for them of the like thereunto, on which they ride.**

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ لَهُمْ وَلاَ هُمْ يُنقَذُونَ

**36:43 And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.**

إِلاَّ رَحْمَةً مِّنَّا وَمَتَاعاً إِلَى حِينٍ

**36:44 Unless it be a mercy from Us, and as an enjoyment for a while.**

## Among the Signs of Allah is that He carried Them in the laden Ship

Allah tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including -- most significantly -- the ship of Nuh , peace be upon him, in which Allah saved him and the believers, apart from whom none of the descendants of Adam were left on the face of the earth.

Allah says:

وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ ...

And an **Ayah** for them is that We bore their offspring,

means, their forefathers,

... فِي الْفُلْكِ الْمَشْحُونِ (٤١)

in the laden ship.

means, in the ship which was filled with luggage and animals, in which Allah commanded him to put two of every kind.

Ibn Abbas, may Allah be pleased with him, said,

"Laden means filled.''

This was also the view of Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and As-Suddi.

Ad-Dahhak, Qatadah and Ibn Zayd said,

"This was the ship of Nuh peace be upon him.''

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ (٤٢)

And We have created for them of the like thereunto, on which they ride.

Al-`Awfi said, narrating from Ibn Abbas, may Allah be pleased with him,

"This means the camel, for it is the ship of the land on which they carry goods and on which they ride.''

Ibn Jarir recorded that Ibn Abbas, may Allah be pleased with him, said,

"Do you know what the Ayah: وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ (And We have created for them of the like thereunto, on which they ride), refers to''

We said, "No.''

He said,

"This refers to the ships which were made after the ship of Nuh, peace be upon him, which was similar to it.''

This was also the view of Abu Malik, Ad-Dahhak, Qatadah, Abu Salih and As-Suddi, that the **Ayah** **وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ** (And We have created for them of the like thereunto, on which they ride), refers to ships.

وَإِن نَّشَأْ نُغْرِقْهُمْ ...

And if We will, We shall drown them,

means, those who are on board the ships.

... فَلَا صَرِيخَ لَهُمْ ...

and there will be no shout for them,

means, there will be no one to save them from their predicament.

... وَلَا هُمْ يُنقَذُونَ (٤٣)

nor will they be saved.

means, from what has befallen them.

إِلَّا رَحْمَةً مِّنَّا ...

Unless it be a mercy from Us,

means, `but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.'

Allah says:

... وَمَتَاعًا إِلَى حِينٍ (٤٤)

and as an enjoyment for a while.

meaning, until a time that is known to Allah, may He be glorified and exalted.

وَإِذَا قِيلَ لَهُمُ اتَّقُواْ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

**36:45 And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy.''**

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَـتِ رَبِّهِمْ إِلاَّ كَانُواْ عَنْهَا مُعْرِضِينَ

**36:46 And never came an Ayah from among the Ayat of their Lord to them, but they did turn away from it.**

وَإِذَا قِيلَ لَهُمْ أَنفِقُواْ مِمَّا رِزَقَكُمُ اللهُ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ أَنُطْعِمُ مَن لَّوْ يَشَآءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ مُّبِينٍ

**36:47 And when it is said to them: "Spend of that with which Allah has provided you,'' those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He would have fed! You are only in a plain error.''**

## The Misguidance of the Idolators

Allah tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ ...

And when it is said to them: "Fear of that which is before you, and that which is behind you...''

Mujahid said,

"This refers to sins.''

Others said, it is the opposite.

... لَعَلَّكُمْ تُرْحَمُونَ (٤٥)

in order that you may receive mercy.

> means, `so that, if you fear such things Allah will have mercy on you and will save you from His punishment.'

The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allah says:

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ ...

And never came an **Ayah** from among the **Ayat** of their Lord to them,

> meaning, signs of **Tawhid** and the truth of the Messengers,

... إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (٤٦)

but they did turn away from it,

> means, they did not accept it or benefit from it.

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمْ اللَّهُ ...

And when it is said to them: "Spend of that with which Allah has provided you,''

> means, when they are told to spend of that which Allah has provided to them on the poor and needy among the Muslims,

... قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا ...

those who disbelieve say to those who believe,

> means, about the believers who are poor,
>
> i.e., they say to those believers who tell them to spend on the needy,

... أَنُطْعِمُ مَن لَّوْ يَشَاء اللَّهُ أَطْعَمَهُ ...

Shall we feed those whom, if Allah willed, He (Himself) would have fed,

> meaning, `those whom you are telling us to spend on, if Allah had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allah with regard to them.

... إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ (٤٧)

You are only in a plain error.

> means, `by telling us to do that.'

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

**36:48 And they say: "When will this promise be fulfilled, if you are truthful.''**

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

**36:49 They await only but a single Sayhah which will seize them while they are disputing!**

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ

**36:50 Then they will not be able to make bequest, nor they will return to their family.**

## The Disbelievers thought that the Day of Resurrection would never come to pass

Allah tells,

وَيَقُولُونَ ...

And they say:

> Allah tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

... مَتَى هَذَا الْوَعْدُ ...

"When will this promise be fulfilled..."

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا

> Those who believe not therein seek to hasten it. (42:18)

... إِن كُنتُمْ صَادِقِينَ (٤٨)

if you are truthful.''

Allah says:

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ (٤٩)

They await only but a single **Sayhah** which will seize them while they are disputing!

> meaning, they are only waiting for a single shout which -- and Allah knows best -- will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allah will command Israfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides.

Allah says:

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً ...

Then they will not be able to make bequest,

> meaning, with regard to their possessions, because the matter is more serious than that,

... وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ (٥٠)

nor they will return to their family.

Numerous **Hadiths** and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

وَنُفِخَ فِى الصُّورِ فَإِذَا هُم مِّنَ الاٌّجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ

**36:51 And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.**

قَالُواْ يوَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا

**36:52 They will say: "Woe to us! Who has raised us up from our place of sleep.''**

هَذَا مَا وَعَدَ الرَّحْمَـنُ وَصَدَقَ الْمُرْسَلُونَ

**(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!''**

إِن كَانَتْ إِلاَّ صَيْحَةً وَحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

**36:53 It will be but a single Sayhah, so behold they will all be brought up before Us!**

فَالْيَوْمَ لاَ تُظْلَمُ نَفْسٌ شَيْئاً وَلاَ تُجْزَوْنَ إِلاَّ مَا كُنْتُمْ تَعْمَلُونَ

**36:54 This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.**

## The Trumpet Blast of the Resurrection

Allah says:

وَنُفِخَ فِي الصُّورِ ...

And the Trumpet will be blown

This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves.

Allah says:

... فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ (٥١)

and behold from the graves they will come out quickly to their Lord.

**Yansilun** means they will be walking quickly.

This is like the **Ayah**:

يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

The Day when they will come out of the graves quickly as racing to a goal. (70:43)

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ...

They will say: "Woe to us! Who has raised us up from our place of sleep.''

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved, **قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا** (They will say: "Woe to us! Who has raised us up from our place of sleep'').

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap.

Ubayy bin Ka`b, may Allah be pleased with him, Mujahid, Al-Hasan and Qatadah said,

"They will sleep before the Resurrection.''

Qatadah said,

"That will be between the two trumpet blasts, they will say, `Who has raised us up from our place of sleep'''

When they say that, the believers will respond.

This was the view of more than one of the **Salaf**.

... هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ (٥٢)

(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!''

Al-Hasan said,

"The angels will reply to them in this manner."

There is no contradiction because both are possible. And Allah knows best.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ (٥٣)

It will be but a single **Sayhah**, so behold they will all be brought up before Us!

This is like the **Ayat**:

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**, when behold, they find themselves (on the surface of the earth) alive (after their death). (79:13-14)

وَمَآ أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

And the matter of the Hour is not but as a twinkling of the eye, or even nearer. (16:77)

and,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! (17:52)

which means, `We will issue but one command, and all of them will be gathered together.'

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا ...

This Day, none will be wronged in anything,

means, with regard to his deeds.

... وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ (٥٤)

nor will you be requited anything except that which you used to do.

إِنَّ أَصْحَـبَ الْجَنَّةِ الْيَوْمَ فِى شُغُلٍ فَـكِهُونَ

**36:55 Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.**

هُمْ وَأَزْوَجُهُمْ فِى ظِلَـلٍ عَلَى الاٌّرَآئِكِ مُتَّكِئُونَ

**36:56 They and their wives will be in pleasant shade, reclining on thrones.**

لَهُمْ فِيهَا فَـكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ

**36:57 They will have therein fruits and all that they ask for.**

سَلاَمٌ قَوْلاً مِّن رَّبٍّ رَّحِيمٍ

**36:58 (It will be said to them): "Salam (Peace!)'' -- a Word from the Lord, Most Merciful.**

## The Life of the People of Paradise

Allah tells,

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ ...

Verily, the dwellers of the Paradise, that Day,

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else.

Al-Hasan Al-Basri and Isma`il bin Abi Khalid said,

"They will be too busy to think about the torment which the people of Hell are suffering.

... فِي شُغُلٍ فَاكِهُونَ (٥٥)

will be busy with joyful things.

Mujahid said:

"With the delights which they are enjoying.''

This was also the view of Qatadah.

Ibn Abbas, may Allah be pleased with him, said,

"This means that they will be rejoicing.''

هُمْ وَأَزْوَاجُهُمْ ...

They and their wives,

Mujahid said,

"Their spouses,

... فِي ظِلَالٍ ...

will be in pleasant shade,

means, in the shade of trees.''

... عَلَى الْأَرَائِكِ مُتَّكِؤُونَ (٥٦)

reclining on thrones.

Ibn Abbas, Mujahid, Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said:

> الْأَرَائِكِ (throne) means beds beneath canopies.

لَهُمْ فِيهَا فَاكِهَةٌ ...

They will have therein fruits, (means, of all kinds).

... وَلَهُم مَّا يَدَّعُونَ (٥٧)

and all that they ask for.

> means, whatever they ask for, they will find it, all kinds and types.

سَلَامٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ (٥٨)

"**Salam** (Peace!)'' -- a Word from the Lord (Allah), Most Merciful.

Ibn Jurayj said,

> "Ibn Abbas, may Allah be pleased with him, said, concerning this **Ayah**, Allah Himself, Who is the Peace (**As-Salam**) will grant peace to the people of Paradise.
>
> This view of Ibn `Abbas, may Allah be pleased with him, is like the **Ayah**:
>
> تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَـمٌ
>
> Their greeting on the Day they shall meet Him will be "Salam''. (33:44)

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

**36:59 (It will be said): "And O you the criminals! Get you apart this Day.''**

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُوا۟ الشَّيطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

**36:60 "Did I not command you, O Children of Adam, that you should not worship Shaytan! Verily, he is a plain enemy to you.''**

وَأَنِ اعْبُدُونِى هَـذَا صِرَطٌ مُّسْتَقِيمٌ

**36:61 "And that you should worship Me. That is the straight path.''**

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاًّ كَثِيراً أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ

**36:62 "And indeed he did lead astray a great multitude of you. Did you not then understand!''**

## The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allah tells

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ (٥٩)

(It will be said): "And O you the criminals! Get you apart this Day.''

Allah tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers.

This is like the **Ayat**:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ

And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place!

You and your partners." Then We shall separate them. (10:28)

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

And on the Day when the Hour will be established -- that Day shall they be separated. (30:14)

يَوْمَئِذٍ يَصَّدَّعُونَ

On that Day they shall be divided. (30:43)

which means, they will be divided into two separate groups.

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ وَمَا كَانُواْ يَعْبُدُونَ

مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ

(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire (Hell)." (37:22-23)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٦٠)

Did I not command you, O Children of Adam, that you should not worship **Shaytan**, Verily, he is a plain enemy to you.

This is a rebuke from Allah to the disbelievers among the sons of Adam, those who obey the **Shaytan** even though he was a plain enemy to them, and they disobeyed **Ar-Rahman** Who created them and granted them provision.

Allah says:

وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٦١)

And that you should worship Me. That is the straight path.

meaning, `I commanded you in the world to disobey the **Shaytan**, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the **Shaytan**.'

Allah says:

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ...

And indeed he did lead astray a great multitude of you.

meaning, a large number of people.

This was the view of Mujahid, Qatadah, As-Suddi and Sufyan bin Uyaynah.

... أَفَلَمْ تَكُونُوا تَعْقِلُونَ (٦٢)

Did you not then understand!

means, `did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the **Shaytan**?'

هَـذِهِ جَهَنَّمُ الَّتِى كُنتُمْ تُوعَدُونَ

**36:63 This is Hell which you were promised!**

اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ

**36:64 Burn (enter) therein this Day, for that you used to disbelieve.**

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُواْ يَكْسِبُونَ

**36:65 This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.**

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا۟ الصِّرَطَ فَأَنَّى يُبْصِرُونَ

**36:66 And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see!**

وَلَوْ نَشَآءُ لَمَسَخْنَـهُمْ عَلَى مَكَـنَتِهِمْ فَمَا اسْتَطَـعُوا۟ مُضِيّاً وَلاَ يَرْجِعُونَ

**36:67 And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.**

On the Day of Resurrection, it will be said to the disbelievers among the sons of Adam, after Hell has been shown to them as a rebuke; and warning:

هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ (٦٣)

This is Hell which you were promised!

meaning, `this is what the Messengers warned you about, and you did not believe them.'

اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ (٦٤)

Burn (enter) therein this Day, for that you used to disbelieve.

This is like the **Ayah**:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see! (52:13-15)

## The Mouths of the Disbelievers will be sealed on the Day of Resurrection

Allah says,

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (٦٥)

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said,

"We were with the Prophet and he smiled so broadly that his molar could be seen, then he said:

Do you know why I am smiling?

We said, `Allah and His Messenger know best.'

He said:

مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟

فَيَقُولُ: بَلَى،

فَيَقُولُ: لَا أُجِيزُ عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي،

فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا،

فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقُ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ:

بُعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أُنَاضِلُ

> Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice!''
>
> (Allah) will say, "Of course.''
>
> He will say, "I will not accept any witness against me except from myself.''
>
> (Allah) will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you.''
>
> Then his mouth will be sealed, and it will be said to his faculties, "Speak!'' So they will speak of what he did. Then he will be permitted to speak, and he will say,
>
> "May you be doomed! It was for you that I was fighting.''

This was recorded by Muslim and An-Nasa'i.

Ibn Jarir narrated that Abu Musa Al-Ash`ari, may Allah be pleased with him, said,

> "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, `Yes, O Lord, I did do that.'
>
> Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them.
>
> Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, `O Lord, by Your glory, this angel has written down things that I did not do.'
>
> The angel will say to him, `Did you not do such and such on such a day and in such a place?'
>
> He will say, `No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth.''

Abu Musa Al-Ash`ari, may Allah be pleased with him, said,

> "I think that the first part of his body to speak will be his right thigh.''
>
> Then he recited: الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn).

وَلَوْ نَشَاء لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ (٦٦)

And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see!

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, explained it:

> "Allah says, `If We willed, We could have misguided them all away from true guidance, so how could they be guided.''
>
> And on one occasion he said,
>
> "We could have blinded them.'''

Al-Hasan Al-Basri said,

> "If Allah willed, He could have covered their eyes and made them blind, stumbling about.''

Mujahid, Abu Salih, Qatadah and As-Suddi said,

> "So that they would struggle for the path, i.e., the right way.''

Ibn Zayd said,

> "The meaning of path here is the truth -- `How could they see when We have covered their eyes'''

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him said: فَأَنَّى يُبْصِرُونَ (how then would they see),

"They would not see the truth.''

وَلَوْ نَشَاء لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ ...

And if it had been Our will, We could have transformed them in their places.

Al-Awfi reported that Ibn Abbas, may Allah be pleased with him, said; "`We could have destroyed them.''

As-Suddi said,

"`We could have changed their form.''

Abu Salih said,

"`We could have turned them to stone.''

Al-Hasan Al-Basri and Qatadah said,

"`We could have caused them to sit on their feet.''

Allah says:

... فَمَا اسْتَطَاعُوا مُضِيًّا ...

Then they would have been unable to go forward,

meaning, move to the front,

... وَلَا يَرْجِعُونَ (٦٧)

nor they could have turned back.

meaning, move backwards.

They would have remained static, unable to move forwards or backwards.

وَمَن نّعَمِّرْهُ نُنَكِّسْهُ فِى الْخَلْقِ أَفَلاَ يَعْقِلُونَ

**36:68 And he whom We grant long life -- We reverse him in creation. Will they not then understand?**

وَمَا عَلَّمْنَـهُ الشِّعْرَ وَمَا يَنبَغِى لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

**36:69 And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.**

لِّيُنذِرَ مَن كَانَ حَيّاً وَيَحِقَّ الْقَوْلُ عَلَى الْكَـفِرِينَ

**36:70 That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.**

**Allah tells us that the longer the son of Adam lives, the more he becomes weak after being strong, and incapable after being able and active.**

Allah tells:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ...

And he whom We grant long life -- We reverse him in creation.

This is like the **Ayah**:

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and

gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful. (30:54)

And Allah says:

وَمِنكُمْ مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلاَ يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئاً

And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. (22:5)

The meaning here -- and Allah knows best -- is that Allah is telling us that this world is transient and will come to an end, it is not eternal and lasting.

Allah says:

... أَفَلَا يَعْقِلُونَ (٦٨)

Will they not then understand!

meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

## Allah does not teach His Messenger Poetry

Allah says:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ...

And We have not taught him poetry, nor is it suitable for him.

Allah tells us that He has not taught His Prophet Muhammad poetry.

...وَمَا يَنبَغِي لَهُ ...

nor is it suitable for him.

means, he did not know how to compose it, he did not like it and he had no natural inclination towards it.

It was narrated that he never memorized a stanza of poetry with the correct meter or rhyme -- he would transpose words or memorize it incompletely.

In Ad-Dala'il, Al-Bayhaqi recorded that the Messenger of Allah said to Al-Abbas bin Mirdas As-Sulami, may Allah be pleased with him:

أَنْتَ الْقَائِلُ: أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيدِ بَيْنَ الْأَقْرَعِ وَعُيَيْنَة

You are the one who said: "Do you distribute my booty and the booty of the servants between **Al-Aqra`** and **`Uyainah**.''

He said, "It is **`Uyainah** and **Al-Aqra`**.''

He said:

الْكُلُّ سَوَاء

It is all the same. i.e., it means the same thing. And Allah knows best.

This is because Allah taught him the Qur'an, which **لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ** (Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise). (41:42)

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

... إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ (٦٩)

This is only a Reminder and a plain Qur'an.

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings,

Allah says:

لِيُنذِرَ مَن كَانَ حَيًّا ...

That he or it may give warning to him who is living,

meaning, so that this plain Qur'an might warn every living person on the face of the earth.

This is like the **Ayat**:

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

that I may therewith warn you and whomsoever it may reach. (6:19)

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatadah said,

"Alive of heart and alive of insight.''

Ad-Dahhak said,

"This means wise.''

... وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ (٧٠)

and that Word may be justified against the disbelievers.

means, it is a mercy to the believers and evidence against the disbelievers.

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

**36:71 Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.**

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

**36:72 And We have subdued them unto them so that some of them they have for riding and some they eat.**

وَلَهُمْ فِيهَا مَنَـفِعُ وَمَشَـرِبُ أَفَلاَ يَشْكُرُونَ

**36:73 And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful!**

## There is a Sign and a Blessing in Cattle

Allah mentions the blessing that He has bestowed upon His creation;

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا ...

Do they not see that We have created for them of what Our Hands have fashioned, the cattle,

Allah mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

... فَهُمْ لَهَا مَالِكُونَ (٧١)

so that they are their owners.

Qatadah said,

"They are their masters.''

وَذَلَّلْنَاهَا لَهُمْ ...

And We have subdued them unto them,

Meaning, He has made them subdue them. So they are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants

to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

... فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢)

some of them they have for riding and some they eat.

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

وَمِنْهَا يَأْكُلُونَ (and some they eat).

means, if they want to, and they slaughter and sacrifice them.

وَلَهُمْ فِيهَا مَنَافِعُ ...

And they have (other) benefits from them,

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

... وَمَشَارِبُ ...

and (they get to) drink.

means, their milk, and their urine for those who need it as medicine, and so on.

... أَفَلَا يَشْكُرُونَ (٧٣)

Will they not then be grateful!

means, `will they not worship the Creator and Subduer of that, without showing gratitude to others!'

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ

**36:74 And they have taken besides Allah, gods, hoping that they might be helped.**

لاَ يَسْتَطِيعُونَ نَصرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ

**36:75 They cannot help them, but they will be brought forward as a troop (against those who worshipped them).**

فَلاَ يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

**36:76 So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.**

## The gods of the Idolators are not able to help Them

Allah tells:

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ (٧٤)

And they have taken besides Allah, gods, hoping that they might be helped.

Allah denounces the idolators for taking the idols as gods alongside Allah, hoping that those gods will help them and provide for them and bring them closer to Allah.

Allah says:

لَا يَسْتَطِيعُونَ نَصرَهُمْ ...

They cannot help them,

meaning, those gods cannot help their worshippers;

they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.

Allah's saying:

... وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ (٧٥)

but they will be brought forward as a troop.

means, at the time of Reckoning according to the view of Mujahid.

This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them.

Qatadah said:

لَا يَسْتَطِيعُونَ نَصْرَهُمْ (They cannot help them), means the gods.

وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ (but they will be brought forward as a troop).

> "The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols.''

This was also the view of Al-Hasan Al-Basri.

This is a good opinion, and was the view favored by Ibn Jarir, may Allah have mercy on him.

## Consolation for the Mercy to the Worlds

Allah says:

فَلَا يَحْزُنكَ قَوْلُهُمْ ...

So, let not their speech then grieve you.

means, `their denying you and their disbelief in Allah.'

... إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٦)

Verily, We know what they conceal and what they reveal.

means, `We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will

be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

**36:77 Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.**

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ

**36:78 And he puts forth for Us a parable, and forgets his own creation.**

قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

**He says: "Who will give life to these bones after they are rotten and have become dust!''**

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

**36:79 Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''**

الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الاٌّخْضَرِ نَاراً فَإِذَآ أَنتُم مِّنْه تُوقِدُونَ

**36:80 He Who produces for you fire out of the green tree, when behold you kindle therewith.**

## The Denial of Life after Death, and the Refutation of this Idea

Mujahid, Ikrimah, Urwah bin Az-Zubayr, As-Suddi and Qatadah said,

"Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah with a dry bone in his hand, which he was crumbling and scattering in the air, saying, `O Muhammad! Are you claiming that Allah will resurrect this.'

He said:

نَعَمْ، يُمِيتُكَ اللهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّارِ

> Yes, Allah, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.''

Then these **Ayat** at the end of Surah **Ya Sin** were revealed:

أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ ...

> Does not man see that We have created him from **Nutfah**. -- until the end of the Surah.

Ibn Abi Hatim recorded that Ibn Abbas, may Allah be pleased with him, said,

"Al-`As bin Wa'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allah: `Will Allah bring this back to life after it has disintegrated.'

The Messenger of Allah said:

نَعَمْ، يُمِيتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ

> Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.

Then the **Ayat** at the end of Surah **Ya Sin** were revealed.''

This was recorded by Ibn Jarir from Sa`id bin Jubayr.

Whether these **Ayat** were revealed about Ubayy bin Khalaf or Al-`As bin Wa'il, or both of them, they apply to all those who deny the resurrection after death. The

definite article "**Al**" in أَوَلَمْ يَرَ الْإِنسَانُ (Does not man (**Al-Insan**) see...) is generic, applying to all those who deny the Resurrection.

... أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ (٧٧)

that We have created him from **Nutfah**. Yet behold he (stands forth) as an open opponent.

> means, the one who is denying the resurrection, cannot see that the One Who initiated creation can recreate it. For Allah initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allah says:
>
> أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ
>
> فَجَعَلْنَـهُ فِى قَرَارٍ مَّكِينٍ
>
> إِلَى قَدَرٍ مَّعْلُومٍ
>
> Did We not create you from a despised water? Then We placed it in a place of safety, for a known period. (77:20-22)
>
> إِنَّا خَلَقْنَا الإِنسَـنَ مِن نُّطْفَةٍ أَمْشَاجٍ
>
> Verily, We have created man from **Nutfah**. (76:2)
>
> which means, from a mixture of different fluids. The One Who created man from this weak **Nutfah** is not unable to recreate him after his death.

Imam Ahmad recorded in his Musnad that Bishr bin Jahhash said,

> "One day the Messenger of Allah spat in his hand and put his finger on it, then the Messenger of Allah said:
>
> قَالَ اللهُ تَعَالَى:

ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ، حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ؟

Allah, may He be exalted, says:

"Son of Adam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, `I want to give in charity,' but it is too late for charity.''

It was also recorded by Ibn Majah.

Allah says:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (٧٨)

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust.''

meaning, he thinks it unlikely that Allah, the Almighty Who created the heavens and the earth, will recreate these bodies and dry bones. Man forgets about himself, that Allah created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible.

Allah says:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (٧٩)

Say:

"He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

meaning, He knows about the bones in all areas and regions of the earth, where they have gone when they disintegrated and dispersed.

Imam Ahmad recorded that Rib`i said:

""Uqbah bin `Amr said to Hudhayfah, may Allah be pleased with him, `Will you not tell us what you heard from the Messenger of Allah?'

He said, `I heard him say:

إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا جَزْلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَامْتُحِشَتْ، فَخُذُوهَا فَدُقُّوهَا فَذَرُّوهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ اللهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللهُ عَزَّ وَجَلَّ لَه

Death approached a man and when there was no longer any hope for him, he said to his family,

"When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea.''

So they did that, but Allah gathered him together and said to him:

"Why did you do that?''

He said, "Because I feared You.''

So Allah forgave him.'

Uqbah bin `Amr said, `I heard him say that, and the man was a gravedigger.'''

Many versions of this Hadith were recorded in the Two Sahihs.

One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allah commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!'', and he was a man, standing.

Allah said to him. "What made you do what you did?''

He said, "The fear of You, and You know best.''

Straight away He forgave him.

Allah says:

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (٨٠)

He Who produces for you fire out of the green tree, when behold you kindle therewith.

means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him.

Qatadah said concerning the **Ayah**: الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (He Who produces for you fire out of the green tree, when behold you kindle therewith).

this means, the One Who brought forth this fire from this tree is able to resurrect him.

It was said that this refers to the **Markh** tree and the **`Afar** tree, which grow in the Hijaz.

If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling.

This was reported from Ibn Abbas, may Allah be pleased with him.

أَوَلَيْسَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم

**36:81 Is not He Who created the heavens and the earth, able to create the like of them!**

بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

**Yes, indeed! He is the All-Knowing Supreme Creator.**

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

**36:82 Verily, His command, when He intends a thing, is only that He says to it, "Be!'' -- and it is!**

فَسُبْحَـنَ الَّذِى بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ

**36:83 So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.**

**Allah points out His great Might and Power in that He created the Seven Heavens with all their stars and planets, and the Seven Earths with everything in them.**

He tells us to find the proof that He will recreate our bodies in His creation of these mighty things.

This is like the **Ayah**:

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind. (40:57)

And Allah says here:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُم ...

Is not He Who created the heavens and the earth, able to create the like of them!

meaning, the like of mankind. So, He will recreate them as He created them in the first place.

Ibn Jarir said,

"This **Ayah** is like the **Ayah**:

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead! Yes, He surely is able to do all things. (46:33)''

And Allah says here:

... بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ (٨١)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!''-- and it is!

meaning, He only needs to command a thing once; it does not need to be repeated or confirmed. When Allah wants a thing to happen, He only says to it: "Be!'' once, and it is.

Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ اللهَ تَعَالَى يَقُولُ:

يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُون

Allah, may He be exalted, says:

"O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I merely say to it `Be!' and it is.''

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (٨٣)

So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.

means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed.

The meaning of this **Ayah**, فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (**Malakut**) of all things) is like the **Ayat**:

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ

> Say: "In Whose Hand is the sovereignty (**Malakut**) of everything.'' (23:88)

تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ

> Blessed be He in Whose Hand is the dominion (**Al-Mulk**). (67:1)

**Al-Mulk** and **Al-Malakut** mean the same thing, although some people claim that **Al-Mulk** has to do with the physical realm and **Al-Malakut** has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of **Tafsir** and others.

Imam Ahmad recorded that Hudhayfah bin Al-Yaman, may Allah be pleased with him, said,

> "I stood in prayer with the Messenger of Allah one night and he recited the seven long Surahs in seven **Rak`ahs**. When he raised his head from bowing, he said,
>
> سَمِعَ اللهُ لِمَنْ حَمِدَه
>
> > Allah hears the one who praises Him.
>
> Then he said;
>
> الْحَمْدُ للهِللهذي الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَة
>
> > Praise be to Allah, the Owner of **Malakut**, might, pride and greatness.
>
> His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken.''

Abu Dawud recorded that `Awf bin Malik Al-Ashja`i, may Allah be pleased with him, said,

"I stood in prayer with the Messenger of Allah one night and he recited **Al-Baqarah**.

- He did not reach any **Ayah** that mentioned mercy but he paused and asked for it, and

- he did not reach any **Ayah** that mentioned punishment but he paused and sought refuge from it.

Then he bowed for as long as he had stood, and while bowing he said,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةَ

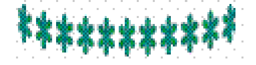
Glory be to Allah, the Owner of might, **Malakut**, pride and greatness.

Then he prostrated for as long as he had bowed, and said something similar while prostrating.

Then he stood and recited **Al `Imran**, then he recited one Surah after another.''

This was recorded by At-Tirmidhi in Ash-Shama'il and An-Nasa'i.

This is the end of the Tafsir of Surah **Ya Sin**. All praise and thanks are due to Allah.









**Revealed in Makkah**

## The Virtues of Surah As-Saffat

An-Nasa'i recorded that Abdullah bin Umar, may Allah be pleased with him, said,

> "The Messenger of Allah used to command us to make our prayers short and he used to recite **As-Saffat** when he lead us in prayer.''
>
> This was recorded by An-Nasa'i only.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

وَالصَّـفَّـتِ صَفَّا

**37:1 By those ranged in ranks.**

فَالزَجِرَتِ زَجْراً

**37:2 By those who drive the clouds in a good way.**

فَالتَّـلِيَـتِ ذِكْراً

**37:3 By those who bring the Dhikr.**

إِنَّ إِلَـهَكُمْ لَوَاحِدٌ

**37:4 Verily, your God is indeed One;**

رَّبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَـرِقِ

**37:5 Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.**

## The angels witness to the Oneness of Allah

It was reported that Abdullah bin Mas`ud, may Allah be pleased with him, said:

وَالصَّافَّاتِ صَفًّا (١)

By those ranged in ranks. --

"they are the angels;

فَالزَّاجِرَاتِ زَجْرًا (٢)

By those who drive the clouds in a good way.

they are the angels;

فَالتَّالِيَاتِ ذِكْرًا (٣)

By those who bring the **Dhikr**.

they are the angels;"

This was also the view of Ibn Abbas, may Allah be pleased with him, Masruq, Sa`id bin Jubayr, Ikrimah, Mujahid, As-Suddi, Qatadah and Ar-Rabi` bin Anas.

Qatadah said,

> "The angels form ranks in the heavens.''

Muslim recorded that Hudhayfah, may Allah be pleased with him, said,

> "The Messenger of Allah said:
>
> فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَ لَنَا تُرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاء
>
> We have been favored over the rest of mankind in three ways:
>
> - our ranks have been made like the ranks of the angels;
> - the entire earth has been made a **Masjid** for us;
> - and its soil has been made a means of purification for us if we cannot find water.''

Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded that Jabir bin Samurah, may Allah be pleased with him, said,

> "The Messenger of Allah said:
>
> أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟
>
> Will you not form ranks as the angels form ranks in the presence of their Lord?
>
> We said, `How do the angels form ranks in the presence of their Lord?'
>
> He said:
>
> يُتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي الصَّفِّ
>
> They complete the rows nearer the front and they consolidate the rows.''

As-Suddi and others said that the **Ayah**, فَالزَّاجِرَاتِ زَجْرًا (By those who drive the clouds in a good way).

means that they drive the clouds.

فَالتَّالِيَاتِ ذِكْرًا (By those who bring the **Dhikr**). As-Suddi said,

"The angels bring the Scriptures and the Qur'an from Allah to mankind.''

## The One True God is Allah

Allah says,

إِنَّ إِلَـهَكُمْ لَوَاحِدٌ (٤)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ ...

Verily, your God is indeed One, Lord of the heavens and the earth,

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

... وَمَا بَيْنَهُمَا ...

and all that is between them,

means, of created beings.

... وَرَبُّ الْمَشَارِقِ (٥)

and Lord of every point of the sun's risings.

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west.

Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said.

This has also been stated clearly elsewhere, in the **Ayat**:

فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ إِنَّا لَقَـدِرُونَ

So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able. (70:40)

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

(He is) the Lord of the two easts and the Lord of the two wests. (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَكِبِ

**37:6 Verily, We have adorned the near heaven with the stars.**

وَحِفْظاً مِّن كُلِّ شَيْطَـنٍ مَّارِدٍ

**37:7 And to guard against every rebellious Shaytan.**

لاَّ يَسَّمَّعُونَ إِلَى الْمَلإِ الاٌّعْلَى وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ

**37:8 They cannot listen to the higher group for they are pelted from every side.**

دُحُوراً وَلَهُمْ عَذابٌ وَاصِبٌ

**37:9 Outcast, and theirs is a constant torment.**

إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

**37:10 Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.**

## The Adornment and Protection of the Heaven comes from Allah

Allah says,

إِنَّا زَيَّنَّا السَّمَاء الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ (٦)

Verily, We have adorned the near heaven with the stars.

Allah tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allah says:

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the **Shayatin**, and have prepared for them the torment of the blazing Fire. (67:5)

وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّـهَا لِلنَّـظِرِينَ

وَحَفِظْنَـهَا مِن كُلِّ شَيْطَـنٍ رَّجِيمٍ

إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ

And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shaytan. Except him who steals the hearing then he is pursued by a clear flaming fire. (15:16-18)

And Allah says here:

وَحِفْظًا ...

And to guard,

meaning, to protect as it should be protected,

... مِّن كُلِّ شَيْطَانٍ مَّارِدٍ (٧)

against every rebellious **Shaytan**.

> means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him.

Allah, may He be glorified, says:

لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَى ...

They cannot listen to the higher group,

> meaning, they cannot reach the higher group -- which refers to the heavens and the angels in them -- when they speak of what has been revealed by Allah of His Laws and decrees.
>
> We have already mentioned this when explaining the Hadiths quoted when we discussed the **Ayah**, **حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ** (when fear is banished from their hearts, they say: "What is it that your Lord has said'' They say: "The truth. And He is the Most High, the Most Great. (34:23)

Allah says:

... وَيُقْذَفُونَ ...

for they are pelted,

> meaning, they are hit,

... مِن كُلِّ جَانِبٍ (٨)

from every side.

> means, from all directions from which they try to reach the heaven.

دُحُورًا ...

Outcast,

> means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

... وَلَهُمْ عَذَابٌ وَاصِبٌ (٩)

and theirs is a constant torment.

> means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allah says:
>
> وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ
>
> and (We) have prepared for them the torment of the blazing Fire. (67:5)

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ ...

Except such as snatch away something by stealing,

> means, except for the one among the **Shayatin** who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it -- by the decree of Allah -- before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the Hadith.

Allah says:

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.

> meaning, shining brightly.

Ibn Jarir recorded that Ibn Abbas, may Allah be pleased with him, said,

> "The **Shayatin** had places where they sat in the heavens listening to what was being revealed by Allah. The stars did not move and the **Shayatin** were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allah was sent, if a **Shaytan**

wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They complained about this to Iblis, may Allah curse him, and he said, `Something must have happened.' He sent his troops out and they found the Messenger of Allah standing in prayer between the two mountains of Nakhlah.'' -- Waki` said, "This means in the valley of Nakhlah.'' -- "They went back to Iblis and told him about that, and he said, `This is what has happened.'''

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقاً أَم مَّنْ خَلَقْنَآ

**37:11 Then ask them: "Are they harder to create, or those whom We have created!''**

إِنَّا خَلَقْنَـهُم مِّن طِينٍ لاَّزِبٍ

**Verily, We created them of a sticky clay.**

بَلْ عَجِبْتَ وَيَسْخُرُونَ

**37:12 Nay, you wondered while they mock.**

وَإِذَا ذُكِّرُواْ لاَ يَذْكُرُونَ

**37:13 And when they are reminded, they pay no attention.**

وَإِذَا رَأَوْاْ ءَايَةً يَسْتَسْخِرُونَ

**37:14 And when they see an Ayah (a sign) from Allah, they mock at it.**

وَقَالُواْ إِن هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

**37:15 And they say: "This is nothing but evident magic!''**

أَءِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَـماً أَءِنَّا لَمَبْعُوثُونَ

**37:16 "When we are dead and have become dust and bones, shall we verily be resurrected?''**

أَوَ ءَابَآؤُنَا الاٌّوَّلُونَ

**37:17 "And also our fathers of old?''**

قُلْ نَعَمْ وَأَنتُمْ دَخِرُونَ

**37:18. Say: "Yes, and you shall then be humiliated.''**

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ

**37:19 It will be a single Zajrah, and behold, they will be staring!**

## The Certainty of Life after Death

Allah says:

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا ...

Then ask them: "Are they harder to create, or those whom We have created!''

Allah says: `Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures -- everything in between them!'

Ibn Mas`ud said that they admitted that these things were harder to create than they were. If this is the case, then why do they deny the resurrection, when they see things that are greater than that which they deny?

As Allah says:

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ وَلَـكِنَّ أَكْـثَرَ النَّاسِ لاَ يَعْلَمُونَ

> The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. (40:57)

Then Allah explains that they were created from something weak, as He says:

... إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ (١١)

Verily, We created them of a sticky clay.

Mujahid, Sa`id bin Jubayr and Ad-Dahhak said,

> "This is the useful kind of mud which sticks to itself.''

Ibn Abbas, may Allah be pleased with him, and Ikrimah said,

> "It is sticky and useful.''

Qatadah said,

> "It is that which sticks to the hand.''

بَلْ عَجِبْتَ وَيَسْخَرُونَ (١٢)

Nay, you wondered while they mock.

> means, `you were astounded, O Muhammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allah told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.'

Qatadah said,

> "Muhammad was astounded by the mockery of the misguided ones among the sons of Adam.''

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ (١٣)

And when they are reminded, they pay no attention.

وَإِذَا رَأَوْا آيَةً ...

And when they see an **Ayah**.

means, clear evidence and proof,

... يَسْتَسْخِرُونَ (١٤)

they mock at it.

Mujahid and Qatadah said,

"They make fun of it.''

وَقَالُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (١٥)

And they say: "This is nothing but evident magic!''

means, `this that you have brought is nothing but plain magic.'

أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ (١٦)

أَوَآبَاؤُنَا الْأَوَّلُونَ (١٧)

When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also our fathers of old!

They thought that this was unlikely to happen, and they did not believe it.

قُلْ نَعَمْ وَأَنتُمْ دَاخِرُونَ (١٨)

Say: "Yes, and you shall then be humiliated''.

means, `tell them, O Muhammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might.

This is like the **Ayat**:

وَكُلٌّ أَتَوْهُ دَخِرِينَ

And all shall come to Him, humbled, (27:87)

and,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship, they will surely enter Hell in humiliation! (40:60)

Then Allah says:

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ (١٩)

It will be a single **Zajrah**, and behold, they will be staring!

means, it will be a single command from Allah, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection.

And Allah knows best.

وَقَالُواْ يوَيْلَنَا هَـذَا يَوْمُ الدِّينِ

**37:20 They will say: "Woe to us! This is the Day of Recompense!''**

هَـذَا يَوْمُ الْفَصْلِ الَّذِى كُنتُمْ بِهِ تُكَذِّبُونَ

**37:21 (It will be said:) "This is the Day of Judgement which you used to deny.''**

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ وَمَا كَانُواْ يَعْبُدُونَ

**37:22 (It will be said to the angels:) Assemble those who did wrong, together with their companions and what they used to worship,**

مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ

**37:23 Instead of Allah, and lead them on to the way of flaming Fire (Hell);**

وَقِفُوهُمْ إِنَّهُمْ مَّسْئُولُونَ

**37:24 But stop them, verily, they are to be questioned.**

مَا لَكُمْ لاَ تَنَـصَرُونَ

**37:25 "What is the matter with you, Why do you not help one another!''**

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

**37:26 Nay, but that Day they shall surrender.**

## The Day of Recompense

Allah tells us what the disbeliever will say on the Day of Resurrection; how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ (٢٠)

They will say: "Woe to us! This is the Day of Recompense!''

And the angels and the believers will say:

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ (٢١)

This is the Day of Judgement which you used to deny.

This will be said to them as a rebuke and reproof.

Allah will command the angels to separate the disbeliever from the believers in the place where they are standing.

Allah says:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ ...

(It will be said to the angels:) Assemble those who did wrong, together with their companions,

An-Nu`man bin Bashir, may Allah be pleased with him, said,

> "Their companions means, their counterparts, those who are like them.''
>
> This was also the view of Ibn Abbas, Sa`id bin Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-`Aliyah and Zayd bin Aslam.

Sharik said, narrating from Simak, from An-Nu`man: "I heard Umar say: احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ (Assemble those who did wrong, together with their companions),

> means, `Those who are like them. So those who committed **Zina** will be gathered with others who committed **Zina**, those who dealt in **Riba** will be gathered with others who dealt in **Riba**, those who drank wine will be gathered with others who drank wine.'

Mujahid and Sa`id bin Jubayr narrated from Ibn Abbas:

> وَأَزْوَاجَهُمْ (their companions), means "Their friends.''

... وَمَا كَانُوا يَعْبُدُونَ (٢٢)

مِن دُونِ اللَّهِ ...

and what they used to worship. Instead of Allah,

> means, instead of Allah, i.e., their idols and false gods will be gathered together with them in the same place.

... فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (٢٣)

and lead them on to the way of flaming Fire.

means, take them to the way to Hell.

This is like the **Ayah**:

وَنَحْشُرُهُمْ يَوْمَ الْقِيَـمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ (٢٤)

But stop them, verily, they are to be questioned.

means, stop them so that they may be questioned about the things they did and said in this world.

As Ad-Dahhak said, narrating from Ibn Abbas, this means,

`detain them, for they are to be brought to account.'

Abdullah bin Al-Mubarak said, "I heard Uthman bin Za'idah say,

`The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

مَا لَكُمْ لَا تَنَاصَرُونَ (٢٥)

What is the matter with you Why do you not help one another.'"

meaning, `as you claimed that you would all help one another.'

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ (٢٦)

Nay, but that Day they shall surrender.

means, they will be subjected to the command of Allah, and they will not be able to resist it or avoid it.

And Allah knows best.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَآءَلُونَ

**37:27 And they will turn to one another and question one another.**

قَالُواْ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ

**37:28 They will say: "It was you who used to come to us from the right side.''**

قَالُواْ بَلْ لَّمْ تَكُونُوا مُؤْمِنِينَ

**37:29 They will reply: "Nay, you yourselves were not believers.''**

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّن سُلْطَـنٍ

**37:30 "And we had no authority over you.**

بَلْ كُنتُمْ قَوْماً طَـغِينَ

**Nay! But you were a transgressing people.''**

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ إِنَّا لَذَآئِقُونَ

**37:31 "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment).''**

فَأَغْوَيْنَـكُمْ إِنَّا كُنَّا غَـوِينَ

**37:32 "So we led you astray because we were ourselves astray.''**

فَإِنَّهُمْ يَوْمَئِذٍ فِى الْعَذَابِ مُشْتَرِكُونَ

**37:33 Then verily, that Day, they will (all) share in the torment.**

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

**37:34 Certainly, that is how We deal with the criminals.**

إِنَّهُمْ كَانُواْ إِذَا قِيلَ لَهُمْ لاَ إِلَـهَ إِلاَّ اللَّهُ يَسْتَكْبِرُونَ

**37:35 Truly, when it was said to them: "La ilaha illallah,'' they puffed themselves up with pride.**

وَيَقُولُونَ أَءِنَّا لَتَارِكُو ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

**37:36 And (they) said: "Are we going to abandon our gods for the sake of a mad poet?''**

بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

**37:37 Nay! he has come with the truth and he confirms the Messengers.**

## The arguing of the Idolators on the Day of Resurrection

Allah tells,

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُونَ (٢٧)

And they will turn to one another and question one another.

Allah tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

وَإِذْ يَتَحَاجُّونَ فِى النَّـارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُواْ إِنَّا كُنَّا لَكُمْ تَبَعاً فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيباً مِّنَ النَّارِ

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَآ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?''

Those who were arrogant will say: "We are all (together) in this (Fire)!

Verily, Allah has judged between (His) servants!'' (40:47-48)

وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءكُم بَلْ كُنتُم مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals.''

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!'' And each of them (parties) will conceal their own regrets, when they behold the torment. And We

> shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do! (34:31-33)

Similarly, they are described here as saying:

قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ (٢٨)

It was you who used to come to us from the right side.

Ad-Dahhak reported that Ibn Abbas said;

> "They will say, `You used to force us because of your position of power over us, for we were weak and you were strong.'''

Qatadah said,

> "Men will say to the Jinn, `You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'''

As-Suddi said,

> "`You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth.''

Ibn Zayd said, it means:

> "`You stood in the way between us and goodness, and you repelled us from Islam and faith and doing the good deeds that we had been commanded to do.''

Yazid Ar-Rishk said,

> "from **La ilaha illallah**.''

قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ (٢٩)

They will reply: "Nay, you yourselves were not believers.''

The leaders of the Jinn and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin.''

وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ ...

And we had no authority over you.

means, `we had no proof of the truth of that to which we called you.'

... بَلْ كُنتُمْ قَوْمًا طَاغِينَ (٣٠)

Nay! But you were a transgressing people.

`You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ (٣١)

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ (٣٢)

So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.

Those who were arrogant will say to those who were deemed weak, `the Word of Allah has been justified against us that we are among the doomed who will taste the punishment of the Day of Resurrection.'

فَأَغْوَيْنَاكُمْ (So we led you astray),

means, `so we called you to misguidance,'

إِنَّا كُنَّا غَاوِينَ (because we were ourselves astray).

means, `we called you to follow the path which we were on, and you responded.'

Allah says:

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ (٣٣)

Then verily that Day, they will (all) share in the torment.

> means, all of them will be in Hell, each according to what he deserves.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (٣٤)

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (٣٥)

Certainly, that is how We deal with criminals. Truly, when it was said to them: "**La ilaha illallah**,'' they puffed themselves up with pride.

> means, in this world they were too arrogant to say these words as the believers said them.

Ibn Abi Hatim narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

> أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ عَزَّ وَجَلَ
>
> I have been commanded to fight the people until they say **La ilaha ill-Allah**. Whoever says **La ilaha illallah**, he and his property are safe from me except for his obligation, and his reckoning will be with Allah, may He be glorified.

Allah revealed in His Book the story of people who were arrogant, as He says:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

وَيَقُولُونَ أَئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ (٣٦)

Truly, when it was said to them: "**La ilaha illallah**,'' they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet!''

> meaning, `Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet' -- meaning the Messenger of Allah.

Allah said in refutation of their attitude:

بَلْ جَاء بِالْحَقِّ ...

Nay! he has come with the truth,

> meaning, the Messenger of Allah has brought the truth with all that Allah has revealed to him of stories and commandments.

... وَصَدَّقَ الْمُرْسَلِينَ (٣٧)

and he confirms the Messengers.

> means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allah, as they said he would.
>
> مَّا يُقَالُ لَكَ إِلاَّ مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ
>
> Nothing is said to you except what was said to the Messengers before you. (41:43)

إِنَّكُمْ لَذَآئِقُو الْعَذَابِ الأَلِيمِ

**37:38 Verily, you are going to taste the painful torment;**

وَمَا تُجْزَوْنَ إِلاَّ مَا كُنتُمْ تَعْمَلُونَ

**37:39 And you will be requited nothing except for what you used to do.**

إِلاَّ عِبَادَ اللَّهِ الْمُخْلَصِينَ

**37:40 Save the chosen servants of Allah.**

أُوْلَـئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

**37:41 For them there will be a known provision,**

فَوَكِهُ

**37:42 Fruits;**

وَهُم مُّكْرَمُونَ

**and they shall be honored,**

فِى جَنَّـتِ النَّعِيمِ

**37:43 In the Gardens of Delight,**

عَلَى سُرُرٍ مُّتَقَـبِلِينَ

**37:44 Facing one another on thrones.**

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ

**37:45 Round them will be passed a cup of pure wine,**

بَيْضَآءَ لَذَّةٍ لِّلشَّـرِبِينَ

**37:46 White, delicious to the drinkers.**

لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنزَفُونَ

**37:47 Neither will they have Ghawl from that nor will they suffer intoxication therefrom.**

وَعِندَهُمْ قَـصِرَتُ الطَّرْفِ عِينٌ

**37:48 And beside them will be Qasirat-At-Tarf with (wide and beautiful) eyes.**

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ

**37:49 as if they were Bayd Maknun.**

## The Punishment of the Idolators and the Reward of the sincere Believers

Allah says, addressing the people:

إِنَّكُمْ لَذَآئِقُو الْعَذَابِ الْأَلِيمِ (٣٨)

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ (٣٩)

Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.

Then He makes an exception in the case of His sincerely believing servants.

This is like the **Ayat**:

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ ...

By the Time. Verily, man is in loss, Except those who believe and do righteous deeds... (103:1-3)

لَقَدْ خَلَقْنَا الإِنسَـنَ فِى أَحْسَنِ تَقْوِيمٍ

ثُمَّ رَدَدْنَـهُ أَسْفَلَ سَـفِلِينَ

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ

Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds. (95:4-6)

وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْماً مَّقْضِيّاً

ثُمَّ نُنَجِّى الَّذِينَ اتَّقَواْ وَّنَذَرُ الظَّـلِمِينَ فِيهَا جِثِيّاً

There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must

be accomplished. Then We shall save those who have **Taqwa**. And We shall leave the wrongdoers therein to their knees. (19:71-72)

and,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

Every person is a pledge for what he has earned, except those on the right. (74:38-39)

Allah says here:

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (٤٠)

Save the chosen servants of Allah.

meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allah wills.

أُوْلَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ (٤١)

For them there will be a known provision,

Qatadah and As-Suddi said,

"This means Paradise.''

It is explained further in the next **Ayah**:

فَوَاكِهُ ...

Fruits,

meaning, of different kinds.

... وَهُم مُّكْرَمُونَ (٤٢)

and they shall be honored,

means, they will be served and will live a life of luxury.

فِي جَنَّاتِ النَّعِيمِ (٤٣)

عَلَى سُرُرٍ مُّتَقَابِلِينَ (٤٤)

In the Gardens of Delight, facing one another on thrones.

Mujahid said,

"One of them will not look at one another's backs.''

يُطَافُ عَلَيْهِم بِكَأْسٍ مِن مَّعِينٍ (٤٥)

بَيْضَاء لَذَّةٍ لِّلشَّارِبِينَ (٤٦)

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ (٤٧)

Round them will be passed a cup of pure wine -- white, delicious to the drinkers. Neither will they have **Ghawl** from that nor will they suffer intoxication therefrom.

This is like the **Ayah**:

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

لاَّ يُصَدَّعُونَ عَنْهَا وَلاَ يُنزِفُونَ

Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication. (56:17-19)

Allah refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches -- which is the meaning of **Ghawl** -- causing people to lose their minds completely.

So He says here:

يُطَافُ عَلَيْهِم بِكَأْسٍ مِن مَّعِينٍ

Round them will be passed a cup of pure wine,

> meaning, wine from a flowing stream which they do not fear will ever be cut off or cease.

Malik narrated that Zayd bin Aslam said,

> "White flowing wine,'' meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

لَذَّةٍ لِّلشَّارِبِينَ (delicious to the drinkers).

> means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

لَا فِيهَا غَوْلٌ ...

Neither will they have **Ghawl** from that,

> means, it will not have any effects on them such as causing stomach aches.
>
> This was the view of Ibn Abbas, may Allah be pleased with him, Mujahid, Qatadah and Ibn Zayd.
>
> This is unlike the wine of this world, which causes colic and so on, because it is too watery.

... وَلَا هُمْ عَنْهَا يُنزَفُونَ

nor will they suffer intoxication therefrom.

Mujahid said,

> "It will not cause them to lose their minds.''
>
> This was also the view of Ibn Abbas, Muhammad bin Ka`b, Al-Hasan. `Ata' bin Abi Muslim Al-Khurasani, As-Suddi and others.

Ad-Dahhak reported that Ibn Abbas said,

"Wine causes four things: intoxication, headache, vomiting and urine.''

So, when Allah mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in Surah **As-Saffat**.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ ...

And beside them will be **Qasirat At-Tarf**,

means, chaste females, who will not look at anyone other than their husbands, as Ibn Abbas, Mujahid, Zayd bin Aslam, Qatadah, As-Suddi and others said.

... عِينٌ (٤٨)

with (wide and beautiful) eyes.

means, with beautiful eyes.

It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste.

Allah says: وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ (And beside them will be **Qasirat At-Tarf**, with (wide and beautiful) eyes.

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ (٤٩)

as if they were **Bayd Maknun**.

Their bodies are described as having the most perfect color.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him: كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ (as if they were **Bayd Maknun**),

means, as if they were hidden pearls.

Al-Hasan said: كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ (as if they were **Bayd Maknun**),

> means, "protected, never touched by any hands."

As-Suddi said,

> "The well preserved egg in its nest.''

Sa`id bin Jubayr said: كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ (as if they were **Bayd Maknun**), means,

> "The inside of the egg.''

Ata' Al-Khurasani said,

> "It is the membrane which is between its outer shell and its inner contents.''

As-Suddi said: كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ (as if they were **Bayd Maknun**) means,

> "The white of the egg when its shell is removed.''

Ibn Jarir's view concerning the meaning of **Maknun** (well preserved) is,

> "the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allah knows best."

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَآءَلُونَ

**37:50 Then they will turn to one another, mutually questioning.**

قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ

**37:51 A speaker of them will say: "Verily, I had a companion (in the world),''**

يَقُولُ أَءِنَّكَ لَمِنَ الْمُصَدِّقِينَ

**37:52 "Who used to say: `Are you among those who believe.**

أَءِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَـماً أَءِنَّا لَمَدِينُونَ

**37:53 (That) when we die and become dust and bones, shall we indeed be indebted (Madinun)!'''**

قَالَ هَلْ أَنتُمْ مُّطَّلِعُونَ

**37:54 (The speaker) said: "Will you look down?''**

فَاطَّلَعَ فَرَءَاهُ فِى سَوَآءِ الْجَحِيمِ

**37:55 So he looked down and saw him in the midst of the Fire.**

قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ

**37:56 He said: "By Allah! You have nearly ruined me.''**

وَلَوْلاَ نِعْمَةُ رَبِّى لَكُنتُ مِنَ الْمُحْضَرِينَ

**37:57 "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).''**

أَفَمَا نَحْنُ بِمَيِّتِينَ

**37:58 "Are we then not to die (any more),''**

إِلاَّ مَوْتَتَنَا الاٍّولَى وَمَا نَحْنُ بِمُعَذَّبِينَ

**37:59 "Except our first death, and we shall not be punished!''**

إِنَّ هَـذَا لَهُوَ الْفَوْزُ الْعَظِيمُ

**37:60 Truly, this is the supreme success!**

لِمِثْلِ هَـذَا فَلْيَعْمَلِ الْعَـمِلُونَ

**37:61 For the like of this let the workers work.**

## The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allah

Allah says here:

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُونَ (٥٠)

Then they will turn to one another, mutually questioning.

Allah tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ (٥١)

A speaker of them will say: "Verily, I had a companion...''

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him said,

"This refers to an idolator man who had a companion among the believers in this world.''

يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ (٥٢)

Who used to say: "Are you among those who believe...''

means, `do you believe in the resurrection after death, and the Reckoning and reward or punishment!'

He used to say that by way of astonishment, disbelief and stubbornness.

أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ (٥٣)

(That) when we die and become dust and bones, shall we indeed be indebted (**Madinun**).

Mujahid and As-Suddi said,

> "Brought to account.''

Ibn Abbas, may Allah be pleased with him, and Muhammad bin Ka`b Al-Qurazi said,

> "Rewarded or punished according to our deeds.''

Both views are correct.

قَالَ هَلْ أَنتُم مُّطَّلِعُونَ (٥٤)

(The speaker) said: "Will you look down?''

> meaning, look over.
>
> The believer will say this to his companions among the people of Paradise.

فَاطَّلَعَ فَرَآهُ فِي سَوَاء الْجَحِيمِ (٥٥)

So he looked down and saw him in the midst of the Fire.

Ibn Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Khulayd Al-`Usari, Qatadah, As-Suddi and Ata' Al-Khurasani said,

> "This means, in the middle of Hell.''

Al-Hasan Al-Basri said,

> "In the middle of Hell as if he were a burning star.''

قَالَ تَاللَّهِ إِنْ كِدتَّ لَتُرْدِينِ (٥٦)

He said: "By Allah! You have nearly ruined me.''

> The believer will say, addressing the disbeliever: `By Allah, you nearly caused me to be doomed, if I had obeyed you.'

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ (٥٧)

Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).

> means, `Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'
>
> وَمَا كُنَّا لِنَهْتَدِىَ لَوْلا أَنْ هَدَانَا اللَّهُ
>
> and never could we have found guidance, were it not that Allah had guided us! (7:43)

أَفَمَا نَحْنُ بِمَيِّتِينَ (٥٨)

إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ (٥٩)

Are we then not to die (any more). Except our first death, and we shall not be punished.

> This is what the believers will say when they feel joy at what Allah has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come.

Allah says:

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ (٦٠)

Truly, this is the supreme success!

Al-Hasan Al-Basri said,

> "They know that death brings an end to every delight, so they will say,
>
> أَفَمَا نَحْنُ بِمَيِّتِينَ
>
> إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ
>
> Are we then not to die Except our first death, and we shall not be punished.

It will be said, "No, إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ (Truly, this is the supreme success!)."

لِمِثْلِ هَذَا فَلْيَعْمَلْ الْعَامِلُونَ (٦١)

For the like of this let the workers work.

Ibn Jarir said,

> "These are the Words of Allah, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter."

## The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this **Ayah**.

Abu Jafar bin Jarir recorded that Furat bin Thalabah Al-Bahrani said concerning the **Ayah**, إِنِّي كَانَ لِي قَرِينٌ (Verily, I had a companion, Ayah 51),

> "There were two men who were partners and had collected eight thousand Dinars. One of them had a craft and the other did not. The one who had a craft said to the other, `You do not have a craft, so I think I will divide the money with you and leave you.' So he left him.
>
> Then the man bought a house, belonging to a king who had died, for the price of one thousand Dinars. He called his companion and showed him the house, saying, `What do you think of this house I bought it for one thousand Dinars.'
>
> He said, `How beautiful it is.'
>
> When he went out he said, `O Allah, this companion of mine has bought this house for one thousand Dinars; I ask You for one of the houses of Paradise -- and he gave one thousand Dinars in charity.'

Then as much time passed as Allah willed should pass. The first man married a woman with a dowry of one thousand Dinars, and invited his companion and made food for him. When he came, he said, `I have married this woman with a dowry of one thousand Dinars.'

He replied; `How beautiful this is.' And when he left, he said, `O Lord, my companion has married a woman with a dowry of one thousand Dinars; I ask you for a wife from among **Al-Hur Al-`Iyn**' -- and he gave one thousand Dinars in charity.

Then as much time passed as Allah willed should pass. Then the first man bought two gardens for two thousand Dinars, then he called his companion and showed them to him. He said, `I have bought these two gardens for two thousand Dinars.'

He replied, `How beautiful this is.' When he came out, he said, `O Lord, my companion has bought two gardens for two thousand Dinars; I ask you for two gardens in Paradise' -- and he gave two thousand Dinars in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allah.

The man said, `This is like a man who has such and such.'

The angel said, `That is exactly what it is; this house, these gardens and this wife are all for you.'

The man said, `I had a companion who used to say: Are you among those who believe?'

It was said to him, `He is in Hell.' He said, `Will you look down!'

So he looked down and saw him in the midst of Hell.

At this, he said:

قَالَ تَاللَّهِ إِنْ كِدتَّ لَتُرْدِينِ

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ

By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).''

أَذَلِكَ خَيْرٌ نُّزُلاً أَمْ شَجَرَةُ الزَّقُّومِ

**37:62 Is that (Paradise) better entertainment or the tree of Zaqqum!**

إِنَّا جَعَلْنَـهَا فِتْنَةً لِّلظَّـلِمِينَ

**37:63 Truly, We have made it (as) a trial for the wrongdoers.**

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ الْجَحِيمِ

**37:64 Verily, it is a tree that springs out of the bottom of Hell-fire,**

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَـطِينِ

**37:65 The shoots of its fruit stalks are like the heads of Shayatin.**

فَإِنَّهُمْ لآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ

**37:66 Truly, they will eat thereof and fill their bellies therewith.**

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْباً مِنْ حَمِيمٍ

**37:67 Then on the top of that they will be given boiling Hamim.**

ثُمَّ إِنَّ مَرْجِعَهُمْ لإِلَى الْجَحِيمِ

**37:68 Then thereafter, verily, their return is to the flaming fire of Hell.**

إِنَّهُمْ أَلْفَوْاْ ءَابَآءَهُمْ ضَآلِّينَ

**37:69 Verily, they found their fathers on the wrong path;**

فَهُمْ عَلَى ءَاثَارِهِمْ يُهْرَعُونَ

**37:70 So they (too) hastened in their footsteps!**

## The Tree of Zaqqum and its Companions

Allah says:

أَذَلِكَ خَيْرٌ نُّزُلًا ...

Is that (Paradise) better entertainment or the tree of **Zaqqum**!

Here Allah asks: `Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment,

... أَمْ شَجَرَةُ الزَّقُّومِ (٦٢)

or the tree of **Zaqqum**, (which is in Hell).

The meaning here is a specific kind of tree which is called **Zaqqum**.

This is like the **Ayah**:

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلأٌّكِلِينَ

And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters. (23:20) -- which is the olive tree.

This is supported by the **Ayah**:

(ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ

لاّكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ

Then moreover, verily, -- you the erring-ones, the deniers! You, verily, will eat of the trees of **Zaqqum**. (56:51-52)

إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ (٦٣)

Truly, We have made it (as) a trial for the wrongdoers.

Qatadah said,

"The tree of **Zaqqum** is mentioned as a test for those who are misguided. They said,

`Your companion tells you that in the Fire there is a tree, but fire consumes trees.'

Then Allah revealed the words:

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤)

Verily, it is a tree that springs out of the bottom of Hell-fire.

meaning, it is nourished by the fire, for it was created from fire.''

Mujahid said: إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ (Truly, We have made it (as) a trial for the wrongdoers).

Abu Jahl, may Allah curse him, said, "**Zaqqum** means dates and butter which I eat (**Atazaqqamuhu**).''

I say that the meaning of the **Ayah** is,

"We have told you, O Muhammad, of the tree of **Zaqqum** as a trial with which We test the people to see who will believe and who will disbelieve.''

This is like the **Ayah**:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِى أَرَيْنَـكَ إِلاَّ فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِى القُرْءَانِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَانًا كَبِيرًا

And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah. (17:60)

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ

Verily, it is a tree that springs out of the bottom of Hell-fire. means, its roots grow at the bottom of Hell.

طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ (٦٥)

The shoots of its fruit stalks are like the heads of **Shayatin**.

this is a description of how ugly and repulsive it is. It is likened to **رُؤُوسُ الشَّيَاطِينِ** (the heads of **Shayatin**), even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِؤُونَ مِنْهَا الْبُطُونَ (٦٦)

Truly, they will eat thereof and fill their bellies therewith.

Allah mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allah says:

لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ

لاَّ يُسْمِنُ وَلاَ يُغْنِى مِن جُوعٍ

No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger. (88:6-7)

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ (٦٧)

Then on the top of that they will be boiling **Hamim**.

Ibn Abbas, may Allah be pleased with him, said,

> "This means they will be given boiling **Hamim** to drink after they have eaten from **Zaqqum**.''
>
> According to another report, he said that this means a mixture made from boiling water.
>
> Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Hatim recorded that Sa`id bin Jubayr said,

> "When the people of Hell get hungry, they will ask for food from the tree of **Zaqqum**. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ (٦٨)

Then thereafter, verily, their return is to the flaming fire of Hell.

> means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other.

This is like the **Ayah**,

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

They will go between it (Hell) and the fierce boiling water! (55:44)

Qatadah recited this **Ayah** when discussing this **Ayah**. This is a good interpretation.

Abdullah bin Mas`ud recited it differently, with the meaning

"Their return in the afternoon.''

Abdullah, may Allah be pleased with him, used to say:

"By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell.''

Then he recited:

أَصْحَـبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرّاً وَأَحْسَنُ مَقِيلاً

The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. (25:24)

Allah's saying;

إِنَّهُمْ أَلْفَوْا آبَاءهُمْ ضَالِّينَ (٦٩)

Verily, they found their fathers on the wrong path;

means, `We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.'

Allah says:

فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ (٧٠)

So they (too) hastened in their footsteps!

Mujahid said,

"This is like running.''

Sa`id bin Jubayr said,

"They followed ignorance and foolishness.''

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الاٌّوَّلِينَ

**37:71 And indeed most of the earlier ones went astray before them;**

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ

**37:72 And indeed We sent among them warners;**

فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُنذَرِينَ

**37:73 Then see what was the end of those who were warned.**

إِلاَّ عِبَادَ اللَّهِ الْمُخْلَصِينَ

**37:74 Except the chosen servants of Allah.**

Allah says:

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ (٧١)

وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ (٧٢)

And indeed most of the earlier ones went astray before them;

And indeed We sent among them warners;

Allah tells us that most of the previous nations went astray, worshipping other gods alongside Allah. He states that He sent among them warners to alert them to the anger, wrath and

vengeance of Allah towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail.

Allah says:

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ (٧٣)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (٧٤)

Then see what was the end of those who were warned. Except the chosen servants of Allah.

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

**37:75 And indeed Nuh invoked Us, and We are the best of those who answer.**

وَنَجَّيْنَـهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

**37:76 And We rescued him and his family from the great distress,**

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَـقِينَ

**37:77 And, his progeny, them We made the survivors.**

وَتَرَكْنَا عَلَيْهِ فِى الاٌّخِرِينَ

**37:78 And left for him (a goodly remembrance) among the later generations!**

سَلَـمٌ عَلَى نُوحٍ فِى الْعَـلَمِينَ

**37:79 "Salam (peace!) be upon Nuh among the all creatures!"**

إِنَّا كَذَٰلِكَ نَجْزِى الْمُحْسِنِينَ

**37:80 Verily, thus We reward the good doers.**

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

**37:81 Verily, he )Nuh( was one of Our believing servants.**

ثُمَّ أَغْرَقْنَا الاٌّخَرِينَ

**37:82 Then We drowned the others.**

## Nuh and His People

When Allah tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nuh and the rejection of his people.

Only a few of Nuh's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear -- for every time he called them, they turned away from him even more -- he prayed to his Lord saying,

> "I have been overcome, so help (me)!''

So Allah became angry because Nuh was angry with them.

He says:

> وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ (٧٥)
>
> And indeed Nuh invoked Us, and We are the best of those who answer.
>
> وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (٧٦)
>
> And We rescued him and his family from the great distress.

means, their disbelief and their insults.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ (٧٧)

And, his progeny, them We made the survivors.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him,

"There was no one left apart from the offspring of Nuh, peace be upon him.''

Sa`id bin Abi `Arubah said, narrating from Qatadah concerning the **Ayah**, **وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ** (And, his progeny, them We made the survivors).

"All people descended from the offspring of Nuh, peace be upon him.''

At-Tirmidhi, Ibn Jarir and Ibn Abi Hatim narrated from Samurah, may Allah be pleased with him, that the Prophet said, concerning the **Ayah**, **وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِين** (And, his progeny, them We made the survivors):

سَامُ، وَحَامُ، وَيَافِث

Sam, Ham and Yafith.

Imam Ahmad recorded from Samurah, may Allah be pleased with him that the Messenger of Allah said:

سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو الرُّوم

Sam was the father of the Arabs, Ham was the father of the Ethiopians and Yafith was the father of the Romans.''

This was also recorded by At-Tirmidhi.

What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Ruma (Roma) the son of Liti, the son of Yunan, the son of Yafith, the son of Nuh, peace be upon him.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (٧٨)

And left for him among the later generations.

Ibn Abbas, may Allah be pleased with him, said,

> "He is remembered in a good way.''

Mujahid said this means

> "An honorable mention by all the Prophets.''

Qatadah and As-Suddi said,

> "Allah caused him to be praised constantly by others.''

Ad-Dahhak said it means;

> "**Salam** and praise.''

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ (٧٩)

Salam (peace!) be upon Nuh among the all creatures!

> This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٨٠)

Verily, thus We reward the good doers.

> means, `This is how We reward those of Our servants who do deeds of obedience to Allah. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.'

Then Allah says:

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (٨١)

Verily, he (Nuh) was one of Our believing servants.

> meaning, one of the sincere believers in the Oneness of Allah, one of those who had certain faith.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ (٨٢)

Then We drowned the others.

means, `We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

وَإِنَّ مِن شِيعَتِهِ لإِبْرَهِيمَ

**37:83 And verily, among those who followed his way was Ibrahim.**

إِذْ جَآءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

**37:84 When he came to his Lord with a Salim heart.**

إِذْ قَالَ لأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ

**37:85 When he said to his father and to his people: "What is it that which you worship!''**

أَإِفْكاً ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ

**37:86 "Is it a falsehood -- gods other than Allah -- that you desire!''**

فَمَا ظَنُّكُم بِرَبِّ الْعَـلَمِينَ

**37:87 "Then what think you about the Lord of the all that exists!''**

## The Story of Ibrahim and His People

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him said that:

وَإِنَّ مِن شِيعَتِهِ لَإِبْرَاهِيمَ (٨٣)

And verily, among those who followed his ways was Ibrahim.

means, he was one of the followers of his religion.

Mujahid said,

"He was following his path and his way.''

إِذْ جَاء رَبَّهُ بِقَلْبٍ سَلِيمٍ (٨٤)

When he came to his Lord with a **Salim** heart.

Ibn Abbas, may Allah be pleased with him, said,

"This means that he bore witness that none has the right to be worshipped except Allah.''

Ibn Abi Hatim recorded that `Awf said, "I said to Muhammad bin Sirin, `What is the **Salim** heart?' He said,

`One which knows that Allah is true and that the Hour will undoubtedly come to pass, and that Allah will resurrect those who are in the graves.'''

Al-Hasan said,

"One that is free from **Shirk**.''

Urwah said,

"One that is not cursed.''

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ (٨٥)

When he said to his father and to his people:

"What is it that which you worship?''

He denounced his people for their worship of idols and false gods,

Allah said:

أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ (٨٦)

فَمَا ظَنُّكُم بِرَبِّ الْعَالَمِينَ (٨٧)

Is it a falsehood -- gods other than Allah -- that you desire. Then what think you about the Lord of the all that exists!

Qatadah said,

> "This means, `what do you think He will do with you when you meet Him, given that you worshipped others alongside Him.''

فَنَظَرَ نَظْرَةً فِى النُّجُومِ

**37:88 Then he cast a glance at the stars,**

فَقَالَ إِنِّى سَقِيمٌ

**37:89 And he said: "Verily, I am sick.''**

فَتَوَلَّوْاْ عَنْهُ مُدْبِرِينَ

**37:90 So they turned away from him and departed.**

فَرَاغَ إِلَى ءَالِهَتِهِمْ فَقَالَ أَلا تَأْكُلُونَ

**37:91 Then he turned to their gods and said: "Will you not eat!''**

مَا لَكُمْ لاَ تَنطِقُونَ

**37:92 "What is the matter with you that you speak not!''**

فَرَاغَ عَلَيْهِمْ ضَرْباً بِالْيَمِينِ

**37:93 Then he turned upon them, striking (them) with (his) right hand.**

فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ

**37:94 Then they came hastily towards him.**

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

**37:95 He said: "Worship you that which you (yourselves) carve!''**

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

**37:96 "While Allah has created you and what you make!''**

قَالُواْ ابْنُواْ لَهُ بُنْيَـناً فَأَلْقُوهُ فِى الْجَحِيمِ

**37:97 They said: "Build for him a building and throw him into the blazing fire!''**

فَأَرَادُواْ بِهِ كَيْداً فَجَعَلْنَـهُمُ الاٌّسْفَلِينَ

**37:98 So, they plotted a plot against him, but We made them the lowest.**

Allah says:

فَنَظَرَ نَظْرَةً فِي النُّجُومِ (٨٨)

فَقَالَ إِنِّي سَقِيمٌ (٨٩)

Then he cast a glance at the stars, And he said: "Verily, I am sick.''

Ibrahim, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ (٩٠)

So they turned away from him and departed.

Qatadah said,

"The Arabs say of one who thinks deeply that he is looking at the stars.''

What Qatadah meant is that he looked at the heavens thinking of a way to distract his people. So he said, إِنِّي سَقِيمٌ (Verily, I am sick), meaning, weak.

Ibn Jarir narrated here a Hadith from Abu Hurayrah, may Allah be pleased with him, stating that the Messenger of Allah said:

لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثِ كَذَبَاتٍ:

ثِنْتَيْنِ فِي ذَاتِ اللهِ تَعَالَى، قَوْلُهُ: إِنِّى سَقِيمٌ : وَقَوْلُهُ بَلْ فَعَلَهُ كَبِيرُهُمْ هَـٰذَا

وَقَوْلُهُ فِي سَارَّةَ: هِيَ أُخْتِي

Ibrahim (peace and blessings be upon him) did not lie except in three cases.

Two were for the sake of Allah:

- one is when he said, Verily, I am sick;
- and the second when he said, Nay, this one, the biggest of them (idols) did it.

and the third when he said concerning (his wife) Sarah, "She is my sister.''

This Hadith is recorded in the books of the Sahih and Sunan with various chains of narrations.

But this is not the kind of real lie for which a person is to be condemned -- Allah forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words, إِنِّي سَقِيمٌ (Verily, I am sick) was, `I am sick at heart of your worshipping idols instead of Allah.'

Al-Hasan Al-Basri said,

"The people of Ibrahim went out to their festival and they wanted to make him go out too. So he lay down on his back and said, إِنِّي سَقِيمٌ (Verily, I am sick), and he started looking at the sky. When they had gone out, he turned to their gods and broke them.''

This was recorded by Ibn Abi Hatim. Allah said:

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ

So they turned away from him and departed.

فَرَاغَ إِلَى آلِهَتِهِمْ ...

Then he turned to their gods,

meaning, he went to them after they had left, quickly and secretly.

... فَقَالَ أَلَا تَأْكُلُونَ (٩١)

and said: "Will you not eat?''

They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrahim, peace be upon him, looked at the food that was before them, he said:

**... أَلَا تَأْكُلُونَ**

مَا لَكُمْ لَا تَنطِقُونَ (٩٢)

Will you not eat? What is the matter with you that you speak not?

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ (٩٣)

Then he turned upon them, striking (them) with (his) right hand.

Al-Farra' said,

"This means, he started to hit them with his right hand.''

Qatadah and Al-Jawhari said,

> "He turned to them, hitting them with his right hand.''

> He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the Tafsir of Surah **Al-Anbiya'**.

فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ (٩٤)

Then they came hastily towards him.

Mujahid and others said,

> "This means, they came rushing."

The story is told in brief here; in Surah **Al-Anbiya'**, it is told in more detail. When they returned, they did not know at first who had done this, until they investigated and found out that Ibrahim, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ (٩٥)

He said: Worship you that which you carve,

> meaning, `do you worship instead of Allah idols which you yourselves carve and fashion with your own hands?'

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (٩٦)

While Allah has created you and what you make!

> This may mean, `Allah has created you and what you do;'

> or it may mean, `Allah has created you and what you make.'

Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhari in the Book Af`al Al-`Ibad from Hudhayfah, attributed to the Prophet:

إِنَّ اللهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنْعَتَه

Allah has created every doer of deeds and what he does. Thereupon he recited: وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (While Allah has created you and what you make!)

When the proof had been established against them, they resolved to seize him by force and,

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ (٩٧)

They said: Build for him a building (i.e., furnace) and throw him into the blazing fire!

There happened what we have already discussed in our Tafsir of Surah **Al-Anbiya'**, (21:68-70) and Allah saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it.

Allah says:

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ (٩٨)

So, they plotted a plot against him, but We made them the lowest.

وَقَالَ إِنِّى ذَاهِبٌ إِلَى رَبِّى سَيَهْدِينِ

**37:99 And he said: "Verily, I am going to my Lord. He will guide me!''**

رَبِّ هَبْ لِى مِنَ الصَّـلِحِينِ

**37:100 "My Lord! Grant me (offspring) from the righteous.''**

فَبَشَّرْنَـهُ بِغُلَـمٍ حَلِيمٍ

**37:101 So, We gave him the glad tidings of a forbearing boy.**

فَلَمَّا بَلَغَ مَعَهُ السَّعْىَ قَالَ يبُنَىَّ إِنِّى أَرَى فِى الْمَنَامِ أَنِّى أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى

**37:102 And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!''**

قَالَ يأَبَتِ افْعَلْ مَا تُؤمَرُ سَتَجِدُنِى إِن شَآءَ اللَّهُ مِنَ الصَّـبِرِينَ

**He said: "O my father! Do that which you are commanded, if Allah wills, you shall find me of the patient.''**

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

**37:103 Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;**

وَنَـدَيْنَـهُ أَن يإِبْرَهِيمُ

**37:104 We called out to him: "O Ibrahim!''**

قَدْ صَدَّقْتَ الرُّؤْيَآ

**37:105 "You have fulfilled the dream!''**

إِنَّا كَذَلِكَ نَجْزِى الْمُحْسِنِينَ

**Verily, thus do We reward the doers of good.**

إِنَّ هَـذَا لَهُوَ الْبَلاَءُ الْمُبِينُ

**37:106 Verily, that indeed was a manifest trial.**

وَفَدَيْنَـهُ بِذِبْحٍ عَظِيمٍ

**37:107 And We ransomed him with a great sacrifice;**

وَتَرَكْنَا عَلَيْهِ فِى الاٌّخِرِينَ

**37:108 And We left for him among the later generations.**

سَلَـمٌ عَلَى إِبْرَهِيمَ

**37:109 "Salam (peace!) be upon Ibrahim!''**

كَذَلِكَ نَجْزِى الْمُحْسِنِينَ

**37:110 Thus indeed do We reward the doers of good.**

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

**37:111 Verily, he was one of Our believing servants.**

وَبَشَّرْنَـهُ بِإِسْحَـقَ نَبِيّاً مِّنَ الصَّـلِحِينَ

**37:112 And We gave him the glad tidings of Ishaq -- a Prophet from the righteous.**

وَبَـرَكْنَا عَلَيْهِ وَعَلَى إِسْحَـقَ

**37:113 We blessed him and Ishaq.**

وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَـلِمٌ لِّنَفْسِهِ مُبِينٌ

**And of their progeny are (some) that do right, and some that plainly wrong themselves.**

## Ibrahim's Emigration, the Test of the Sacrifice of Isma`il, and how Allah blessed Him

Allah tells us that after He helped His close friend Ibrahim, peace be upon him, against his people, and after Ibrahim gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ (٩٩)

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠)

> Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.
>
> > meaning, obedient children, in compensation for his people and relatives whom he had left.

Allah said:

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ (١٠١)

> So We gave him the glad tidings of a forbearing boy.
>
> This child was Ismail, peace be upon him, for he was the first child of whom glad tidings were given to Ibrahim, peace be upon him, and he was older than Ishaq.
>
> The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismail, peace be upon him, was born when Ibrahim, peace be upon him, was eighty-six years old, and Ishaq was born when Ibrahim was ninety-nine years old.
>
> According to their Book, Allah commanded Ibrahim to sacrifice his only son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishaq. This is not right because it goes against what their own Scripture says.
>
> They inserted the name of Ishaq because he is their ancestor, while Ismail is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son'' to mean

`the only son who is with you,' because Ismail had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son'' cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ ...

And, when he (his son) was old enough to walk with him,

> means, when he grew up and started to go with his father and walk with him, for Ibrahim used to go every so often to check on his son and his mother in the land of Faran (i.e., Makkah), to see how they were doing. It was said that he used to ride on **Al-Buraq**, traveling there swiftly, and Allah knows best.

It was reported from Ibn Abbas, peace be upon him, Mujahid, Ikrimah, Sa`id bin Jubayr, Ata' Al-Khurasani, Zayd bin Aslam and others that **فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ** (And, when he (his son) was old enough to walk with him), means,

> when he became a young man and was able to work as his father did.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ...

And, when he (his son) was old enough to walk with him, he said:

> "O my son! I have seen in a dream that I am slaughtering you. So look what you think!''

`Ubayd bin Umayr said,

> "The dreams of the Prophets are revelation,'' then he recited this Ayah: **قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى** (he said: "O my son! I have

seen in a dream that I am slaughtering you. So look what you think!'').

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allah and obeying his father.

... قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ...

He said: "O my father! Do that which you are commanded...''

meaning, `obey the command of Allah and sacrifice me.'

... سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّابِرِينَ (١٠٢)

if Allah wills, you shall find me of the patient.

meaning, `I will be patient and will seek the reward for that with Allah.'

He, may peace and blessings be upon him, believed in what had been promised.

Allah said:

وَاذْكُرْ فِى الْكِتَـبِ إِسْمَـعِيلَ إِنَّهُ كَانَ صَـدِقَ الْوَعْدِ وَكَانَ رَسُولاً نَّبِيّاً

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوةِ وَالزَّكَـوةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيّاً

And mention in the Book Ismail. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the **Salah** and the **Zakah**, and his Lord was pleased with him. (19:54-55)

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (١٠٣)

Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;

means, when both of them had pronounced the **Shahadah** and remembered Allah -- Ibrahim

because he was about to offer a sacrifice and Ismail because he was about to die.

Or it was said that "submitted themselves'' means that they submitted and followed the command of Allah; Ibrahim obeyed the command of Allah and Ismail obeyed Allah and his father.

This was the view of Mujahid, Ikrimah, Qatadah, As-Suddi and Ibn Ishaq, and others.

The meaning of the phrase "and he had laid him prostrate on his forehead'' is:

he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him.

Ibn Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and Qatadah said: وَتَلَّهُ لِلْجَبِينِ (and he had laid him prostrate on his forehead); means,

"He turned him upside down on his face.''

Imam Ahmad recorded that Ibn Abbas, may Allah be pleased with him, said,

"When the rituals were enjoined upon Ibrahim, peace be upon him, the **Shaytan** appeared to him at the **Masa** and raced with him, but Ibrahim got there first. Then Jibril, upon him be peace, took him to **Jamrat Al-Aqabah** and the **Shaytan** appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at **Al-Jamrah Al-Wusta** and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismail, peace be upon him, was wearing a white shirt, and he said, `O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤)

قَدْ صَدَّقْتَ الرُّؤْيَا ...

We called out to him: "O Ibrahim!'' You have fulfilled the dream!

> Ibrahim turned, and saw a fine, horned, white ram.''

Ibn Abbas said,

> "We used to look for similar types of rams.''

> Hisham mentioned this Hadith at length in Al-Manasik.

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ

قَدْ صَدَّقْتَ الرُّؤْيَا ...

We called out to him: "O Ibrahim! You have fulfilled the dream!''

> means, `the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.'

As-Suddi and others said that;

> he passed the knife over Ismail's neck, but it did not cut him at all, because a sheet of copper was placed between them. Ibrahim was called at that point, and it was said: **قَدْ صَدَّقْتَ الرُّؤْيَا** (You have fulfilled the dream!)

Allah says;

... إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٠٥)

Verily, thus do We reward the doers of good.

> means, `this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.'

As Allah says:

... وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً

وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَـلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْراً

And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty).

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. (65:2-3)

On the basis of this **Ayah** and this story, some of the scholars of **Usul** have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it -- unlike some of the **Mutazilah**. The evidence for this is obvious, because Allah commanded Ibrahim, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son.

Allah says:

إِنَّ هَـذَا لَهُوَ الْبَلَاء الْمُبِينُ (١٠٦)

Verily, that indeed was a manifest trial.

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allah and in obedience to Him.

Allah said:

وَإِبْرَهِيمَ الَّذِى وَفَّى

And of Ibrahim who fulfilled all that. (53:37)

and,

وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ (١٠٧)

And We ransomed him with a great sacrifice.

It was reported that Ibn Abbas, may Allah be pleased with him, said,

> "A ram which had grazed in Paradise for forty years.''

Imam Ahmad recorded that Safiyyah bint Shaybah said,

> "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allah sent for `Uthman bin Talhah, may Allah be pleased with him.''
>
> On one occasion she said, "I asked `Uthman, `Why did the Prophet call you?'
>
> He said, `The Messenger of Allah said to me,
>
> > إِنِّي كُنْتُ رَأَيْتُ قَرْنَي الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ فَنَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَهُمَا فَخَمِّرْهُمَا، فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغَلُ الْمُصَلِّي
> >
> > I saw the horns of the ram when I entered the House (i.e., the **Ka`bah**), and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.'''
>
> Sufyan said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too.''
>
> This offers independent evidence that the one who was to be sacrificed was Ismail, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrahim sacrificed, and they had been passed down from generation to generation, until the Messenger of Allah was sent. And Allah knows best.

## Reports which state that the One Who was to be sacrificed was Ismail, and that this is Correct without a Doubt

Sa`id bin Jubayr, `Amir Ash-Sha`bi, Yusuf bin Mihran, Mujahid, Ata' and others reported from Ibn Abbas that it was Ismail, peace be upon him.

Ibn Jarir narrated that Ibn Abbas said,

> "The one who was ransomed was Ismail, peace be upon him. The Jews claimed that it was Ishaq, but the Jews lied.''

It was reported that Ibn Umar said,

> "The sacrifice was Ismail.''

Ibn Abi Najih said, narrating from Mujahid,

> "It was Ismail, peace be upon him.''
>
> This was also the view of Yusuf bin Mihran.

Ash-Sha`bi said,

> "It was Ismail, peace be upon him, and I saw the horns of the ram in the **Ka`bah**.''

Muhammad bin Ishaq reported from Al-Hasan bin Dinar and `Amr bin `Ubayd from Al-Hasan Al-Basri that;

> he did not doubt that the one of the two sons Ibrahim was commanded to sacrifice was Ismail, peace be upon him.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (١٠٨)

سَلَامٌ عَلَى إِبْرَاهِيمَ (١٠٩)

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١١٠)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١١١)

> And We left for him among the later generations. "Salam (peace!) be upon Ibrahim!'' Thus indeed do We reward the doers of good. Verily, he was one of Our believing servants.

Ibn Ishaq said,

"I heard Muhammad bin Ka`b Al-Qurazi say,

`The one whom Allah commanded Ibrahim to sacrifice of his two sons was Ismail.'

We find this in the Book of Allah, because when Allah finishes the story of the one of the two sons of Ibrahim who was to be sacrificed, He then says:

وَبَشَّرْنَاهُ بِإِسْحَقَ نَبِيًّا مِّنَ الصَّالِحِينَ (١١٢)

And We gave him the glad tidings of Ishaq -- a Prophet from the righteous,

and,

فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

So, We gave her glad tidings of Ishaq and after Ishaq, of Ya`qub. (11:71)

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishaq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Ismail.''

Ibn Ishaq said, "I heard him say that often.''

Ibn Ishaq reported from Buraydah bin Sufyan bin Farwah Al-Aslami that Muhammad bin Ka`b Al-Qurazi told them that he mentioned that to Umar bin `Abd Al-`Aziz, may Allah be pleased with him, when he was Khalifah, while he was with him in Syria. Umar said to him,

"This is something about which I have never given any thought, but I see that it is as you say.''

Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islam, and he thought that he had been one of their scholars. Umar bin Abd Al-Aziz, may Allah be pleased with him, asked him about that.

Muhammad bin Ka`b said, "I was with Umar bin Abd Al-Aziz.

Umar said to him, `Which of the two sons of Ibrahim was he commanded to sacrifice?'

He said, `Ismail. By Allah, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allah issued this command and the virtue that Allah mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishaq, because he is their father.'''

Abdullah bin Al-Imam Ahmad bin Hanbal, may Allah have mercy on him, said,

"I asked my father about which son was to be sacrificed -- was it Ismail or Ishaq?''

He said, "Ismail.''

This was mentioned in Kitab Az-Zuhd.

Ibn Abi Hatim said,

"I heard my father say, `The correct view is that the one who was to be sacrificed was Ismail, peace be upon him.'''

He said,

"And it was narrated that Ali, Ibn Umar, Abu Hurayrah, Abu At-Tufayl, Sa`id bin Al-Musayyib, Sa`id bin Jubayr, Al-Hasan, Mujahid, Ash-Sha`bi, Muhammad bin Ka`b Al-Qurazi, Abu Ja`far Muhammad bin Ali and Abu Salih, may Allah be pleased with them all, said that the one who was to be sacrificed was Ismail.''

Al-Baghawi said in his **Tafsir**,

"This was the view of `Abdullah bin Umar, Sa`id bin Al-Musayyib, As-Suddi, Al-Hasan Al-Basri, Mujahid, Ar-Rabi` bin Anas, Muhammad bin Ka`b Al-Qurazi and Al-Kalbi.''

This was also reported from Ibn Abbas and from Abu `Amr bin Al-`Ala'.

وَبَشَّرْنَاهُ بِإِسْحَقَ نَبِيًّا مِّنَ الصَّالِحِينَ

And We gave him the glad tidings of Ishaq -- a Prophet from the righteous.

having given the glad tidings of the one who was to be sacrificed, who was Ismail, Allah immediately follows that with mention of the glad tidings of his brother Ishaq. This is also mentioned in Surah **Hud** (11:71) and in Surah **Al-Hijr** (15:53-55)

نَبِيًّا (a Prophet),

means, from him there will come a righteous Prophet.

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ (١١٣)

We blessed him and Ishaq. And of their progeny are (some) that do right, and some that plainly wrong themselves.

This is like the **Ayah**:

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَـمٍ مِّنَّا وَبَرَكَـتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ أَلِيمٌ

It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.'' (11:48)

وَلَقَدْ مَنَنَّا عَلَى مُوسَى وَهَـرُونَ

**37:114 And, indeed We gave Our grace to Musa and Harun.**

وَنَجَّيْنَـهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ

**37:115 And We saved them and their people from the great distress,**

وَنَصَرْنَـهُمْ فَكَانُواْ هُمُ الْغَـلِبُونَ

**37:116 And helped them, so that they became the victors;**

وَءَاتَيْنَـهُمَا الْكِتَـبَ الْمُسْتَبِينَ

**37:117 And We gave them the clear Scripture;**

وَهَدَيْنَـهُمَا الصِّرَطَ الْمُسْتَقِيمَ

**37:118 And guided them to the right path.**

وَتَرَكْنَا عَلَيْهِمَا فِى الاٌّخِرِينَ

**37:119 And We left for them among the later generations.**

سَلَـمٌ عَلَى مُوسَى وَهَـرُونَ

**37:120 "Salam (peace!) be upon Musa and Harun!"**

إِنَّا كَذَلِكَ نَجْزِى الْمُحْسِنِينَ

**37:121 Verily, thus do We reward the doers of good.**

إِنَّـهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ

**37:122 Verily, they were two of Our believing servants.**

## Musa and Harun

Allah tells,

وَلَقَدْ مَنَنَّا عَلَى مُوسَى وَهَارُونَ (١١٤)

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ (١١٥)

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ (١١٦)

And, indeed We gave Our grace to Musa and Harun. And We saved them and their people from the great distress, And helped them, so that they became the victors;

Allah tells us how He blessed Musa and Harun with Prophethood and how He saved them, along with those who believed, from the oppression of Fir`awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allah revealed to Musa the Clear and Mighty Book, which is the **Tawrah**, as Allah says:

وَلَقَدْ ءَاتَيْنَا مُوسَى وَهَـرُونَ الْفُرْقَانَ وَضِيَآءً

And indeed We granted to Musa and Harun the criterion (of right and wrong), and a shining light (21:48)

And Allah says here:

وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ (١١٧)

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ (١١٨)

And We gave them the clear Scripture; and guided them to the right path.

meaning, with regard to words and deeds.

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ (١١٩)

And We left for them among the later generations.

> means, that after they died they would be mentioned in good terms and spoken of highly.

Then Allah explain this further:

سَلَامٌ عَلَى مُوسَى وَهَارُونَ (١٢٠)

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٢١)

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١٢٢)

**Salam** (peace!) be upon Musa and Harun!

Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

**37:123 And verily, Ilyas was one of the Messengers.**

إِذْ قَالَ لِقَوْمِهِ أَلاَ تَتَّقُونَ

**37:124 When he said to his people: "Will you not have Taqwa!''**

أَتَدْعُونَ بَعْلاً وَتَذَرُونَ أَحْسَنَ الْخَـلِقِينَ

**37:125 "Will you call upon `Ba`l and forsake the Best of creators!,**

اللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ الاٌّوَّلِينَ

**37:126 Allah, your Lord and the Lord of your forefathers!''**

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ

**37:127 But they denied him, so they will certainly be brought forth,**

إِلاَّ عِبَادَ اللَّهِ الْمُخْلَصِينَ

**37:128 Save the chosen servants of Allah.**

وَتَرَكْنَا عَلَيْهِ فِى الاٌّخِرِينَ

**37:129 And We left for him among the later generations.**

سَلَـمٌ عَلَى إِلْ يَاسِينَ

**37:130 "Salam (peace!) be upon Ilyasin!''**

إِنَّا كَذَلِكَ نَجْزِى الْمُحْسِنِينَ

**37:131 Verily, thus do We reward the doers of good.**

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

**37:132 Verily, he was one of Our believing servants.**

## Ilyas

Allah says,

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ (١٢٣)

And verily, Ilyas was one of the Messengers.

Qatadah and Muhammad bin Ishaq said,

"Ilyas is another name for Idris.''

Ibn Abi Hatim recorded that Abdullah bin Mas`ud, may Allah be pleased with him, said,

"Ilyas is Idris.''

This was also the view of Ad-Dahhak.

Wahb bin Munabbih said,

"He is Ilyas bin Yasin bin Finhas bin Al-Izar bin Harun bin Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel), may peace be upon them both.

They had started to worship an idol called **Ba`l**, and he called them to Allah, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allah against them, and Allah withheld the rain from them for three years.

Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allah for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allah to take him to Him.

Al-Yasa` bin Akhtub had grown up under his care, may peace be upon them both.

So Ilyas was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allah clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly.

This is what was narrated by Wahb bin Munabbih from the People of the Book;

Allah knows best how true it is.

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ (١٢٤)

When he said to his people: "Will you not have Taqwa!''

means, `do you not fear Allah when you worship others instead of Him!'

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ (١٢٥)

Will you call upon Ba`l and forsake the Best of creators,

Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, Qatadah and As-Suddi said that;

> the word **Ba`l** means lord.
>
> Ikrimah and Qatadah said, "This is the language of the people of Yemen.''
>
> According to another report from Qatadah, it is the language of Azd Shanu'ah.

Abdur-Rahman bin Zayd bin Aslam narrated from his father that;

> it is the name of an idol which was worshipped by the people of a city called Ba`labak (Baalbek) which is to the west of Damascus.

Ad-Dahhak said,

> "It is an idol which they used to worship.''

**أَتَدْعُونَ بَعْلًا** (Will you call upon **Ba`l**).

> means, `will you worship an idol,'

... وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ

وَاللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ (١٢٦)

and forsake the Best of creators, Allah, your Lord and the Lord of your forefathers,

> means, `He is the One Who is deserving of your worship alone, with no partners or associates.'

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ (١٢٧)

But they denied him, so they will certainly be brought forth,

> means, for the punishment on the Day of Reckoning.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٢٨)

Save the chosen servants of Allah.

means, those who believe in Him alone.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (١٢٩)

And We left for him among the later generations.

means, he is praised and spoken of highly.

سَلَامٌ عَلَى إِلْ يَاسِينَ (١٣٠)

Salam (peace!) be upon Ilyasin!

Similarly, one might say for Ismail, **Ismain**. This is the language (dialect) of Bani Asad;

they say **Mikal**, **Mika'il**, and **Mika'in**.

They say **Ibrahim** and **Ibraham**; **Isra'il**, **Isra'in**; **Tur Sina'**, **Tur Sinin**.

All of that is fine.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٣١)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١٣٢)

Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.

We have already discussed the meaning of this above.

And Allah knows best.

وَإِنَّ لُوطاً لَّمِنَ الْمُرْسَلِينَ

**37:133 And verily, Lut was one of the Messengers.**

إِذْ نَجَّيْنَـهُ وَأَهْلَهُ أَجْمَعِينَ

**37:134 When We saved him and his family, all,**

إِلاَّ عَجُوزاً فِى الْغَـبِرِينَ

**37:135 Except an old woman (his wife) who was among those who remained behind.**

ثُمَّ دَمَّرْنَا الاٌّخَرِينَ

**37:136 Then We destroyed the rest.**

وَإِنَّكُمْ لَّتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ

**37:137. Verily, you pass by them in the morning.**

وَبِالَّيْلِ

**37:138. And at night;**

أَفَلاَ تَعْقِلُونَ

**will you not then reflect**

## The Destruction of the People of Lut (Lot)

Allah tells,

وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ (١٣٣)

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٣٤)

إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٣٥)

ثُمَّ دَمَّرْنَا الْآخَرِينَ (١٣٦)

And verily, Lut was one of the Messengers. When We saved him and his family, all, Except an old woman (his wife) who was among those who remained behind. Then We destroyed the rest.

Allah tells us that He sent His servant and Messenger Lut, peace be upon him, to his people,

and they denied him, so Allah saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people.

Allah destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-traveled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria.

Allah says:

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ (١٣٧)

وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ (١٣٨)

Verily, you pass by them in the morning. And at night; will you not then reflect!

meaning, `will you not learn a lesson from them and how Allah destroyed them, and realize that a similar end awaits the disbelievers.'

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ

**37:139 And verily, Yunus was one of the Messengers.**

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ

**37:140 When he ran to the laden ship:**

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

**37:141 Then he (agreed to) cast lots, and he was among the losers.**

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ

**37:142 Then a (big) fish swallowed him as he had done an act worthy of blame.**

فَلَوْلاَ أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ

**37:143 Had he not been of them who glorify Allah,**

لَلَبِثَ فِى بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

**37:144 He would have indeed remained inside its belly (the fish) till the Day of Resurrection.**

فَنَبَذْنَـهُ بِالْعَرَآءِ وَهُوَ سَقِيمٌ

**37:145 But We cast him forth on the naked shore while he was sick,**

وَأَنبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ

**37:146 And We caused a plant of gourd to grow over him.**

وَأَرْسَلْنَـهُ إِلَى مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ

**37:147 And We sent him to a hundred thousand (people) or even more.**

فَـامَنُواْ فَمَتَّعْنَـهُمْ إِلَى حِينٍ

**37:148 And they believed; so We gave them enjoyment for a while.**

## The Story of Yunus

Allah tells,

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩)

And verily, Yunus was one of the Messengers.

We have already discussed the story of Yunus, peace be upon him, in Surah **Al-Anbiya'** (21:87-88)

In the Two Sahihs it is reported that the Messenger of Allah said:

مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى

> It is not right for any person to say I am better than Yunus bin Matta.

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ (١٤٠)

When he ran to the laden ship.

Ibn Abbas, may Allah be pleased with him, said,

> "It was filled with cargo.

فَسَاهَمَ ...

Then he (agreed to) cast lots,

> means, to draw lots.''

... فَكَانَ مِنْ الْمُدْحَضِينَ (١٤١)

and he was among the losers.

> means among those who have been overcome.
>
> This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allah Yunus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ (١٤٢)

Then a (big) fish swallowed him as he had done an act worthy of blame.

> Then Allah commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the

oceans and come and swallow Yunus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yunus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yunus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was:

"O Lord, I have taken as a place of worship to You a place which no other person has reached.''

They differed as to how long he spent in the belly of the fish.

Some said three days; this was the view of Qatadah.

Some said seven days; this was the view of Ja`far As-Sadiq, may Allah be pleased with him.

Some said forty days; this was the view of Abu Malik.

Mujahid said, narrating from Ash-Sha`bi, "It swallowed him in the morning and cast him forth in the evening.''

And Allah knows best how long exactly was.

Allah says,

فَلَوْلَا أَنَّهُ كَانَ مِنْ الْمُسَبِّحِينَ (١٤٣)

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (١٤٤)

Had he not been of them who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

It was said that, if he had not already done righteous deeds during his time of ease.

This was the view of Ad-Dahhak bin Qays, Abu Al-`Aliyah, Wahb bin Munabbih, Qatadah and others, and it was the view favored by Ibn Jarir.

This is what is indicated in the authentic Hadith which we quote below, if Allah wills. In a Hadith narrated from Ibn Abbas, may Allah be pleased with him, he said:

تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي الشِّدَّة

Remember Allah during times of ease and He will remember you during times of difficulty.

And it was said that what was meant by the **Ayah**: فَلَوْلَا أَنَّهُ كَانَ مِنْ الْمُسَبِّحِينَ (Had he not been of them who glorify Allah), was the meaning of the following **Ayat**:

فَنَادَى فِى الظُّلُمَـتِ أَن لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَـهُ مِنَ الْغَمِّ وَكَذلِكَ نُنجِـى الْمُؤْمِنِينَ

But he cried through the darkness (saying):

"**La ilaha illa Anta**, You are glorified! Truly, I have been of the wrongdoers.''

So We answered his call, and delivered him from the distress. And thus We do deliver the believers. (21:87-88)

This was the view of Sa`id bin Jubayr and others.

Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him -- and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allah:

إِنَّ يُونُسَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَا لَهُ أَنْ يَدْعُوَ بِهَذِهِ الْكَلِمَاتِ وَهُوَ فِي بَطْنِ الْحُوتِ فَقَالَ: اللْهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ،

فَأَقْبَلَتِ الدَّعْوَةُ تَحُفُّ بِالْعَرْشِ، قَالَتِ الْمَلَائِكَةُ: يَا رَبِّ هَذَا صَوْتٌ ضَعِيفٌ مَعْرُوفٌ مِنْ بِلَادٍ بَعِيدَةٍ غَرِيبَةٍ

فَقَالَ اللهُ تَعَالَى: أَمَا تَعْرِفُونَ ذَلِكَ؟

قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟

قَالَ عَزَّ وَجَلَّ: عَبْدِي يُونُسُ،

قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ يَزَلْ يُرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟

قَالُوا: يَا رَبِّ أَولَا تَرْحَمُ مَا كَانَ يَصْنَعُ فِي الرَّخَاءِ فَتُنْجِيَهُ فِي الْبَلَاءِ،

قَالَ: بَلَى،

فَأَمَرَ الْحُوتَ فَطَرَحَهُ بِالْعَرَاءِ

When it occurred to the Prophet Yunus, upon him be peace, to call upon Allah in these words when he was in the belly of the great fish, he said,

"**La ilaha illa Anta**, You are glorified! Truly, I have been of the wrongdoers.''

This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land.

Allah, may He be exalted, said, "How do you know this?''

They said, "O Lord, who is he?''

Allah, may He be exalted, said, "My servant Yunus.''

They said, "Your servant Yunus, from whom there kept coming acceptable deeds and supplications which were answered!''

They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?''

He said, "Of course.''

So, He commanded the great fish, and it cast him forth on the naked shore.

Allah says:

فَنَبَذْنَاهُ ...

But We cast him forth,

meaning, `We threw him out,'

... بِالْعَرَاء ...

on the naked shore,

Ibn Abbas, may Allah be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

... وَهُوَ سَقِيمٌ (١٤٥)

while he was sick,

means, when he was weak of body.

وَأَنبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ (١٤٦)

And We caused a plant of gourd to grow over him.

Ibn Mas`ud and Ibn Abbas, may Allah be pleased with them both, Mujahid, Ikrimah, Sa`id bin Jubayr, Wahb bin Munabbih, Hilal bin Yasaf, Abdullah bin Tawus, As-Suddi, Qatadah, Ad-Dahhak, Ata' Al-Khurasani and several others, all said that;

"gourd means squash."

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten.

It was reported that the Messenger of Allah used to like squash and would look for it wherever it was on the serving dish.

وَأَرْسَلْنَاهُ إِلَى مِئَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧)

And We sent him to a hundred thousand (people) or even more.

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

... أَوْ يَزِيدُونَ

...or even more.

Makhul said,

> "They numbered one hundred and ten thousand.
>
> This was reported by Ibn Abi Hatim.

Ibn Jarir said,

> "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more.''

Ibn Jarir interpreted this **Ayah** as he interpreted the **Ayat**:

> ثُمَّ قَسَتْ قُلُوبُكُمْ مِّن بَعْدِ ذلِكَ فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً
>
> Then, after that, your hearts were hardened and became as stones or even worse in hardness. (2:74),
>
> إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً
>
> Behold! a section of them fear men as they fear Allah or even more. (4:77)
>
> and,
>
> فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى
>
> And was at a distance of two bows' length or (even) nearer. (53:9)

The meaning is,

> "not less than that, but rather more."

فَآمَنُوا ...

And they believed;

> means, these people to whom Yunus, peace be upon him, had been sent all believed.

... فَمَتَّعْنَاهُمْ إِلَى حِينٍ (١٤٨)

so We gave them enjoyment for a while.

means, until the time of their appointed end.

This is like the **Ayah**,

فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَانُهَا إِلاَّ قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْىِ فِى الْحَيَوةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

Was there any town (community) that believed, and its faith (at that moment) saved it -- except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. (10:98)

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ

**37:149 Now ask them: "Are there (only) daughters for your Lord and sons for them''**

أَمْ خَلَقْنَا الْمَلَـئِكَةَ إِنَـثاً وَهُمْ شَـهِدُونَ

**37:150 Or did We create the angels female while they were witnesses!**

أَلا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ

**37:151 Verily, it is of their falsehood that they say:**

وَلَدَ اللَّهُ

**37:152 "Allah has begotten.''**

وَإِنَّهُمْ لَكَـذِبُونَ

**And, verily, they are liars!**

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

**37:153 Has He (then) chosen daughters rather than sons!**

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

**37:154 What is the matter with you! How do you decide?**

أَفَلاَ تَذَكَّرُونَ

**37:155 Will you not then remember!**

أَمْ لَكُمْ سُلْطَـنٌ مُّبِينٌ

**37:156 Or is there for you a plain authority!**

فَأْتُوا بِكِتَـبِكُمْ إِن كُنتُمْ صَـدِقِينَ

**37:157 Then bring your Book if you are truthful!**

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَباً وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ

**37:158 And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).**

سُبْحَـنَ اللَّهِ عَمَّا يَصِفُونَ

**37:159 Glorified be Allah! (He is free) from what they attribute unto Him!**

إِلاَّ عِبَادَ اللَّهِ الْمُخْلَصِينَ

**37:160 Except the servants of Allah, whom He chooses.**

## Refutation of Those Who attribute Children to Allah and say that the Angels are His Daughters

Allah denounces those idolators who attribute daughters to Allah -- exalted be He above that -- and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! (16:58), i.e., that upsets him, and he would only choose sons for himself.

Allah says: `Then how can they attribute to Allah the share that they would not choose for themselves'

Allah says:

فَاسْتَفْتِهِمْ ...

Now ask them,

means, quiz them by way of denunciation,

... أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ (١٤٩)

Are there (only) daughters for your Lord and sons for them,

This is like the **Ayah**:

أَلَكُمُ الذَّكَرُ وَلَهُ الأُنثَى

تِلْكَ إِذاً قِسْمَةٌ ضِيزَى

Is it for you the males and for Him the females? That indeed is a division most unfair! (53:21-22)

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ (١٥٠)

Or did We create the angels female while they were witnesses!

means, how did they decide that the angels are female when they did not witness their creation?

This is like the **Ayah**:

وَجَعَلُواْ الْمَلَـئِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَـنِ إِنَـثاً أَشَهِدُواْ خَلْقَهُمْ سَتُكْتَبُ شَهَـدَتُهُمْ وَيُسْـَلُونَ

And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned! (43:19), which means, they will be questioned about that on the Day of Resurrection.

أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ ...

Verily, it is of their falsehood,

means, it is a part of the lies they tell.

... لَيَقُولُونَ (١٥١)

وَلَدَ اللَّهُ ...

that they say: "Allah has begotten.''

meaning, that offspring have been born to Him.

... وَإِنَّهُمْ لَكَاذِبُونَ (١٥٢)

And verily, they are liars!

Allah mentions three of the things;

- they said about the angels, which formed the utmost disbelief and falsehood.
- They said that they were the daughters of Allah and that Allah had offspring -- exalted and sanctified be He above that.
- Then they made these offspring female, then they worshipped them instead of Allah, exalted and sanctified be He -- any of which on its own would be sufficient to condemn them to spend eternity in Hell.

Then Allah says, denouncing them:

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ (١٥٣)

Has He (then) chosen daughters rather than sons!

meaning, what would make Him choose daughters rather than sons?

This is like the **Ayah**,

أَفَأَصْفَـكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَـئِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلاً عَظِيمًا

Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters Verily, you indeed utter an awful saying. (17:40)

Allah says:

مَا لَكُمْ كَيْفَ تَحْكُمُونَ (١٥٤)

What is the matter with you How do you decide!

meaning, `what kind of reasoning makes you say that!'

أَفَلَا تَذَكَّرُونَ (١٥٥)

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ (١٥٦)

Will you not then remember Or is there for you a plain authority!

means, `evidence to prove what you say.'

فَأْتُوا بِكِتَابِكُمْ إِن كُنتُمْ صَادِقِينَ (١٥٧)

Then bring your Book if you are truthful!

means, `produce evidence for that derived from a Book revealed from heaven by Allah, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ...

And they have invented a kinship between Him and the Jinn,

Mujahid said,

> "The idolators said that the angels were the daughters of Allah.
>
> Abu Bakr, may Allah be pleased with him, said, `Then who are their mothers?'
>
> They said, `The daughters of the leaders of the Jinn.'''

Qatadah and Ibn Zayd also said this. Allah -- may He be blessed and exalted -- says:

... وَلَقَدْ عَلِمَتِ الْجِنَّةُ ...

but the jinn know,

> meaning, those to whom this is attributed

... إِنَّهُمْ لَمُحْضَرُونَ (١٥٨)

know well that they have indeed to appear (before Him).

> means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge.

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (١٥٩)

Glorified be Allah! (He is free) from what they attribute unto Him!

> means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٦٠)

Except the servants of Allah, whom He chooses.

> The pronoun in the verb translated as "they attribute'' refers to all of mankind, then He

excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ

**37:161 So, verily you and those whom you worship,**

مَآ أَنتُمْ عَلَيْهِ بِفَـتِنِينَ

**37:162 Cannot lead astray,**

إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ

**37:163 Except those who are predestined to burn in Hell!**

وَمَا مِنَّآ إِلاَّ لَهُ مَقَامٌ مَّعْلُومٌ

**37:164 And there is not one of us (angels) but has his known place;**

وَإِنَّا لَنَحْنُ الصَّآفُّونَ

**37:165 And verily, we (angels), we stand in rows;**

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ

**37:166 And verily, we (angels) indeed are those who glorify.**

وَإِن كَانُواْ لَيَقُولُونَ

**37:167 And indeed they used to say:**

لَوْ أَنَّ عِندَنَا ذِكْراً مِّنَ الاٌّوَّلِينَ

**37:168 "If we had a reminder as had the men of old,''**

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

**37:169 "We would have indeed been the chosen servants of Allah!''**

فَكَفَرُواْ بِهِ فَسَوْفَ يَعْلَمُونَ

**37:170 But (now) they disbelieve therein, so they will come to know!**

## No One believes what the Idolators say except Those Who are even more misguided than They

Allah says, addressing the idolators:

فَإِنَّكُمْ وَمَا تَعْبُدُونَ (١٦١)

مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢)

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ (١٦٣)

So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!

meaning, `the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

لَهُمْ قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لاَّ يَسْمَعُونَ بِهَآ أُوْلَـئِكَ كَالأَنْعَمِ بَلْ هُمْ أَضَلُّ أُوْلَـئِكَ هُمُ الْغَـفِلُونَ

They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. (7:179)

This is the parable of the people who follow the belief and ideas of Shirk, disbelief and misguidance, as Allah says:

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allah). (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

## The Place of the Angels and Their Ranks glorify Allah

Then Allah says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them -- that they are the daughters of Allah --

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ (١٦٤)

And there is not one of us (angels) but has his known place;

meaning, each one has his own place in the heavens and in the places of worship, which he does not overstep.

Ad-Dahhak said in his Tafsir: وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ

"And there is not one of us (angels) but has his known place;"

Masruq used to narrate that A'ishah, may Allah be pleased with her, said,

"The Messenger of Allah said:

مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ قَائِم

There is no place in the lower heaven without an angel standing or prostrating in it.

This is what Allah says: وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ And there is not one of us (angels) but has his known place (or position).''

It was reported that Ibn Mas`ud said,

"In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it. ''

Then he recited: وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ (And there is not one of us (angels) but has his known place;)

Sa`id bin Jubayr similarly said:

وَإِنَّا لَنَحْنُ الصَّآفُّونَ (١٦٥)

And we (angels), we stand in rows.

means, we stand in rows to worship, as we have already seen in the Ayah وَالصَّـفَّـتِ صَفَّا (By those ranged in ranks (or rows).

Abu Nadrah said,

"When the Iqamah had been given, Umar, may Allah be pleased with him, would turn to face the people and say:

`Make your rows straight, for Allah wants you to follow the ways of the angels.'

Then he would say, وَإِنَّا لَنَحْنُ الصَّآفُّونَ (And verily, we stand in rows;) `Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say `Allahu Akbar'''

This was recorded by Ibn Abi Hatim and Ibn Jarir.

In Sahih Muslim it is narrated that Hudhayfah, may Allah be pleased with him, said,

"The Messenger of Allah said,

فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ:

- جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ،
- وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا،
- وَتُرْبَتُهَا طَهُورًا

We have been favored above mankind in three things:

- our rows have been made like the rows of the angels;
- the whole earth has been made a place of prayer for us;
- and its soil is a means of purification for us.''

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ (١٦٦)

And verily, we indeed are those who glorify.

means, `we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

## The Quraysh wished that They could have a Reminder as had the Men of old

Allah says,

وَإِنْ كَانُوا لَيَقُولُونَ (١٦٧)

لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنْ الْأَوَّلِينَ (١٦٨)

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٦٩)

And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allah!''

means, `they used to wish -- before you, O Muhammad, came to them -- that they would

have someone to remind them about Allah and what happened in earlier times, and to bring them the Book of Allah.'

This is like the **Ayat**:

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلاَّ نُفُوراً

And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth). (35:42)

and,

أَن تَقُولُواْ إِنَّمَآ أُنزِلَ الْكِتَـبُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَـفِلِينَ

أَوْ تَقُولُواْ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا الْكِتَـبُ لَكُنَّآ أَهْدَى مِنْهُمْ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَـتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِى الَّذِينَ يَصْدِفُونَ عَنْ آيَـتِنَا سُوءَ الْعَذَابِ بِمَا كَانُواْ يَصْدِفُونَ

Lest you should say:

"The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied.''

Or lest you should say:

"If only the Book had been sent down to us, we would surely have been better guided than they.''

So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the **Ayat** of Allah and turns away therefrom We shall requite those who turn away from Our **Ayat**

with an evil torment, because of their turning away. (6:156-157)

Allah says here:

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ (١٧٠)

But they disbelieve therein, so they will come to know!

This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger .

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

**37:171 And, verily, Our Word has gone forth of old for Our servants, the Messengers,**

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

**37:172 That they verily would be made triumphant,**

وَإِنَّ جُندَنَا لَهُمُ الْغَـلِبُونَ

**37:173 And that Our hosts! they verily would be the victors.**

فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ

**37:174. So, turn away from them for a while,**

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ

**37:175. And watch them and they shall see!**

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

**37:176. Do they seek to hasten on Our torment!**

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِينَ

**37:177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!**

وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ

**37:178 So, turn away from them for a while,**

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ

**37:179 And watch and they shall see!**

## The Promise of Victory and the Command to turn away from Idolators

Allah says,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ (١٧١)

And, verily, Our Word has gone forth of old for Our servants, the Messengers,

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter.

This is like the **Ayah**:

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.''

Verily, Allah is All-Powerful, Almighty. (58:21)

and,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. (40:51)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ (١٧٢)

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,

meaning, `in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allah destroyed the disbelievers and saved His believing servants. '

وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ (١٧٣)

And that Our hosts they verily would be the victors.

means, that they would ultimately prevail.

فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ (١٧٤)

So turn away from them for a while,

means, `bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ (١٧٥)

And watch them and they shall see!

means, `watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.'

Allah said, as a threat and a warning, فَسَوْفَ يُبْصِرُونَ (and they shall see!).

Then Allah says:

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ (١٧٦)

Do they seek to hasten on Our torment!

> meaning, `they seek to hasten on the punishment because they disbelieve in you, and Allah is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاء صَبَاحُ الْمُنذَرِينَ (١٧٧)

Then, when it descends in their courtyard, evil will be the morning for those who had been warned!

> means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction.

As-Suddi said:

> فَإِذَا نَزَلَ بِسَاحَتِهِمْ (Then, when it descends in their courtyard), means, in their homes;
>
> فَسَاء صَبَاحُ الْمُنذَرِينَ (evil will be the morning for those who had been warned!) means, how terrible that morning will be for them.

It was reported in the Two Sahihs that Anas, may Allah be pleased with him, said,

> "On the morning of Khyber, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, `Muhammad by Allah! Muhammad and the army!'
>
> The Prophet said:
>
> اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِين
>
> Allahu Akbar! Khyber has been destroyed. Then, when it descends in the courtyard of

any people, evil will be the morning for those who had been warned!''

وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ (١٧٨)

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ (١٧٩)

So turn away from them for a while, and watch and they shall see!

This is a reiteration of the command stated above.

And Allah knows best.

سُبْحَـٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

**37:180 Glorified be your Lord, the Lord of Al-`Izzah! (He is free) from what they attribute unto Him!**

وَسَلَـٰمٌ عَلَى الْمُرْسَلِينَ

**37:181 And Salam (peace!) be on the Messengers!**

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَـٰلَمِينَ

**37:182 And all the praises and thanks be to Allah, Lord of all that exists.**

**Allah glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say**

Allah says:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ ...

Glorified be your Lord, the Lord of **Al-`Izzah**!

meaning, the Owner of might and power Whom none can resist.

... عَمَّا يَصِفُونَ (١٨٠)

(He is free) from what they attribute unto Him!

means, from what these lying fabricators say.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ (١٨١)

And **Salam** be on the Messengers!

means, may the peace of Allah be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١٨٢)

And all the praises and thanks be to Allah, Lord of all that exists.

means, praise be to Him at the beginning and end of all things. Because **Tasbih** (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'an.

Allah says:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorified be your Lord, the Lord of **Al-`Izzah**! (He is free) from what they attribute unto Him! And **Salam** (peace!) be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.

Sa`id bin Abi `Arubah narrated that Qatadah said,

"The Messenger of Allah said:

إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَأَنَا رَسُولٌ مِنَ الْمُرْسَلِين

When you send **Salam** on me, send **Salam** on all the Messengers, for I am one of the Messengers.''

This was recorded by Ibn Jarir and Ibn Abi Hatim.

Abu Muhammad Al-Baghawi recorded in his Tafsir that Ali, may Allah be pleased with him, said:

"Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And **Salam** (peace!) be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.''

Other Hadiths concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words:

"Glory be to You, O Allah, and praise. There is no God except You; I seek your forgiveness and I repent to you. ''

I have written a chapter dealing exclusively with this topic.

This is the end of the Tafsir of Surah **As-Saffat**. And Allah, may He be glorified and exalted, knows best.

